Acta Apostolicae Sedis

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Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR AND VOLUME LX. PRINTED BY THE POLYGLOT PRESS OF THE VATICAN, MDCCCCLXVIII.

[*Latin ed. p. 5*]

Year and volume LX, January 31, 1968, No. 1. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. Apostolic Letters. I. Saint Joseph, Principal Artisan, Patron of the Anchorage Archdiocese, in the Alaskan region, is proclaimed.

PAUL VI, Pope. For the perpetual memory of the matter. Saint Joseph, the most chaste spouse of the Virgin Mary, and also the foster father of the Divine Child Jesus, has always been rightly and universally esteemed as an outstanding example of craftsmanship in the entire Catholic Church; but no one is unaware that the religious devotion to him has grown with new vigor since our predecessor, Pope Pius XII, instituted a special solemnity in his honor, to be celebrated on the very day dedicated to the celebration of human labor throughout almost all nations. Therefore, we are pleased to learn that this kind of piety is flourishing also in the Alaskan region, and that the faithful of the Archdiocese of Anchorage, which we established last year and granted the status of a metropolitan see by an Apostolic Constitution, have already entrusted themselves to the most worthy heavenly patronage of Saint Joseph, through the Most Reverend Brother John Joseph Th. Ryan. In this regard, the aforementioned Prelate sent us letters in which he requested that we approve this choice, having received the approval of both the clergy and the people. Therefore, we, who constantly pray for the supernatural assistance of each sacred jurisdiction and for the true progress of the Name of the Lord in the Lord, believe that it is right to grant our approval with a willing heart. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation...

[*Latin ed. p. 6*]

6. Acta Apostolicae Sedis - Official Commentary concerning Our authority and the fullness of Apostolic power, with the force and perpetuity of these Letters, We confirm and establish, and declare, Saint Joseph, Spouse of the Most Blessed Virgin Mary, as the principal celestial Patron of the entire archdiocese of Ancona, with all the liturgical rights and privileges that rightly belong to the heavenly Patrons of places. Notwithstanding any contrary provisions. We decree, We establish, We determine that these present Letters shall remain forever firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall be fully assisted by them; and

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that they shall be rightly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-eighth day of the month of April, in the year 1967, the fourth year of Our Pontificate.

6B. HAMLETUS I. Cardinal CICOGNANI, Prefect of the Congregation for Public Affairs of the Church.

The cathedral temple of the diocese of Nicosia, dedicated to Saint Nicholas of Bari, is adorned with the title and dignity of a Minor Basilica.

PAULUS PP. VI. For the perpetual memory of the event.

A certain sweet song of glory and a safe refuge of peace appeared to the visitor at the cathedral of Nicosia, in Herbetia, a temple dedicated to God in honor of the heavenly Patron, Nicholas, Bishop of Myra. Its very magnificence and beauty seem to declare both the strength of the Christian faith and the splendor of the liberal arts. It belongs to the middle age, and bears many and manifest traces of it, so that whether you look outside or inside, it is certainly a work to be admired, and it bears its name appropriately. The main entrance, the peristyle facing the forum, and the nearby tower, which rises in a conical form, are constructed in a style that flourished at that time on the island of Sicily, and, according to the judgment of experts, are most excellent in their arches, columns, and figures. No less worthy of consideration are those things that the temple itself contains, although they have been altered by subsequent centuries.

[*Latin ed. p. 7*]

The Acts of Pope Paul VI, chapter 7, attribute these things to it. For the central aisle, which is supported by sixteen columns of the Doric order, together with the flooring and the decorations, presents a pleasing sight to the eyes; furthermore, images are depicted on the walls and on panels by the most skilled artists, and there are wooden sculptures and bas-reliefs (among which is a memorable representation of the suffering Christ), while smaller chapels are adorned with ample ornamentation. Moreover, the relics of distinguished men and martyrs, silver vessels, sacred vestments, and other furnishings of the temple constitute a treasure. For these reasons, because the church had previously occupied a prominent place in the city and had attained the honor of being a parish and collegiate church, it was declared to be the cathedral when Pope Pius VII, our blessed predecessor, established the diocese of Nicosia. Since then, more than one hundred and fifty years have passed, and the Venerable Brother Constantine of Trapani, the Archbishop, mindful of the desire of the cathedral chapter, of the entire clergy, and of all the faithful, approached us, so that we might bestow upon this distinguished place of piety and art the title of Minor Basilica. Gladly complying with these

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requests, we, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters and forever, declare the cathedral church of the diocese of Nicosia, dedicated to Saint Nicholas of Bari in honor of God, to be adorned with the title and dignity of Minor Basilica, with all the rights and liturgical privileges that properly belong to temples bearing the same title. Let all contrary things be of no effect. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, they shall be declared void and null, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the nineteenth day of the month of June, in the year 1967, in the fourth year of our pontificate. I. Card. CICOGNANI, Prefect of the Congregation for Public Affairs of the Church. © HAMLETUS.

[*Latin ed. p. 8*]

8 Acta Apostolicae Sedis - Official Commentary III. The Blessed Virgin Mary, ever immaculate, and the Holy Apostles Peter and Paul, are chosen as the heavenly patrons of the diocese of Mazatlán. PAULUS PP. VI. For the perpetual memory of the matter. — Unstained by any blemish, the Blessed Virgin Mary draws the minds of the Christian people everywhere on earth to herself. Therefore, the faithful of the diocese of Mazatlán rightly venerate her as a common Mother, having repeatedly experienced her present help. Furthermore, this year marks the nineteenth anniversary of the martyrdom of the Apostles Peter and Paul, who confirmed the sanctity of our Faith with their lives and blood. Moved by this, the Venerable Brother Michael García Franco, Bishop of that see, requested that We benignly entrust the city within his jurisdiction and the diocese, entrusted to his pastoral care, to the heavenly patronage of these Saints. These requests readily granted, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters establish and declare, in perpetuity, the Blessed Virgin Mary, ever immaculate, and the Holy Apostles Peter and Paul as the heavenly patrons of the city and diocese of Mazatlán, with all the honors and liturgical privileges that rightly belong to the patrons of the place. Notwithstanding anything to the contrary. These things We decree, establish, and ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined;

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and that, from this moment, they shall be void and of no effect, if anything contrary to these things should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-eighth day of the month of June, in the year 1967, in the fifth year of Our pontificate. © HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 9*]

The acts of Pope Paul VI, June 9, grant the title and privileges of a Minor Basilica to the parish church of the Blessed Virgin Mary of Mount Carmel, also known as "Nuestra Señora del Carmen," in the city of Nogoyá, within the archdiocese of ParanÃ¡.

PAUL VI, POPE. For the perpetual memory of the matter. The parish church, dedicated to the Blessed Virgin Mary of Mount Carmel, located in the city of "Nogoyá" and within the boundaries of the archdiocese of ParanÃ¡, is declared to be a place of devotion. For two centuries, the image of the most holy Mother of God has been venerated there, to which that appellation is added; and the Marian devotion is deeply rooted in the hearts of the people, so that pilgrims flock to that church; where they call upon the Virgin of Carmel, participate in the rites of the Church, and nourish their spiritual lives. The church itself, which has replaced a former small sacred building and was, in the past century, associated with the Basilica of Saint Mary Major in Rome, is worthy of our attention, being both spacious and of noble workmanship.

Therefore, we have gladly heard the petitions presented to us by the Most Reverend Brother Adolfus Servandus Tortolo, Archbishop of ParanÃ¡, who, in accordance with the wishes of the clergy, the faithful, and the public authorities of the city of "Nogoyá," requested that we grant the aforementioned church the title and status of a Minor Basilica. And so, after consultation with the Congregation for Sacred Rites, and with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters, in perpetuity, we elevate the church of the Blessed Virgin Mary of Mount Carmel, also known as "Nuestra Señora del Carmen," in the city of "Nogoyá," within the boundaries of the archdiocese of ParanÃ¡, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to that title.

Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, regarding these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever.

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Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifteenth day of the month of July, in the year 1967, in the fifth year of Our pontificate.

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[*Latin ed. p. 10*]

10 Acta Apostolicae Sedis - Official Commentary. The Apostolic Nunciature in the Kingdom of Lesotho is established by Pope PAUL VI, for the perpetual memory of the event. — It is known to no one how much benefit arises from the public offices which this Apostolic See customarily has with States, and this has already been proven by practice. Therefore, since it has seemed opportune to the Apostolic See and the Kingdom of Lesotho to be joined together by such public bonds, We, by Our own authority, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these Letters erect and establish an Apostolic Nunciature in the Kingdom of Lesotho, and We grant to it all and each of the offices, privileges, and indulgences which are proper to such Legations. Notwithstanding any contrary things. These things We decree, We establish, We determine, that these present Letters shall forever remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that We shall fully support this Legation thus constituted, now and in the future; and that it shall be rightly judged and defined; and that whatever may be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, concerning these matters, shall be declared void and of no effect from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the nineteenth day of the month of August, in the year 1967, in the fifth year of Our Pontificate. B HAMLETUS I. Card. CICOGNANI. The church of Saint Udalric, located in the town of "Kreuzungen," in the diocese of Basle, is honored with the title and privileges of a Minor Basilica. Pope PAUL VI, for the perpetual memory of the event. — As the most holy Augustine rightly asserts, a man renowned for divine and human learning, shining with the light of sanctity: "No one... can cross the sea of this world, unless carried by the Cross of Christ. This cross is sometimes embraced even by the weak."

[*Latin ed. p. 11*]

"With the eyes, and that which sees not whither he goes, let him not depart from it, and it itself shall lead him" (In Io. Ev. II, 1, 2-3; PL 35, 1389). The cult of the Holy Cross is cherished by the Regular Canons, named after the Bishop of Hippo, and after their departure, other administrators of the sacred rites diligently continued their work in the church of Saint Udalric, located in the town commonly called "Kreuzungen," within the boundaries of the Diocese of Basle. This church, together with the monastery, a

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place of long-standing communal life, existed from the years 1120-1125, a period during which the canonical order flourished greatly. The buildings, destroyed on several occasions by the calamities of war, were restored with unwavering piety, and are highly praised for their "Baroque" art and exquisite decorations. The devoted desire to honor the memory of the Holy Cross caused this outstanding sanctuary to shine again, after it was consumed by fire in the year 1950, provided that authorities and the faithful once again devoted themselves to restoring it to its former glory. It is particularly noteworthy that the relics of the Holy Cross, amidst so many changes of circumstances, have been preserved within this very church; furthermore, one cannot but admire the image in which the loving Mother of God is depicted lamenting over her Son, laid upon the wood, and the large Cross, distinguished by the miracles that are said to have occurred in its presence. In honor of this, a building, adjacent to the church, was constructed in the 18th century, imitating the mountain of Calvary. Therefore, since this church is so outstanding in terms of religion and art, the Venerable Brother Francis, Bishop of Basle and Lugano, signifying the wishes of his clergy and faithful entrusted to his care, requested that We grant it the title and status of a Minor Basilica. With a willing heart, We decided to grant this request. And so, after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, perpetually and forever, We elevate the church dedicated to God in honor of Saint Udalric, Bishop and Confessor, in the town commonly called "Kreuzungen," to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to churches bearing this title. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, and We declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from now on, if.

[*Latin ed. p. 12*]

12 Acta Apostolicae Sedis - Any attempt, whether made knowingly or unknowingly by anyone, to alter or add to these documents is strictly prohibited. Given at Rome, near Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of August, in the year 1967, the fifth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI. Saint Robert Bellarmine, Bishop and Doctor of the Church, is chosen as the principal patron, together with Saint Stephen, the first martyr, of the entire archdiocese of Capua. PAULUS PP. VI. For the perpetual memory of this event. — "Rome, once again" (Auson. Ordo urb. nob., 61), Capua, strong in resources and power, as the ancient writers have testified, shines even more

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brightly through the Catholic religion, which it embraced with great fervor after the establishment of Christian institutions. Furthermore, it is adorned with the title "Laude," because throughout the course of centuries, it has always remained faithfully devoted to the Apostolic See. Many prelates, distinguished by virtue, renowned for their learning, and outstanding in pastoral care, have illuminated this Church; among them, Saint Robert Bellarmine, an outstanding member of the Society of Jesus, shines like a star. He, honored with the Sacred Purple, governed the archdiocese of Capua for a short time; but it is remarkable how much benefit he brought to it: indeed, it was fitting for this man, endowed with profound learning and constant devotion to the divine word, to instruct the people of God through sermons and to impart to them the precepts of catechesis; he convened three synods of the archdiocese, and once a provincial council; he visited the Church entrusted to him three times for pastoral purposes; he diligently worked to improve the discipline of the clergy and religious; he generously assisted the poor and defended their rights, presenting the principles of social justice. Due to such great wisdom and the exceptional sanctity with which he was endowed, "he was loved by the people, and he loved the people" (Autobiogr., c. 38). The illustrious examples of this most learned prelate will never be forgotten from the memory of the people of Capua, and indeed, their piety towards him has only increased, especially after the honors and the title of Doctor of the Church were bestowed upon him. With a pious zeal, the hearts of the faithful were inflamed this year, because it marked the thousandth anniversary since the Church of Ca-

[*Latin ed. p. 13*]

The Acts of Pope Paul VI, number 13, concerning Capua: The Metropolitan See has been established, and the sacred relics of that saint, amidst the fervent prayers of the people, have been venerated. Thus, it has come to pass that he who, even in life, had inspired his children to devote themselves to the practice of religion, continues to be the most powerful intercessor. Considering all these things, and in response to the petition of the Chapter of the Cathedral Church, the clergy, the civil authorities, and the faithful, wishing to perpetuate the memory of this sacred event, the Venerable Brother Thomas Leonetti, Archbishop of Capua, has chosen Saint Robert Bellarmine, the patron of this archdiocese, which is already under the protection of Saint Stephen, the first martyr. To ensure that this be considered valid, the same Prelate addressed to us certain supplications. With a willing heart, We, after consulting with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic power, hereby, by these letters, in perpetuity, confirm, or rather, re-establish and declare, Saint Robert Bellarmine, Bishop, Confessor, and Doctor of the Church, as the principal heavenly patron of the entire archdiocese of Capua, together with Saint Stephen, the Pro-

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tomartyr, who was previously established as patron, with all the liturgical rights and privileges that properly belong to the principal patrons of regions. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be duly judged and defined; and that, from this moment, they shall be declared void and null, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the 29th day of the month of September, in the year 1967, in the fifth year of Our pontificate. © HAMLETUS I. Card. CICOGNANI. The Apostolic Nunciature in the Gabonese Republic is established for public ecclesiastical affairs. PAUL PP. VI. For the perpetual memory of this event. — How much benefit results from the public offices of this Apostolic See in its relations with the States is not unknown, and has already been demonstrated by practice.

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis - Official Commentary. Since it has been deemed fitting for the Apostolic See and the Republic of Gabon to be joined together by such public bonds, by the force of these letters, We erect and establish an Apostolic Nunciature in the Republic of Gabon, whose seat We place in the city of Libreville. Therefore, We grant to this Nunciature, thus erected by Us, all and singular offices, privileges, and immunities which are proper to such Legations. Notwithstanding any contrary provisions. We decree, We establish, We determine that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that We shall fully support this Legation, thus constituted by Us, now and in the future; and that it shall be duly judged and defined; and that whatever may be attempted in this regard, by anyone, with any authority, knowingly or unknowingly, shall be declared null and void from this moment forward. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the thirty-first day of the month of October, in the year 1967, in the fifth year of Our Pontificate. I. Card. CICOGNANI, Prefect of the Public Affairs of the Church. HAMLETUS IX. Apostolic Nunciature erected in the Republic of Central Africa. PAULUS PP. VI. For the perpetual memory of the matter. — With this intention, that the Catholic cause may be promoted in the countries to which We send ecclesiastical men, endowed with excellent talents, We establish the Apostolic Nunciature in the Republic of Central Africa; and We are confident that the reasons for public relations which exist between the Holy See and that country will increasingly strengthen the common good and the true advancement of the faith. Therefore, by

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Our own initiative, with certain knowledge and mature deliberation, We establish an Apostolic Nunciature in the Republic of Central Africa, whose seat We place in the city of Bangui. We grant to this Nunciature, thus erected by Us, all and singular rights, privileges, and immunities which are proper to such Legations, confident that this will be a testament of Our devotion to the ends of religion. We decree, We establish, We determine that these present letters shall forever remain valid and effective.

[*Latin ed. p. 15*]

The Acts of Pope Paul VI, section 15, remain valid; and they shall continue to produce and obtain their full and complete effects; and the Apostolic Nunciature, which We have established in the Republic of Mediae Africae, shall henceforth fully support [this]; and it shall be rightly judged and defined; and it shall be declared null and void from this moment and forever, if anything contrary to this, concerning us, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fourth day of the month of November, in the year 1967, in the fifth year of Our Pontificate.

& HAMLETUS I. Cardinal OICOGNANI, concerning public affairs of the Church, LETTER I To His Eminence, Father Paul Émile Léger, Cardinal of the Holy Roman Church, Archbishop of Marianopolis, regarding his relinquishing his archdiocese in order to dedicate himself to assisting the lepers in Africa.

Venerable Brother and dear Son, At the very moment when you are preparing to leave your episcopal city and your native land to go to Africa to dedicate yourself to the service of the lepers and the missions, it is a heartfelt need for Us to express to you, through a personal message, Our emotion and Our intimate participation in the grave and noble decision that you have just made. Our gratitude goes first to the Father and Pastor of souls of the archdiocese of Montréal, who for more than seventeen years has devoted himself tirelessly, with competence and charity, to the portion of the People of God entrusted to him. It then goes to the member of the episcopate of Canada, who, in collaboration with his colleagues, has known how to instill in his country the spirit of welcome and openness that characterizes the contemporary Church. Finally, it goes to the illustrious member of the Sacred College, who, both through his work within the Roman Congregations of which he is a part, and through his activity during the Second Vatican Ecumenical Council and the first Synod of Bishops, has contributed with such zeal to the "aggiornamento" of the Catholic Church. And now, after having so eloquently preached the Gospel, you are going to live it in a moving way, a constant reminder to each person of the demands

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of its message and the power of its love.

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis - Official Commentary. Many times already the opportunity has been given to us to demonstrate our favor towards you. Today, as you begin a new period of your priestly and apostolic life, we wish to renew and confirm this favor. Now that, responding to a call from above, you have chosen, following and imitating our Master and Lord, to become, according to a very special vocation, poor with the poor, infirm with the infirm, and weak with the weak, we feel even more closely united to your person and to those who will remain the beloved children of our Father in Heaven and the privileged members of the holy Church: the suffering, the disinherited, the unfortunate, that is, all those who, in human society, particularly need understanding, assistance, and help. As a testimony of this recognition and favor, and as a pledge of the abundant graces which we readily invoke upon your person, upon the clergy and the faithful of Montréal, upon the noble Canadian land, as well as upon the poor, the sick, and the Christians whom you will join on the African continent, so dear to our own heart, we grant you, venerable Brother and beloved Son, a particular and affectionate Apostolic Blessing. From the Vatican, December 1, 1967. PAULUS PP. VI.

II. To His Eminence, the Most Reverend Father Gregory Peter Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, celebrating ten years since his ordination to the priesthood.

PAULUS PP. VI. Beloved Son, greetings and Apostolic Blessing.

Since soon ten years will pass since you, our Beloved Son, began your priestly ministry, we are moved by an affection of charity, so that, sincerely sharing in the joy of this anniversary, we may follow you with all good wishes. The most benign God chose and called you, so that you might serve in the ministries of the Church and in those most important tasks: you readily obeyed the one who called, and you have gathered a most abundant store of spiritual fruits. It is, however, especially to be noted that you, having come from the eastern region, a student of the Armenian Church, to whom you later served as Patriarch of Zülz, were nurtured and educated in Rome, and that your very person and dignity join this [Armenian Church] to that [Roman Church] by a bond of singular connection.

[*Latin ed. p. 17*]

Acts of Pope Paul VI, Book VI, page 17. It also happened that, by Pope Pius XII, you were appointed Prefect, and by Pope John XXIII, Prefect of the Sacred Congregation for the Propagation of the Faith. Having been appointed to this office, you clearly demonstrated how far your apostolic zeal extended. Indeed, sparing no effort, bravely enduring burdens, you undertook journeys to almost all the continents, in order to promote the

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Church, either newly established or flourishing, in regions where it is cultivated by missionary work, with a salutary impulse. We also remember that, when the Second Vatican Ecumenical Council was being held, you were elected as President of the group of chosen men, so that the deliberations of that universal Synod concerning Missions would be formulated and completed in a manner suitable for our times. Therefore, the Church owes you gratitude, for, amidst not inconsiderable difficulties, you diligently strived for the growth of the Church itself; and to you and your colleagues in your work, credit is due, for they are increasingly making true these sentiments of St. Augustine: "The chorus of Christ is now the whole world; from east to west, it resounds with the harmony of Christ" (Enarr. in Ps. 149, 7; PL 37, 1953). "Let no one doubt about the Church, because it is throughout all nations... From where did it begin? From Jerusalem. To where has it arrived? To all nations. Few remain; it will encompass all" (In Ep. Io. ad Partii. 2, 2; PL 35, 1990). This harvest has sprung from the seed of divine vocation to sacred duties, for which, we have no doubt, you will offer the greatest thanks to the Most High and Eternal God on the joyful day of your priestly ordination, who, throughout this long span of years, has strengthened you with His aid. For the same reason, as you celebrate, many of our most beloved priests, religious men and women will surround you with their thoughts, who, toiling with noble effort in the distant fields of missions, strive to bring forth the fruits of the Kingdom of God; and with the same spirit, countless native people will join you, who, thanks to you, have been led to the Catholic faith and are enriched with the gifts of Christian life. May all these things provide you with comfort and solace, and strengthen you personally in your pastoral ministry. Finally, to you, our beloved Son, and to all who will surround you on the day when you commemorate this anniversary, we impart the Apostolic Blessing, a pledge of our special benevolence. Given in Rome, at St. Peter's, on the eighth day of the month of December, in the year 1967, the fifth year of Our Pontificate. PAUL VI, POPE. 2 - A. A. S.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis - Official Commentary

ALLOCUTIONS

I. To the Most Reverend Fathers Cardinals and to the Prelates of the Roman Curia, by the Most Reverend Dean of the Sacred College, offering felicitations and good wishes to the Supreme Pontiff on the occasion of the Feast of the Nativity of Our Lord Jesus Christ.

"To you, Most Reverend Dean Cardinal, always an authoritative interpreter of the Sacred College, and to the Cardinals present in person or in spirit, and to the venerable members of the Roman Curia and the Diocese of Romana, as well as to those belonging to Our Chapel and Our Pontifical Family who are present, we express Our heartfelt thanks. We thank you for

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the Christmas greetings, expressed in such an elegant manner, and made solemn by this traditional, yet always unique, Audience. We thank you for the prayers and for the wishes that have accompanied Our infirmity in recent months, and which are certainly not the least cause of Our recovery. We thank you for the devotion, for the adherence, for the collaboration that you offer to the work of the Apostolic See and to Our humble endeavors. And with these thanks, please accept the return of Our wishes, which Christmas places in our hearts, that is, wishes derived from the outpouring of goodness and grace that the ineffable mystery of the Incarnation of the Divine Word makes available to us, and which Our ministry of faith and charity, in virtue of Our Savior Christ Jesus, whom we have the great misfortune to represent, would seek to cherish and dispense in the fullest measure.

It is so sweet to Us, and at the same time so important, this moment that this presence, motivated only by spiritual reasons, allows Us, that we are once again prompted to speak with you about what alone interests Us and, certainly, you no less: namely, the affairs of the Church, observed and experienced from this center, which, together with Us, engages all of you in solidarity. Can we remain silent, on this occasion so favorable to the opening of hearts, about some simple observations regarding the events that have characterized this last semester, and of which you are the first actors and observers? Please do not be displeased if, in honor of this visit and in encouragement of the collaboration that you so generously offer Us, we make a few brief remarks.

December 22, 1967.

[*Latin ed. p. 19*]

Acts of Pope Paul VI, 19, paragraph 19: Can we not, to begin, regard with reverence and satisfaction the Sacred College, which has assumed dimensions and functions of such importance? Therefore, in greeting you, Gentlemen Cardinals, we are pleased to offer a particular thought to those among you who are present here for the first time. We refer to the Cardinals whom We created in the Consistory of last June, which saw an increase in the number of members of the Sacred College, especially in relation to the increased needs of work and consultation within the organizations of the Roman Curia. We said this in the Allocutions given during the various ceremonies that accompanied the Consistory, and We are pleased to recall it now: Your active assistance and your authoritative counsel will always be of great comfort to Us. We also render a respectful and dutiful tribute to the venerable memory of the illustrious Cardinals who have concluded their earthly lives from the announcement of the Consistory to this day, eminent figures of pastors and apostles, the Cardinals Joseph Elmer Ritter, the venerable Archbishop of Saint Louis in Missouri; Ernesto Rufiini, the zealous and illustrious Archbishop of Palermo; Tommaso Tienchensin, the

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Archbishop (impeded) of Peking; Giuseppe Cardijn, the founder of the providentially inspired movement of "Catholic Workers' Youth"; and recently, the Archbishop of New York, Francis Spellman, so well known and lamented, and so devoted to this Apostolic See. And then the venerable and venerable Patriarch of the Melchites, Maximos IV Saigh, and lastly, Anthony Riberi, our dear companion in studies and faithful friend. We also accompany Our beloved Son, Cardinal Paul Emil Léger, who, while remaining a member of the Sacred College of Cardinals, has in these days left the archdiocese of Montréal to dedicate himself with exemplary selflessness to the apostolate in the African missions and among the lepers, with a fervent blessing and our best wishes. Among the events that affect the internal life of the Church, the one that is of greatest importance at this time is undoubtedly the "Synodus Episcoporum," which for the first time convened here in Rome, holding its sessions in halls specially prepared in Our Apostolic Palace. The revision of the *Codex Iuris Canonici* was the first of the five topics presented for discussion at the "Synodus"; the other four were: seminaries, liturgical reform, the doctrine of the faith, and the discipline of mixed marriages.

[*Latin ed. p. 20*]

20 Acta Apostolicae Sedis - Official Commentary. It was most pleasing to us to occasionally visit the synodal hall in person to follow the discussions and to meet with our Brothers in the Episcopate, to whom, during the Synod, we granted individual or group audiences; if our physical strength, weakened during that period by illness, had allowed it, we would have participated more frequently in the meetings of this new advisory body, in which the thought of the entire College of Bishops is reflected. Despite the limitations imposed by our illness, we followed the work of the Synod day by day, reading or listening to the accurate reports that the Cardinal Presidents Delegates and our closest collaborators provided us. The first meeting of the Synod aroused great interest, not only within the Church, but also in circles outside of it. We intend, therefore, to take advantage of the contribution that it can offer to the governance of the Church, and also to improve its functioning based on the initial experience. While we duly acknowledge the deep commitment and the great sense of responsibility with which the Fathers addressed the work entrusted to them, we wish once again to thank them for the valuable contribution they have offered us, assuring them that the proposals and suggestions that emerged from the synodal debates will be present in the deliberations that, in virtue of our pastoral service in the Church, we must make on so many important and delicate matters. We must also remember, as a noteworthy fact, what is called the reform of the Roman Curia. This word "reform," in comparison with the meaning it has assumed in other historical circumstances, appears, in our case, to be more serious than necessary. We like to repeat that the

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disorders and abuses, of which this term recalls unhappy memories, were not and are not present in our case. It was better to speak of "renewal"; we could say a courageous reorganization, if you will, rather than a true and proper corrective reform: and every human institution, such as the Roman Curia, always needs reorganization and restoration, even if it has provided valuable services, and even if, despite undergoing the wear and tear of time and the impact of new historical situations, it has remained faithful to its institutional purposes. Thus, we desired that the reform, or rather the renewal, the reorganization of the Roman Curia be, restoring it with a

[*Latin ed. p. 21*]

The acts of Pope Paul VI, dated August 21st, indicate a certain gradual progression towards a functionality that conforms to the needs of the present times and the suggestions of the recent Council. Two legal instruments have defined the terms of this renewal: the "Motu Proprio" *Pro comperto sane* of August 6th, 1967, which establishes the inclusion of residential Bishops in the Sacred Congregations as full members, and the Apostolic Constitution *Regimini Ecclesiae Universae*, published on August 15th, which concerns the entire ensemble of Offices and Dicasteries that comprise Our Curia. The Constitution outlines the guidelines for the new order, establishes the various competencies more precisely, some organizations of long standing are renewed in spirit and in their functions, and receive from within a more modern structure; some cease their functions, and others are instituted anew, according to the new needs of Our ministry. The application of the criterion of giving the Curia a more international character is underway; now, the rule that sets a time limit on the duration of an office will allow for a suitable rotation in the high leadership positions of the Sacred Dicasteries; finally, the possibility is offered of valuing the counsel of experienced laypersons, and also, for certain specific tasks, the work of devout Religious women. From a normative point of view, the reform is not yet complete; it will be completed when, in the coming months, the Regulations that are still being prepared by the competent Commissions are published, and which will concern the structure and functioning of the new unified bodies. But there is another reform, in an ascetic sense, to which We are very attached, which does not always concern precise norms of law, but is the work of each of us, of our way of thinking, of acting, and of serving with a spirit of faith and of sacrifice; a reform, or spiritual renewal, more intimate and more profound, even if less apparent, which is realized in the people who collaborate closely with Us, and who are becoming increasingly ready and sensitive in understanding the numerous requests that come from the local Churches to the Church of Rome, center of the universal "coetus caritatis" [assembly of charity]. We praise and encourage this new spirit

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that animates you, beloved Sons, and all those who provide their services with you; and We express Our satisfaction in observing daily that you... [The text is incomplete here].

[*Latin ed. p. 22*]

22 Acta, Apostolicae Sedis - Commentarium Officiale: Seven faithful and conscientious collaborators of Our pastoral office in the entire Church, to whom you have the honor and the duty of collaborating. We will not speak now of a document of decisive importance, the Encyclical *Sacerdotalis Caelibatus*, because it belongs to the preceding semester, bearing the date of June 24th; but we cannot remain silent regarding the favorable reception it has received from the Episcopate and the fervent clergy, dedicated to fidelity to their vocation and to the labor of their pastoral ministry. We do not ignore the difficulties that the law of sacred celibacy presents today, both due to the environmental conditions in which the life of the clergy unfolds, and due to the discussions that are taking place regarding this law, almost questioning its suitability and spirituality; but we must bear witness to the understanding and fidelity that the vast majority of Our Latin clergy courageously demonstrate towards this arduous and ennobling duty, so deeply connected with the totality and uniqueness of the love that binds the minister to Christ, and so venerated and demanded by the concept that the good Christian people have of it, and which they defend. We wish, with this brief and affectionate mention, to support Our most beloved priests in their complete and joyful fidelity to the state they have chosen and which the Church has sanctioned: an offering to charity, which alone possesses their hearts, and a secret source of the best efficacy and the greatest fruitfulness of their ministry. We wish to make mention of another of Our documents. On the feast of Christ the King, October 29th, we addressed a special word to Mahdia, a Message, an expression of Our thought, Our affection, and also Our fears, but above all of Our hopes and Our will to serve these peoples, many of whom have recently entered the international arena as independent political communities. In addressing Our word to all of Mahdia, we outlined the serious and numerous problems to which it must address in its movement of growth and consolidation, and we wished to particularly manifest the Church's respect for the moral and religious values of the African tradition. In integrating itself as a renewing force in these peoples, the Church becomes even more aware of its universality, its power of adaptation, and its capacity to shape, develop, and elevate the living seed of the multifaceted human civilization.

[*Latin ed. p. 23*]

Acts of Pope Paul VI, VI, 23. Furthermore, the prompt response of so many peoples to the call of Christ impels Us to consider the evangelization of Mahdia as an important phase in the divine plan for the salvation of

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humanity, which involves the responsibility of all Catholics. The warm responses that the Message has elicited give Us hope that the missionary work will receive new impetus, that the ecclesiastical structures will become more effective, that catechesis will be increasingly adapted to the needs of the African soul, and that the number of helping hands will increase, assisting these peoples on their journey towards a future of progress, peace, and solidarity. A remarkable event was Our journey to Albert, where We had the honor of meeting the Turkish authorities and of presenting Our greetings to them. We deem it fitting once again to attest that those authorities offered Us the most exquisite welcome, which is an expression of the good relations existing between the Holy See and the Turkish nation, among whom Our predecessor of blessed memory, John XXIII, spent no less than ten years of his life, entirely dedicated to the service of that population and the Church. There, the memory of his kindness, his understanding spirit, and his ecumenical spirit still persists. On the same occasion, We met with His Holiness Patriarch Athenagoras, thus anticipating the visit that he had intended to make to Us, and We did so primarily in order to personally honor the illustrious and venerable ecumenical Patriarch and to bring to him the announcement of the anniversary year of the martyrdom of the Holy Apostles Peter and Paul. This visit offered Us the opportunity to continue directly the conversation that began in January of 1964, when We traveled to Naila. The primary object of Our conversation was the study of the path to be taken to achieve the restoration of perfect communion between the Catholic Church and the Orthodox Church. The journey also gave Us the joy of being able to meet other Heads of the different Christian Churches and of non-Christian religions: with all of them We had the opportunity for a conversation, even if brief due to the speed of Our journey, and from all We received the most sincere and kind welcome. We were particularly devoted to the pious pilgrimage to Efeso to honor the Mother of God in the area of the temple, which welcomed the Fathers of the Council.

[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis - An Official Commentary of the Ecumenical Council, which in the year 431 proclaimed the dogma of the divine Maternity of the Virgin Mary. We also visited Ephesus, on the hill overlooking the ruins of the ancient and magnificent city, enjoying a delightful panorama, the place where the Blessed Virgin, according to a pious tradition, spent several years of her life with the Apostle John. This place, as you well know, is a destination for pilgrimages even by Muslim faithful, who also honor the Mother of Jesus. In that enclosure made sacred by so many Christian memories, we prayed with all the fervor of our soul for the unity and holiness of the Church of Christ, for the brotherhood of peoples, and therefore for peace in the world. This journey, as everyone knows, had an epilogue

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that We do not hesitate to define as historic; namely, the visit that, at the end of last October, We had the good fortune and the honor of receiving from His Holiness, the Ecumenical Patriarch Athenagoras. Certainly, the images and thoughts that such a meeting produced are still fresh in the minds and hearts of many. The Catholic Rome rejoiced. The Rome of Saints Peter and Paul sought to recall the bonds of fraternity and veneration that still, after centuries, link the Roman Church to the Eastern Orthodox Church, and was further moved to emotion in interpreting this singular event as a harbinger of divine and beloved designs. What joy, what pleasure to embrace again Patriarch Athenagoras on the threshold of the Basilica of the Prince of the Apostles, and what emotion to pray together in the place where the sacred remains of the Fisherman of Galilee are laid, to whom Jesus entrusted, in His inscrutable divine plan, the pastoral care of the Church that He founded. With the purest and most sincere intentions, we prayed that the Holy Spirit may guide all followers of Christ on the path towards unity, as Christ willed for His Church. Among the events of these last six months, concerning the internal life and activity of the Church, the Third World Congress for the Apostolate of the Laity, which took place in Rome from October 11th to 18th, holds a prominent place, both for the topics discussed, for the number and quality of participants, and for the consequences in the future and the resonance in the world. It brought together approximately three thousand people, delegates from national groups.

[*Latin ed. p. 25*]

Acts of Pope Paul VI, of international Catholic organizations, consultants, and experts of the vast movement known as the "Apostolate of the Laity," and of observers from non-Catholic communities. The theme proposed for their study concerned "the People of God on the journey of humanity"; and they, distributed in various working groups or assembled in plenary session, delved into, examined, and discussed this broad topic, and on certain specific issues, they formulated proposals and resolutions, which will be the subject of careful consideration by the "Consilium de Laicis" and other competent dicasteries. Many things were said at that conference, and much has been written about it, and much of it was good, although not everything is necessarily to be approved or shared. Of the many good things that emerged, we would like to highlight one in particular: the sense of responsibility and willingness to serve the Church that animates the Catholic Laity. The laity – and this is undoubtedly a very encouraging sign – feel responsible, both towards all of humanity, to whom they wish to make it clear that the Church is committed to the betterment of temporal affairs, and towards the Hierarchy and the Clero, to whom the Laity intend to offer their cooperation in the work of salvation and "service" that the entire Church, by the will of its Founder, is called to accomplish among men. We would like to leave an impression etched in the memory

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and heart of all these children, who wish to distinguish themselves within the People of God through a generous dedication to the Catholic apostolate: the love that the Pope has for them, the trust that He places in them, and the invitation that He extends to them to always work in loyal harmony with the magisterium and the Hierarchy of the Church, which desires nothing more than to see them fulfill the functions assigned to them by the recent Council. Our gaze, almost drawn by the mention of Our Laity, extends over the world; and therefore, Our thoughts, on this occasion, spontaneously turn to Bethlehem, and from Bethlehem to Jerusalem and to the other Holy Places of Palestine. The question concerning them remains unresolved, due to a very complex situation, and which is evident to all in its outward appearance. Here, it suffices to say that, as is its duty towards Christianity, the Holy See has not failed to give prompt attention to the initiatives, in international forums, that could relate to this serious problem; we have spoken about it with qualified leaders and have disposed of...

[*Latin ed. p. 26*]

26 Acta Apostolicae Sedis - Commentarium Officiale: ita ut investigationes fierent ad examinanda possibilia, ut saltem initium solutionis elaborari posset. De his intentionibus: Hierarchiam Orthodoxam et Anglicanam admonitoravimus, et censuimus conveniens esse etiam Gubernos de his informare, qui relationes diplomaticas cum Sede Apostolica habent, necnon Secretarium Generalem Nationum Unitarum. Quæstio, in generibus suis considerata, nunc, secundum opinionem Nostram, duo aspecta essentialia et inevitabilia praebet. Primum ad Loca Sancta ipsissima refertur, quae ita considerantur ab tribus magnis religionibus monotheisticis, scilicet Iudæa, Christiana et Musulmana, et intendit tutelam libertatis cultus, pietatem, conservationem, accessum ad ipsa Loca Sancta, quae protectione speciali mediante statuto proprio proteguntur, cuius observantiam curat institutio internationalis, cum speciali consideratione ad aspectum historicum et religiosum Hierosolymæ. Alterum aspectum quæstionis ad liberi fruendi iura religiosa et civilia refertur, quae legitime pertinent ad personas, sedes, actiones omnium communitatum in territorio Palestinæ. Manifestum est Nos totam quæstionem cum vivo interesse sequi, sed etiam cum serena vigilantia et cum fundata fiducia, ut ea apud auctoritates competentes et apud opinionem publicam considerationem favabilem obtineat, quæ, secundum Nos, ei absolute debetur, propter debitem venerationem Locorum Sanctorum, propter bonum et respectum iuribus legitimis omnium, et propter promotionem pacis et reconciliationis animorum. Thema hoc adducit ad dicendum aliquid de situ qui formatus est in Oriente Medio post notissima evenimenta mensis Iunii ultimi; hic, ut notum est, rursus habuit momenta periculi acuti; hic manet grave propter eventus ulteriores possibiles. Quæstio ipsa Locorum Sanctorum ad hunc locum connectitur. Tamen resolutio recentissima Concilii Securitatis Nationum Unitarum, quae statuit mis-

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sionem delegati Secretarii Generalis ipsius Organisationis, nobis videtur esse primum passum positivum in quaestione solutionis, quae, ut duratura sit, ad justitiam et rationabilitatem aptari debet. Facile est imaginari Nos ipsos ab multis partibus auctoribus et fortiter instatiati sumus ad agendum, ut conflictus non in statum trugæ sine pace crystallizetur, plenum odii et prospectuum.

[*Latin ed. p. 27*]

The Acts of Pope Paul VI, section 27, concerning future claims, which are also harmful to international commerce, but which find a loyal resolution, especially with regard to the question of territories, a theater of bloody disputes. We have firm confidence and earnestly hope that the initiative of the United Nations will receive the sincere support of all those responsible and may progress and bring forth fruitful results. A particular remembrance is due to the old and new refugees, whose problem aggravates the crisis that afflicts the region. To them, as to poor and helpless victims, goes Our sympathy, and goes the help which has never failed, and which has intensified especially in this period of greater need. Recently, We have also wished to praise and encourage the work carried out in favor of the refugees by Catholic charitable organizations, and to invite substantial support to be given to them. When We think of the Middle East, We are also mindful of the trials to which the Catholic schools are now subjected, in one of the nations in conflict, and which is always dear to Us for many historical and civil reasons; but We love to think that this discord can still be resolved with mutual satisfaction. In this rapid overview of the main events of the life of the Apostolic See in these last months, We must now mention the two main themes which have guided Our sentiments and Our activity. The words of the Most Reverend Cardinal have already made direct mention of them: peace and faith. They are too important and too fruitful, for Us not to mention them. In the exercise of the ministry entrusted to Us by Divine Providence, We never cease to call humanity back to the paths of peace, to repeat Our appeals, to send Our Messages, and to invite those in whose hands are the destinies of peoples to cease conflicts and to resume negotiations; We do not cease to pray and to have prayed to the merciful God, the giver of all good, *ut det pacem in diebus nostris*; and, within the limits permitted by Our possibilities, We strive to alleviate the sufferings of the victims of war and of every other violence: the wounded, the prisoners, the refugees, those who have been left without family, without shelter, without bread. It was a source of comfort and encouragement to Us to hear that all the Bishops of the world, through the voice of their representatives gathered in the Synod here in Rome, were joining Us in Our concern for

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peace, repeating the appeal.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - An Official Commentary for the world so that conflicts may cease and tranquility may be established in the order of things. The problem of peace is so integral to the activity of the Church, that We, accepting the vote of the Constitution Gaudium et Spes of the Second Vatican Council, have, from the beginning of this year, established a special Commission which bears the name Iustitia et Pax, of which We have called to participate, as members and consultants, ecclesiastics and lay experts in the field of study and works connected with peace: social justice, development, and international cooperation. And now, to move the will of all and to unite the efforts of the good in the pursuit and attainment of peace, We have determined to call for a Day dedicated to Peace for the entire world. We have fixed the date for January 1st, which seems to us the most suitable day to bring to the mind of every man thoughts of concord in the name of the "Prince of Peace." And regarding this initiative, which seems to meet with the approval of many, We are certain that the blessing of the Lord will descend upon it, for when He appeared on earth, He made it proclaimed in the heavens of Bethlehem: "Peace on earth to men of good will." And, as you well know, within the context of Our action in favor of peace, Vietnam has continued to occupy a place of prominence, conscious as We are of the devastation and the victims caused by that particular conflict, and of the danger it poses to the peaceful coexistence of peoples and nations. In public audiences and in Our Sunday meetings in St. Peter's Square, more than once Our thoughts and Our prayers have been for those children – so dear to Us – to whom it is not yet given to enjoy the fruits of peace. Many voices have reached Us, urging Us to exhort one of the belligerent parties to suspend the bombings. We have done so, and We continue to do so, in the name of the innocent who, though involuntarily, are victims of such military actions. But at the same time, We again invite the other belligerent party – and We like to think that We are followed in this by those who can exert a decisive influence in this regard – to give a sign of a serious will for peace. And We do so in the name of those who are struck by acts of...

[*Latin ed. p. 29*]

The Acts of Pope Paul VI, paragraph 29, speak of terrorism and the suffering of an entire people, of human lives sacrificed needlessly. May violence cease in every form. We are certain that, as a final goal, victory that oppresses should not be pursued, but rather security, peace, and freedom for all. Indeed, negotiation, frank and honest, is the only constructive path to true peace. We are saddened and astonished to observe how every disinterested offer of mediation is rendered vain and every attempt at honest

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and peaceful negotiations is rejected, while it still seems to Us possible to achieve an honorable resolution of this painful and threatening dispute. Detached from every partisan interest and solely concerned with the human values at stake, We have dared to offer Our unarmed collaboration, ready to cooperate, in the most effective way that is permitted and required, to restore true peace. Our thoughts then turn with heartfelt and sorrowful insistence to the beloved Nigeria, which We had the fortunate opportunity to visit not many years ago. We have followed with profound sadness the outbreak and unfolding of a serious conflict in the eastern regions of that great country. We have appreciated and, as far as it was possible, encouraged every initiative and every effort to promote reconciliation. With the intention of alleviating so much suffering and avoiding further grief and tears, We have sent, in these days, to Nigeria a mission from Caritas International, which, with material and moral assistance, bears witness in some always modest, but concrete measure, to Our affection. And We take advantage of the imminence of the Christmas feast, which is for all an invitation to peace, to address a new and hopeful appeal to those responsible for the two sides in conflict, so that at least a truce may be agreed upon, which may perhaps, God willing, inspire the beginning of a new path to concord and fraternal relations. May the world, which trembles for fear of losing peace, receive from Mahdia the comforting example of peace regained, a secret of a new and promising future. Nor can We fail to confide to you once again the anguish that saddens Our heart in remembrance of that portion of the flock of Christ, which even today appears closer to the mystery of the Manger and the Cross, because it continues to suffer patiently and with dignity, in...

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis. In maior vel minor mensura, privatio illius libertatis et exercitii illorum normalium iuridia, quae pertinent ad Ecclesiam et religionem. Mens nostra affectuosa in hoc momento tendit ad Pastores, Religiosos, Religiosas et omnes fideles qui in talibus dolorosis condicionibus vivunt; et, cum hoc animo, nostro paterno encouragement, sustinente constantem orationem et particularissimam benedictionem. Bene scitis quomodo Sancta Sedes semper fecit, quantum diversas circumstantias permittunt vel consilium dant, ad allevandum statum Ecclesiae ubiunque illa difficultates invenit. Scitis etiam quod, in quibusdam casibus, passus suscepti habuerunt effectus qui bene sperare faciunt pro futuro; mentre, in aliis – et hoc dicimus cum animo accorato – exitus non correspondit spebus. Ex parte nostra, permamus ad omnem apertam et lealem tractationem, quae valeat ad Ecclesiam praebere plenum et effictivum respectum iuridiis suis sacris, sine offensa legitimis potestate statuum, immo cum ipsius morali commode. Ad eos qui res publicas in illis dilectis Nationibus regunt, volumus repetere appellum quod Patres

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Conciliarii in nullo eorum missagio ad Gubernantes dederunt: « Ecclesia non vos petit nisi libertatem. Libertatem credendi et praedicans fidem suam, libertatem amandi Deum suum et servendi eum, libertatem vivendi et ad homines ferendi nuntium vitae suae. Nolite timere eam: ea facta est ad imaginem Magistri sui, cuius mysteria actio non usurpat iura vestra, sed sanat humanum a sua fatali caducitate, illud transfigurat, illud implet spe, veritate et pulchritudine ». Volat caelum haec nostra ardens vota exaudiens, aperiens ubique ad Ecclesiam novos horizontes ad missionem suam, quae vera pacem Christi adfert. In contextu tantarum rerum afflictarum sed non raro promissarum, cum simpathia et profundo affectu, mens nostra tendit ad populos Americae Latinae. Bene cognoscimus magna illa problema et desiderium ardentem progressi et evolutionis, tam in campo morale et religioso quam in eo sociale. Penuria Sacerdotum, Religiosorum et Religiosarum quae, propter causas varias et complexas, continuat ad Americae Latina affligere, est causa vivae sollicitudinis. Salutationem ergo et benedictionem cordis nostram offerimus sacerdotibus, sororibus et laicis qui etiam in mensibus proximis illuc pervenerunt, afferentes pretiosum contributionem ad vitam Ecclesiae.

[*Latin ed. p. 31*]

The acts of Pope Paul VI, volume 31, state: "The aspiration of the Latin American peoples, and especially of so many young people of good will, for the social progress of the continent does not leave Us indifferent. It gives Us not a little satisfaction to know that the social Encyclicals and the documents of the Second Vatican Council are the subject of careful study by priests and many laypeople who are sincerely concerned for the good of Latin America. We paternally exhort them to delve ever more deeply and thoroughly into their true meaning and genuine value. Finally, We hope that those who hold positions of responsibility will know how to interpret with foresight and generosity the reality and the legitimate aspirations of their peoples; We invite all to reject the temptation of violence, and to seek wisely and Christianly a dynamic and constructive peace, a source of development and of civil progress. In considering the spiritual panorama of our times, We are pleased to see an ever more widespread interest in religious matters: a revival of which We are certainly indebted to the Second Vatican Council, which has set itself the task of discovering new ways to present the doctrine of the Church in a form always faithful to its authentic content, but more suited to the modern mentality, and to satisfy the noble need of so many souls who are not content with the broad benefits derived solely from technical and scientific progress, with the true and vital answers of the Christian faith. This yearning for the spiritual has produced in various sectors of the Church new, essentially good, fermentations, but not entirely free from dangers of exaggeration and deviation, both in the doctrinal and disciplinary fields, which do not fail to arouse

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justified concerns in many pastors and faithful. However, We are confident that the effort currently underway, sincere and generous, supported by a fraternal and open dialogue, vivified by a profound love for revealed truth, guided by the hierarchical Magisterium, will produce the hoped-for fruits of renewed religious and moral vitality. We already notice signs of overcoming some initial difficulties, and the Synod recently held has given Us confirmation of the diligent vigilance of Our venerated Brothers in the Episcopate. Therefore, We are pleased to take this opportunity to express Our satisfaction with the numerous initiatives promoted in adherence to the Year of Faith promulgated by Us, in order to worthily honor the memory of the 19th centenary of the martyrdom of the holy Apostles Peter and Paul. The pastoral documents that have reached Us from the Episcopates of many nations..."

[*Latin ed. p. 32*]

32. The *Acta Apostolicae* and the *Commentarium Officiale* attest to the precious work being carried out within the Catholic world to reinvigorate the faith, to illuminate the minds, and to strengthen the wills. Here, we pause. It is not as if everything has been said regarding the present state of the Church and the work of the Holy See with this simple, fleeting observation. Much more remains to be said. For the present, however, let this suffice. But we cannot turn away from this concise description without noting how the exchange of Christmas greetings, expressing excellent sentiments, has brought the voice of the Most Reverend Cardinal Dean and our own to the observation of certain real and present aspects of the Church, with the usual consideration of its joys and sorrows, its needs, its progress, and its sufferings. But above all, we see two great post-conciliar lines that describe the present face of the Holy Church: these are, in some ways, very comforting. The first is that of its moral and spiritual renewal, its search for authenticity in faith and charity, in its following, indeed in its very presence, of Christ, its Founder, its Master, its Redeemer, and therefore of its vitality, its holiness, in the arduous fulfillment of its mission and in the loving expectation of its eschatological consummation with the blessed encounter of the beloved Lord Jesus; and the other line, that of a new, closer, more exemplary, more beneficial, and more apostolic, and yet more humble and more spiritual contact with the modern world; we see the effort of apostolic outreach, extending from our brethren, whose reconciliation and communion we are promoting, to all men, whoever and whatever they may be in our time; near or far; small or great; captivated by their progressive dominion over the external world, or disillusioned and despairing of not truly possessing themselves and life in its truth and fullness; absorbed by work and the enormous social problems that arise from it, or afflicted by the sufferings and temptations of human existence; all, with a new commitment of love and service, are today in the open

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and beating heart of the Church, well aware of its limited dimensions, but equally certain of its vocation for the salvation of all humanity. We cannot defend ourselves against the impression, almost intoxicating and ecstatic, of beauty that this evokes: the Catholic Church, this Church to which we have the honor and the fortune to belong and the duty to serve; this Church, towards which, precisely because it is dedicated to a perfection that human forces never manage to equal, everything...

[*Latin ed. p. 33*]

The Acts of Pope Paul VI, volume 33, notes that criticism, suspicion, and malice are directed at it daily, from every quarter; this Church, structured historically and canonically as it is, reveals something of its spiritual beauty, now more than ever; to those who observe carefully, the signs, stirrings, and gifts of the Holy Spirit are also visible on its human face, still marked by wrinkles, sweat, tears, and blood, but alive with grace and truth, and allow one to glimpse its total beauty in charity and holiness, which it will one day be; and therefore, we are led to celebrate our beloved Church as the new humanity that Christ, born, founded. It is in this present and future vision of the beauty of the Church that our Christmas greetings are raised, and may they descend upon you all with our Apostolic Blessing.

In the Sistine Chapel, addressed to the Most Excellent Gentlemen and Representatives assembled at the Apostolic See, who attended the Sacred celebration on the night of the Nativity of our Lord Jesus Christ, by the Most Blessed Father.

"Your Excellencies, dear sons, brothers, and friends, we are gathered again, in the suggestive intimacy of this nocturnal liturgy, to celebrate together the greatest event in the history of the world, in the eyes of Christians: that which the Evangelist summarized in a formula that has crossed the centuries and nourished the meditation of countless generations: 'Verbum caro factum est et habitavit in nobis. The Word became flesh and dwelt among us. The life and mission of Christ, his sublime teachings, the salvation he brings to the world: all begin in a stable, in the heart of a winter night, in a humble village of Palestine. When the spirit of modern man, embracing with a gaze the developments of Christianity over these two centuries, stops to consider the insignificance, weakness, and unimportance of these beginnings, he is struck by the prodigious contrast that is offered to his eyes. From a human point of view, what could be more unreasonable than to have undertaken the great work of the salvation of the world starting from means that appear so weak, so disproportionate to the goal to be achieved: a poor child, in..."

* December 25, 1967. John 1:14. 13 - A. A. S.

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis - Commentarium Officiale. In una paupere

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praesepio, in uno villatico, absque omnibus splendoribus huius mundi, unum puerum, apparente nullius virtutis, nulli praestigii, nullae auctoritatis... Sed, ut Sanctus Paulus vehementer dicit: "Folia Dei sapientiores sunt sapientia hominum, et infirmitas Dei fortior est viribus hominum." Quod in mundum cum Christo, in nocte Nativitatis, intrat, est semen destinatum ad grande arborem fieri, est fermentum capax totum massam humanam levare. Illud extraordinarium motum spiritualem qui in hoc die nascitur et qui per saecula et continentes transibit, illam immensam operis salutis, cui Ecclesia erit instrumentum, quomodo explicare, nisi eodem modo quo continua crescit semen initiale, quo progressivo evolvit fermentum prodigiose potentis? Attamen, si ille oculos ab praeterito deturbat et ad universum quem circumdat vertit, homo nostri temporis non potest non videre immensas zonas in charta mundi ubi illud semen Christianismi videtur obmutescere aut non penetrare et radicari. Dubium tunc in animo suo surgere potest: estne illud fermentum vere capax totam massam humanam levare? Concernitne vere totam humanitatem? Estne vere lux et salus omnibus? Aut non estne potius vastus fluxus cogitationis et actionis, admirabilis, quidem, et indubitanter potens, sed tamen destinatus, quamquam, manere patrimonio nonnullarum nationum privilegiatarum, nonnullarum formarum civilizationum, ubi in praeterito invenit terram aptam ad suum incrementum? Obiectio, ei qui credit, in luce quae hodie ex spelunca Bethleem effluit, evanescit. Nolite timere: nuntius salutis quem hic puer affert est vere universalis. Hae labia, quae adhuc non loqui possunt, unum diem dicent verba decisiva, quae nulla labia humana umquam potuerunt nec auduerunt dicere: "Ego sum lux mundi. Ite, docete omnes gentes!" Omnes, non aliquas. Et si, in numero, qui, in quibusdam punctis temporis et spatii, opponunt obstacula penetrationi aut radicamento nuntii veritatis et vitae, estne ille, proinde, minus validus et minus efficax? Ecclesia dixit saepe per vocem Pontificum suorum, et recenter: 1 Cor. 1, 25. Io. 8, 12. Matth. 28, 19.

[*Latin ed. p. 35*]

35 The acts of Pope Paul VI resound with even greater force, through the voices of his bishops gathered in Council: the Christian message embraces all human and religious values, wherever they may be found, and it brings them to their fullness. It presents itself, not as an enemy or a competitor, but as a friend of all that the human spirit has produced that is great, beautiful, and true, in all times and in all lands. And its richness is such that it is capable of giving to every man, to every nation, to every civilization, what is lacking in their perfection. The encounter with Christ is not a diminution or impoverishment, but an enrichment of the highest quality; it is access to full maturity, the promotion to the fullness of adulthood offered to men and peoples. Indeed, what the Child of Bethlehem brings to the world is something that the world was not capable of giving to itself, something en-

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tirely new. The moral and religious history of humanity has known, both in the East and in the West, these vast spiritual movements that have marked souls, moved crowds, and left their mark on vast sectors of human geography. Efforts – sometimes admirable – of man seeking to rise to a higher wisdom, to free himself from the weaknesses and constraints of his earthly condition. But purely human efforts. Here, it is no longer man who seeks to rise to God, but God who descends to man, to raise him up to himself, to free him and to save him. It is God who takes the initiative, God who bursts into the fabric of human history. Such is the "good news" – (this is the meaning of the Greek word *euangelion*) – which is announced today to the whole world. The Gospel is, par excellence, "the news," one might say, the only true novelty that has ever been realized in the long and laborious spiritual history of humanity. To the weariness and aging of the pagan world, Christ brings something entirely new: liberation and salvation from above. He liberates man from himself, from his fundamental misery, from his bad inclinations, from his sins and his vices, and makes him a new man, associated with his divine life. Saint Paul, the incomparable singer of this liberation of man by Christ, exclaims in a transport of gratitude and love: "He loved me and delivered himself for me!" For each one is personally concerned here. This is not addressed to a generic humanity, but to each individual. Gal. 2:20.

[*Latin ed. p. 36*]

The Acts of the Apostolic See - Official Commentary 36: That salvation is offered to each person individually; it is my needs, my desires, my deepest aspirations that Christ comes to fulfill. And the new energies that He places in the heart of man will exert their beneficial influence on the entire society. Our modern world, tormented by so many distressing problems, a world where one works, where one suffers, where one sighs for peace: let it turn to the Child of the manger, let it welcome His message! For Him, it is the path to salvation, to happiness, and to true peace. It is a new hope that rises over the world, it is the announcement of a fullness and a joy without end! These are, Excellencies, dear sons and brothers, the few brief reflections that the mystery of Christmas, contemplated by a man of the twentieth century, can suggest. And before you – who have come from "all the ends of the earth," since you represent here the nations and the peoples – and in this setting of the Sistine Chapel, where the genius of Michelangelo has inscribed in brief all the history of the world, this meditation takes on dimensions that expand and extend to infinity... But is it not precisely the infinite that is embraced by the gaze of the newborn who brings, on this night of Christmas, salvation to the world? Let us welcome this salvation, for under the features of He who wished to be called the "Son of Man" is hidden the splendor of divinity: He is the Son of the living God, the Light of the world, the Master of nations, the "Word who became flesh and dwelt

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among us, full of grace and truth." Amen. 6 III In the Basilica of Saint Peter, on the Kalends of January, dedicated to the peace to be fostered among the nations, by the counsel and work of the Blessed Father. * Brothers and sons! All men who hear Me! Peace! Peace! We announce; peace, peace to the new year We wish! Peace to you who are present, citizens of Rome, whose civilization wished to be expressed and sanctioned in its "Pax Romana," founded on the universal extension of the equality of rights of its citizens, proud and free in the dynamic wisdom of its legal systems; be... 6 Cf. Acts 1, 8. * January 1, 1968.

[*Latin ed. p. 37*]

Acts of Pope Paul VI, 37. Conscious and worthy of such a legacy! To you also, peace, guests of the City, visitors, pilgrims, gathered here from Italy and from every other country, and to all those associated, not strangers, but friends, in this fraternal affirmation, of profound and common human sentiment! And peace to all those who have accepted Our invitation to dedicate this first day of the civil year to this great ideal of peace, almost as a hope and commitment for every day, every activity of the time to come: we thank you all, especially you, leaders of nations, you, magistrates of justice, you, professors and seekers of truth and culture, you, veterans, who, through the physical and moral scars inflicted upon your flesh and your spirit by the recent wars, better than anyone else know what a conquest peace is, you, young people, you, workers, you, people of the world, sincere and intuitive about what is truly good for modern society, we thank you all for your adherence to this choral celebration of peace. Wherever this blessed name echoes today, let Our fraternal and paternal greeting and Our wish for peace reach you, along with all that peace must bring with it: order, serenity, joy, fraternity, freedom, hope, the energy and security of good work, the purpose of starting anew and progressing, healthy and common well-being, and that mysterious ability to enjoy life by discovering its connections with its innermost principle and its ultimate end: God, the God of peace. And so, for now, everything has been said on this immense and formidable theme. However, upon merely pronouncing and repeating this fateful word: peace, a word so friendly and human as any other, a feeling arises in Our spirit, which we cannot remain silent about, also because it seems to stifle Our cry for peace and almost to disillusion the hope that it carries with it. And that is the feeling of the difficulties that oppose the attainment of peace. The very present conditions of the world reveal and impose these difficulties, with a force that seems to declare them fatal and insurmountable: peace, for example, does not exist today, in various parts of the world, and in particular in a region spatially remote from us, but so spiritually close: you well know that We are referring to Viet-nam; and while, in the impartial examination of the interests at stake and the honor of the contending parties, it seems to Us that the path to peace is still open

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and possible, even if complex and gradual, behold, new terrible obstacles arise to complicate matters with new problems and new...

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - Commentarium Officiale: Una questione intricada, que aumenta os perigos, os rancores, as ruínas, as lágrimas e as vítimas. Nós desejamos evitar a terrível calamidade de uma guerra que cresce, de uma guerra sem fim. Nós ousamos exortar as Potências envolvidas no conflito a tentar todo ato que possa levar à solução honrosa da dolorosa contenda; a mesma exortação dirigimos às Instituições internacionais, que tenham a possibilidade de fazê-lo. E nós imploramos, hoje mais uma vez, às Partes em conflito que estabeleçam uma trégua sincera e duradoura na luta, tão grave e implacável; não é, talvez, desejável por todos, e não é, talvez, praticamente possível, que negociações leais restituam a concórdia entre os habitantes daquele país tão querido e gentil, garantindo-lhes independência e liberdade? Nós pensamos isso; nós desejamos isso com esperança, contra a esperança. E a isso nos conforta o prolongamento concedido de algumas horas da trégua de armas, já fixada para este Ano Novo, de acordo com o espírito do Nosso convite à Jornada da Paz: um pequeno sinal, quase puramente simbólico, mas muito cortês e significativo, e que nos agrada, como certamente a todos, quase um presságio de eventos melhores. Este tristíssimo caso do Viet-nam basta para demonstrar quão difícil é a paz, mesmo quando poderia ser alcançada. É difícil a paz quando a contenda se torna ideológica. Nessas conjunturas, a confusão dos julgamentos e das opiniões agrava a situação. O mundo observa, se comove, comenta e deplora, procurando entender onde está a justiça; e na dificuldade de encontrar a boa solução, sente crescer a tentação de inscrever a paz entre as utopias: uma grande utopia, digna de ser considerada entre as melhores forças que movem a história, mas destinada sempre a permanecer falível. Este aspecto da paz, ou seja, a dificuldade em alcançá-la e mantê-la, é o que principalmente nos move a falar sobre ela, e que nos obriga a declarar, mesmo contra toda a aparência, que a paz é possível, sempre; a paz que é um dever, sempre. É desta confiança, é deste dever que move a Nossa campanha pela paz. Sim, a paz é possível, porque os homens, no fundo, são bons, são orientados para a razão, a ordem e o bem comum; é possível porque está no coração dos homens novos, dos jovens, das pessoas que intuem o caminho da civilização; é possível, porque a reclamam as vozes mais queridas, aquelas dos Nossos filhos, aquelas das vítimas dos conflitos humanos, os feridos, os refugiados, os devastados, as vozes das mães chorando, as das viúvas e as dos caídos; vozes que todas invocam paz, paz! Sim, é possível, porque Cristo veio ao...

[*Latin ed. p. 39*]

Acta Pauli Pp. VI 39, [he] has proclaimed universal brotherhood and

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has taught love. Certainly, it is difficult; yes, because often, despite good intentions proclaimed, before peace is established in events and external arrangements, it must be in the hearts, where selfishness, pride, the desire for power and domination, the ideology of exclusivism, oppression, rebellion with a thirst for revenge and blood, are hidden. Brothers and children: it is to the overcoming of inhumane ideas, proud instincts, and warlike passions that the Day of Peace is directed; and it is to the formation of hearts strong in goodness and understanding, that every man is a brother, that human life is sacred, that magnanimity in forgiveness and the ability to reconcile are a great social and political art, that our effort tends towards the victory of peace. What can our effort accomplish? Is it not also a vain effort, which increases the number of failed attempts? It would be so, Brothers and Children, if a higher aid, that of God, the most excellent and merciful Father, did not inspire and support it. It is the aid that prayer can obtain, and it can implant in the tangle of human conflicts, to resolve them in an unexpected and happy way. Therefore, we now invite you to prayer, to prayer with one voice and one heart, for peace in the world. Apostolic Benediction imparted, Augustus Pontiff, in the Italian, Gallic, English, German, Spanish, Portuguese, Polish, Greek, Vietnamese, Russian, and Chinese languages, earnestly desiring peace for the entire world.

TO THE RADIO AUDIENCE: To all Catholics throughout the world, to all the faithful of Christ, and to all men of good will, in observance of the solemnities of the Nativity of our Lord Jesus Christ.

* Brothers, children, friends, all men of good will! Christmas once again brings the theme of peace to our consideration; and the message that this blessed occasion places on our lips for you, for the world, cannot fail to express the hope of peace that Christ brought to this our earth, so eager and in need of peace, and so...

* *Die 23 mensis decembris a. 1967.* (December 23, 1967)

[*Latin ed. p. 40*]

Acta Apostolicae Sedis - Official Commentary 40, filled with offenses and threats, ever more grave and terrifying, which seem to endanger it. Let our Christmas greeting, Brothers, repeat that which fell from heaven on the mysterious night of the birth of Jesus Christ among us, on this atom of the universe, which is our land, and throughout the millennial course of the centuries, at the precise moment, which is our history. To us, men, privileged beings of the cosmos, because marked with the sublime likeness of God, peace has been announced, as a gift that crowns every other gift received with this present life, and that gives life its value, its reason for being lived worthily and happily. Peace to you all, Brothers, object of the creative and redeeming benevolence of God! Peace on this blessed day, which, being dedicated to the nascent Life, to the Life of Christ, "firstborn of

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all creation," and prototype of humanity, desires to extend its transfiguring light over every day of our time, over every member of the human family. Peace, peace to you, men, whom all and each of us feel we love in Christ; especially to you, who belong through faith and charity to that People, to whom a most sweet and most grave mandate obliges us, and in some measure enables us, to love as our own, and to guide as Christians. Peace, peace to all! 1

And while this greeting, so simple and so full of meaning, springs from our heart, a series of questions, neither trivial nor easy, seem to trouble it: what, then, is peace? And why, if it is so closely connected with the perfection of our existence, does it always need to be desired, as an element lacking or insufficient? Is the mere auspicious word enough to bring forth peace in our existential experience, or, as we all know, do other factors, not beautiful and courteous words, demand to be present, in order that it may be real and lasting? And how then can it be obtained, how maintained, how made the stable and characteristic ornament of a civilization like the modern one, which claims to be progressive and mature? We raise these questions so that, on this festive day, peace may have its meditation, even if this meditation might have a bitter conclusion – as, unfortunately, so many instinctively or logically give it – that of the impossibility of achieving peace, and even less of preserving it and making it flourish in arrangements.

1 Col. 1, 15.

[*Latin ed. p. 41*]

Acta Pauli Pp. VI 41, for the better. If this were the case, the wish would be ridiculous and almost provocative of pessimism and despair. But today, the conclusion is quite different, because the Savior, Christ, "our peace," has come into the world, to give us His peace, to pour forth His Spirit among us, of which the primary gift is precisely peace: where Christ is, there is peace in the heart. This is the prayer of the Apostle Paul: "that the peace of Christ may rule in your hearts" (Colossians 3:15). Where His Gospel is received, inner peace is, at least virtually, established; not only through its intentional proclamation, but also through its mysterious virtue, which stimulates, generates, and converts the peace of the soul from a need into a duty, from a desire into a gift. It is a wise capacity to generate it, to enjoy it. This simple reflection leads us, in this our fraternal Christmas message, to the thought that we wish to express today. Namely: We often speak, very often, of peace – in these days we have invited the world to dedicate a special thought to peace in human society on the first day of the civil year – (this theme deserves this repetition, and the perilous condition of the world demands it at every moment); but, as everyone sees, we ordinarily speak of peace among the nations, among social classes, among the members of the human community; we speak

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of external peace, of political, military, social, communal peace, that is, of the just equilibrium in relationships among men. Today, authorized by the spirituality of Christmas, we invite you to consider another peace, that inner and personal peace, which every human spirit should and would have within itself, as the light of its own conscience, as the ordered dominion of its faculties, as a synthetic and superior expression of its personality, and as the intimate and fertile root of external peace. We say: the peace of the heart; true possession of oneself, true coefficient of virtue, of serenity, and of happiness, true source of good and wise words in their most intelligent and powerful expression.

Brothers, do we possess the peace of the heart? This question certainly finds a difficult answer. We might perhaps wish to evade it, as if it were indiscreet; we might wish to discredit it by equating the peace of the heart with passive resignation, of those who, experienced in their own weakness and lacking courageous energy, "make their hearts at peace" (Eph. 2:14), and abandon themselves.

[*Latin ed. p. 42*]

Acta Apostolicae Sedis - Official Commentary 42, tending towards a species of invincible fatalism, a false substitute for the true peace of the soul. Sometimes, noble and thoughtful men would seek to acquire it from the school of the best Stoicism, which frees itself from the immediate experience of disturbing passions and events that are always unsettling, in order to adapt, at the same time, freely and constrained, to the profound reality of natural laws, and to assimilate a virile and undisturbed insensitivity to things that are contingent and displeasing to the peace of the heart. And there is then an immense range of forms of pseudo-peace of the heart in modern life, which placates the intimate needs of thought, disappointed in reaching the truth, and those of love, disappointed in reaching true happiness, with indifference to things of the soul, or with the narcotic of some subtle skepticism, or with the laborious projection of man into a feverish external activity, which considers as anathema every thoughtful reflection on the true destiny of man himself, or even, and alas, with the pursuit of refined experiences of pleasure, or with the unblushing affectation of contempt for every form of civilized coexistence. Is this the peace of the heart? We must, unfortunately, say that it is not. In general, modern man lacks true inner peace. But so great is the esteem, so great the love, that Christ teaches us to have for man, that we always want to suppose that in every human spirit there is hidden a profound and innate aspiration, a longing, a hope to one day enjoy a true peace of heart; that true, new, redemptive peace from common misery, that which makes us feel that we are men, and children of God. And We would, without now expanding on explanations, which, moreover, Christmas almost makes intuitive, announce, loudly, or rather with the insinuating voice, that sounds sweet and persuasive within

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the hearts, that the peace of heart exists, is possible, is near, is today offered to us as the great gift of Christmas. Yes, this is Our wish, this is today Our message. Who receives it? To whom do we especially address it? We will say: Peace to you who suffer, because you may be comforted. Peace to you who are hungry for bread and for justice, because men are declared by Christ to be brothers, and those who can must give to you the material and moral sustenance of which you are in need. Peace to you who think and study, because truth exists, and the drama of your sleepless search can find wonderful solutions: all things come from the Word, all things are, at least in Matth. 23, 8.

[*Latin ed. p. 43*]

Acts of Pope Paul VI, section 43, clearly stated. Peace to you, who are concerned with the proper governance of the world, because it is not in vain to hope that men will finally realize that they can, and must, love one another, not arm themselves to the point of fatal folly, not fight, not kill one another. You see, Brothers, at this point, a simple and wonderful thing: that external peace derives and depends to a great extent on internal peace. It is necessary that peace be in the hearts first, so that it may be realized in civil institutions and historical events. The path may be long, because the ways of the heart are long, and often arduous and difficult; they are individual; they are changeable; it is true: but this constitutes the human drama, which Christmas comes to enrich with positive and, in themselves, resolving forces. Yes, because peace is an order; order presupposes a perfection of relationships. Among all the relationships of which human existence has need, the relationship with God is first and indispensable. We affirm a truth that many among men today refuse to admit: they say that one lives well, indeed better, without religion, which is so mysterious, poses extremely complex problems, and does not bring peace to the human spirit. Yet, no, Brothers; we have an insatiable need for God; we cannot do without Him: our life is constitutionally bound to Him; to forget God means to extinguish the light in our life; everything without Him becomes dark. God is necessary for the human spirit. God is our happiness. God is Life. To be united to Him, to be reconciled with Him, to be in the plan of His will, is our first internal peace. "There is no peace for those without God," says Holy Scripture; while there is peace for those who have entered the sphere of divine will: "In His will is our peace," says Dante delightfully and truthfully at the threshold of his Paradise. We know well how this first foundation of internal peace, and consequently of external peace, is today contested; religion, in its positive and effective sense, is denied citizenship not only in the kingdom of Caesar, where Caesar is sovereign, and where secularism can be a due recognition of the limits of temporal government before the frontiers of the kingdom of God, but also it is denied in the kingdom of the spirit, where religion is called to affirm its own kingdom, a

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source of internal peace, and, by reflection, of that external peace. How can one think of a social and international order without... (reference to Isaiah 48:22; 57:21 and Dante's Paradiso III, 85).

[*Latin ed. p. 44*]

Acts of the Apostolic See - Official Commentary 44: Concerning an order, both personal and moral, in men who govern the world and who compose it? And how can such a personal and moral order be sincere, secure, and stable, without reference to those absolute and transcendent principles that only religion inspires and guarantees? Peace with God is the source of that moral strength, that virile rectitude, that fundamental wisdom, from which peace with men can spring forth. How can one find the art of reconciling men without recognizing the primacy of human brotherhood in politics, and without valuing the forgiveness of wrongs suffered or inflicted as the resolving principle of human conflicts? And are not these fundamental criteria of earthly peace founded on doctrines that only religion can suggest and validate? The religion of Christ, we say; that of Christmas; and we say no more, for now our word is not a lesson, but only a greeting. Perhaps it will be prophetic; God willing, that one day this humble voice, a faint echo of the Christmas announcement, will be heard and will bring joy and new vitality to the world drawn to Christ, and that even today, good and believing souls, already filled with the Spirit of Christ, experience the ineffable comfort of His inner peace, and can say to themselves and testify to their brothers how true, how joyful, how promising is the peace that Christ has brought us, and that without Him, the world cannot fully attain. Therefore, to you, Brothers, to you, dearest Children, to you, all men of good will, we offer the Christmas greeting of that inner peace (which surpasses all understanding, that it may guard your hearts and your thoughts in Christ Jesus), in whose name we wholeheartedly bless you.

9 10 To all the faithful and to all nations, on the feast of the Nativity of our Lord Jesus Christ, given by the Most Blessed Father, before imparting the Apostolic Blessing to the City and the World from the external platform of the Vatican Basilica.

* Brothers and children who listen to us in virtue of Christmas! We will repeat to you, making it our own, the message of the Angel on the blessed night of the birth of Christ: "Evangelizo vobis gaudium magnum." I announce to you great joy. Yes, Brothers and dearest children, great joy: Christmas is the feast of the joy of hearts, the joy of families, the enjoyment of life, which society seeks. 9 Cf. Jn. 14:27. Cf. Phil. i, 8. * December 25, 1967. 10

[*Latin ed. p. 45*]

The Acts of Pope Paul VI are read and approved. We regard with pleasure, We bless this joy, which characterizes Christmas, and which seeks to

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give men an awareness of their destiny for happiness, and to procure for them some hours, some experience of serene and honest well-being. We attribute to the Christmastide of Christ the reason and the merit of making the world happy; and if, indeed, the Christian religion, which preaches the Cross as the only salvation, were to be blamed for rendering life sad and unhappy, We repeat the evangelical voice: the coming of Christ into the world is the source of true and great joy; happiness, the fullness of life, the certainty of truth, the revelation of goodness and love, the hope that does not deceive, salvation in a word, to which man aspires, is finally granted, is at our disposal; and it has a name, a single name: Christ Jesus. He is the Prophet of beatitudes, He is the Consoler of every human affliction, He is our peace, because He, He alone, is the way, the truth, and the life. The Gospel, that is, the good news, the announcement that resolves all human toil into joy, into true joy, resounds again on Earth today; and We repeat it to you, happy ourselves to be its faithful echo: We proclaim that the coming of Christ among us is our fortune, our happiness. This word "happiness," everyone knows, is among the most used and abused in human conversation; the ancients composed treatises of philosophy of life on it; the moderns prefer sometimes, with reckless audacity, to try it; there is today in many circles a frenzy of happiness, of intensity of enjoyment, of dolce vita; happiness is confused with pleasure, and pleasure with the satiety of earthly delights; even work, the most noble form of human activity, sometimes tends to resolve itself into an hedonistic well-being, which sometimes ends up discrediting and nullifying it. And the heart of man, you know, wandering pilgrim, towards this immediate and self-sufficient happiness, whether external or internal, instead of songs of victory, casts out cries of exasperation and despair: never perhaps has the human voice, that is, the voice of thought, of literature, of art, been, as in our days, pessimistic; as the world has progressed towards its modern and wonderful conquests, the spirit of man has felt the vanity of all things, and has lost the language of truth about supreme things, the trust in immortality and in the messianisms of progress and of human reason itself. It would be too long to reason about these fundamental orientations of modern man, nor is this the time to do so; but we can conclude that he, modern man, has enormously progressed in the ways to conquer and to enjoy the world in which he finds himself living, but has lost the true and profound reasons that give life its value.

[*Latin ed. p. 46*]

Acts of the Apostolic See - Official Commentary 46, its meaning, its happiness; and therefore, he often dares to denounce the deception and absurdity of human existence. Brothers and sons! He who follows Christ, as He Himself assured us, does not walk in darkness. Christ is the light of the world. And he who looks to Him sees the paths of life illuminated.

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These are paths that are sometimes rough and narrow; but they are safe paths, which do not lose sight of the goal; the goal of true happiness. This is what we repeat today, our Christmas message, the message of Christian joy. It moderates, and sometimes chastises, the forms of profane joy; but it amply compensates for this austerity with the certainty, first of all, of the superior wisdom that informs life; and then it adds the sense of proportion restored between human desire, directed towards the infinite, and the art of achieving what is desired; and furthermore: Christian joy reveals the secret of being found everywhere; in the small, everyday things, in the domestic bread, in humble, dignified, and honest labor, in pure and faithful love, in the satisfaction of making others good and happy, in suffering for something, with Christ. It accomplishes the miracle that so many today no longer know how to accomplish, that of merging in the same sentiments and the same actions what is pleasing and what is good, the beautiful and the good, the joy of living and the virtue of living worthily. Brothers and sons! We will not detain you any longer; but we renew our wish to you, that you may discover in Christmas the true source, the true reason for authentic happiness. And since true happiness would not exist without peace, peace in the heart (as we said in our Christmas radio message), and peace among men (the subject of so many of our other acts and speeches), our wish today is integrated with the renewed wish for peace: *gaudium et pax*, it is the wish repeated by the Apostle Paul; may it now also be our wish for you and for the world, while our concerns, our cares, and our hopes are directed, even in these days, towards peace. Christ is our happiness and our peace, because He is our Savior. And therefore, with these wishes of happiness and peace in your hearts, we wish you: a blessed Christmas; and we bless you all, in the name of Christ.

1. Immediately, the Most Blessed Father, in the Italian, French, English, Spanish, German, Portuguese, Polish, Greek, and Russian languages, gave felicitous greetings to all who heard Him.

2. Cf. Rom. 14, 17; Gal. 5, 22.

[*Latin ed. p. 47*]

Acts of the Vatican Secretariat 47. SECRETARIAT OF STATE. I. Letters to His Eminence, the Most Reverend Father, Joseph, Cardinal Pizzardo, Prefect of the Congregation for Seminaries and Pontifical Universities, then Prefect.

Most Eminent and Most Reverend Lord,

With no small joy, the Most Blessed Father has stated, now in Rome, that, under the auspices of this Holy Congregation, a second assembly of National Directors for the promotion of ecclesiastical vocations for the European regions has been initiated and is proceeding with happy progress. As happened last year, when your first group was convened, now also the Supreme Pontiff, were it not for the conditions of his health, would gladly

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receive you again and address you with great pleasure, for the purpose of giving thanks and offering congratulations for this most beneficial undertaking, especially since he sees a very joyful harvest of fruits already growing from it.

Furthermore, the weight and importance that these assemblies are already accorded in all places makes it clear that among you there are also some ecclesiastical men who do not belong to the European regions. It pleases His Holiness to offer you words of praise for yet another reason, namely, that He sees that wise arguments have been chosen, about which it is to be discussed here.

It is not the intention of the Supreme Pontiff, through these letters, to fully explain and judge all the questions proposed to your assemblies, which are indeed extensive and complex. However, as if returning to the purpose of the prayer begun last year, in which he illustrated how young people can more easily hear the voice of God calling them, now He wishes to bring to greater light certain points that concern the manner in which the priesthood of Christ should be presented to these very young people. These points, which are not always sufficiently considered, should be among the principal reasons for the fact that many European regions—especially those in which there is greater—

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis, – The official commentary notes that the progress made has been hampered by a lack of vocations. No one is unaware that, in our age, great importance and weight are attributed to the good things of humanity, which especially affect the minds of young people. Therefore, whoever neglects to present these good things to young people when considering the priesthood, undoubtedly falls into error, all the more so because the Second Vatican Council has so strongly emphasized these very good things (cf. Decree *Optatam totius*, n. 11). But he also errs who, in the pursuit of these good things, sets aside the characteristics of priestly life, which have always been held as the foundation of the Catholic priesthood in the Church's teaching. Ecclesiastical vocations are becoming increasingly rare today, because the life and office of a priest are described differently than they are in reality. Therefore, it is essential to make diligent efforts to present the true nature of the priesthood in its proper light; so that young people, clearly understanding it, may strive with all their might to attain priestly duties as a kind of higher fulfillment of life; for the priest possesses a grace to which nothing else can be compared, namely, to truly represent the image of Christ and to fulfill His office in the world, bringing the name, word, and grace of Christ to men. Therefore, candidates for the priesthood, as the Second Vatican Council wisely advises, « should become accustomed to being united with Him intimately, as friends, through the whole of

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their lives. They should live the Paschal Mystery of His, so that they may know how to introduce the people entrusted to them into it. They should be taught to seek Christ in faithful meditation on the Word of God, in active participation in the sacred mysteries of the Church, especially in the Eucharist and the Divine Office; in the Bishop who sends them forth, and in the people to whom they are sent, especially the poor, the little ones, the sick, sinners, and unbelievers. They should love and venerate the most blessed Virgin Mary, who was given by Christ Jesus on the cross as a mother, with filial trust... They should learn to live according to the example of the Gospel, to be strengthened in faith, hope, and charity, so that through their practice they may acquire the spirit of prayer, may attain the strength and protection of their vocation, may obtain the vigor of other virtues, and may grow in zeal to bring all men to Christ » (ibid., n. 8). When these things are presented to young people in a proper order, their minds are drawn to the priesthood, and a certain inner flame is kindled, which is nourished and enkindled in all of life, as the generous nature of young people naturally inclines them to pursue the most difficult and noble things.

[*Latin ed. p. 49*]

Acta Secretarii Status 49 is presented. If, when describing the image of the priesthood, and subsequently, in the establishment of seminaries, care is taken to ensure that young men always have before their eyes the example of Christ, with the intention that, once ordained as priests, they may represent His life to the people of our time, communicate His grace to them, and spread it everywhere, then they will not only not deviate from the initial path, but will also readily embrace all that may seem burdensome and full of difficulties to them, and they will consider these to be but a small labor in view of the magnitude of the intended goal; they will also consider the spirit of self-denial and Christian mortification, the severity of sacred discipline, the burdens, the precepts, not as certain bonds of servitude, but as a gymnasium in which they may not only practice self-control, but also become accustomed to loving the Cross and conforming themselves to Christ; they will also understand the excellence and necessity of obedience – which today seems to be less esteemed – in order to eagerly imitate the example of our Lord Christ, who, through His obedience, redeemed the human race (cf. Rom. 5, 19; Hebr. 5, 8-9). The Most Blessed Father urges you to diligently meditate on these matters, and He commends them to your wisdom and your piety. And while He implores the Divine Paraclete to grant you light and strength so that you may be able to carry out His intentions for the good of the young men and for the growth of the Church, the Vicar of Christ imparts to each and every one of you, and to the labors of your Congregation, the Apostolic Blessing, a testament of His esteem and benevolence, most earnestly. In the meantime, with due reverence and

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obedience, I remain devoted to Your Eminence, A. I. Card. CICOGNANI From the Offices at Vatican, on the 4th of December, 1967. 4 - A. A. S.

[*Latin ed. p. 50*]

Acts of the Apostolic See - Official Commentary 50 II. DECREE Concerning the postponement of the law, by the Apostolic Constitution "Regimini Ecclesiae Universae." Since circumstances have arisen which have prevented the common norms, or the order to be observed, for the Roman Curia from being fully implemented, and therefore from being enforced on the dates established by the Apostolic Constitution "Regimini Ecclesiae Universae," n. 12, the Supreme Pontiff has decreed that the same Apostolic Constitution shall begin to take full and absolute effect on the first day of March, and not on the first day of January, of the following year. Furthermore, those matters which pertain to the renovation of the Papal Household, according to n. 134 of the same Constitution, shall also begin on that same day. From the Vatican Buildings, on the thirtieth day of the month of December, in the year of Our Lord 1967. By order of His Holiness, +BHAMLETUS IOANNES Cardinal CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 51*]

The Sacred Congregation for Eastern Churches 51. ACTS OF THE HOLY CONGREGATIONS. THE SACRED CONGREGATION FOR EASTERN CHURCHES. DECREE. The jurisdiction of the Apostolic Exarch for the Ukrainians in England is extended by an Apostolic Constitution, which begins with the words "Because Christ." The Apostolic Exarchate for the faithful Ukrainians of the Byzantine rite residing in England was happily established on the 10th day of July in the year 1957. Now, in order that the administration and care of the Christian faithful Ukrainians also residing in Scotia might be more maturely and effectively provided for, it seemed opportune to this Sacred Congregation for the Eastern Church to extend the jurisdiction of the Apostolic Exarch in England to that noble region as well. Therefore, the same Sacred Congregation, having heard the opinion of the Bishops of the Latin rite concerned, and having taken into consideration the favorable opinion of the Apostolic Visitator for the Ukrainians of Western Europe, as well as the Apostolic Delegate in Great Britain, requested the Most Reverend Monsignor Angelo Dell'Acqua, Substitute of the Secretariat of State, to report to the Supreme Pontiff regarding this proposed extension. Our Lord Paulus, through Divine Providence, Pp. V I, in an audience granted on the 8th day of March of the same year, graciously conceded that the jurisdiction of the Hierarch, for the time being in charge of the Apostolic Exarchate for the faithful Ukrainians residing in England, should be extended to Scotia, so that in the future, the same Hierarch may assume the title of "Apostolic Exarch for

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the Ukrainians in Great Britain," as is decreed. All contrary things being set aside. Given in Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 8th day of March in the year 1967. GUSTAVUS Card. TESTA, Pro-Prefect. L. "S. © Marius Brini, Archp. Algizen., from the Secretariat."

[*Latin ed. p. 52*]

62 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR BISHOPS

PROVISION FOR CHURCHES

Most Holy Father Paul, by Divine Providence, Pope, has, through successive decrees of the Sacred Consistorial Congregation, provided for the following churches with new pastors:

On September 8, 1967:

— To the titular bishopric of the Church of Tingaria, the Reverend Father Robert Frossard, General Vicar of the archdiocese of Paris, was appointed, as Auxiliary to the Most Reverend Peter, Cardinal Veuillot, Archbishop of Paris.

— To the titular bishopric of the Church of Reperitana, the Reverend Father Daniel Pézeril, General Vicar of the archdiocese of Paris, was appointed, as Auxiliary to the Most Reverend Peter, Cardinal Veuillot, Archbishop of Paris.

On November 28:

— To the titular bishopric of the Church of Teglatensis in Proconsular Africa, the Reverend Father Joseph Ramir Pellecer Samayoa, a priest of the parish of Saint Sebastian the Martyr in the city of Guatemala, was appointed, as Auxiliary to the Most Reverend Mary Casariego, Archbishop of Guatemala.

— To the titular bishopric of the Church of Putiensis in Numidia, the Reverend Father Richard Ham Freely, a member of the Society of Maryknoll for foreign missions, a priest of the parish of the Blessed Virgin Mary of Guadalupe in the city of Guatemala, was appointed, as Auxiliary to the Most Reverend Mary Casariego, Archbishop of Guatemala.

On November 29:

— To the titular bishopric of the Church of Thamugadi, the Reverend Father Roman Acevedo Rojas, Pro-General Vicar of the archdiocese of Morelia, was appointed, as Auxiliary to the Most Reverend Aloysius Mary Altamirano y Bulnes, Archbishop of Morelia.

— To the titular bishopric of the Church of Gemellensis in Numidia, the

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Reverend Father George of Modica, formerly known as George Scarso, a member of the Order of Friars Minor Capuchin, was appointed, as Auxiliary to the Most Reverend Joseph Andrea Coimbra, Bishop of Patos de Minas.

— To the titular bishopric of the Church of Rusubbicari, the Reverend Father Joseph da Silva Chaves, General Vicar of the diocese of Uruaçu, was appointed, as Auxiliary to the Most Reverend Francis Prada Carrera, Bishop of Uruaçu.

On December 1:

— To the titular bishopric of the Church of Serteitana, the Reverend Father...

[*Latin ed. p. 53*]

The Sacred Congregation for Bishops, on the 63rd day: To Aloysius Bambarén Gastelumendi, of the Society of Jesus, rector of the "San Ignacio" College in the city of Piura, appointed as Auxiliary to the Most Reverend Lord John, Cardinal Landázuri Ricketts, Archbishop of Lima. — To Ernest Alvares, of the Society of Saint Francis of Sales, appointed as titular Bishop of the Megalopolitan Church, as Auxiliary to the Most Reverend Lord Caesar Anthony Mosquera Corral, Archbishop of Guayaquil. — To Vincent Cisneros Duran, rector of the minor seminary of Ambato, appointed as titular Bishop of the Tigisetana Church in Mauritania, as Auxiliary to the Most Reverend Lord Caesar Anthony Mosquera Corral, Archbishop of Guayaquil. on December 2nd. — To Jerome Joseph Podestà, until now Bishop of Avellaneda, appointed as titular Bishop of the Horreoaninicense Church. — To Richard O. Gerow, until now Bishop of Natchesium-Jackson, appointed as titular Bishop of the Vegeatense Church. — To Joseph B. Brunini, until now titular Bishop of Axomita, appointed as titular Bishop of the Cathedral Church of Natchesium-Jackson. — To David M. Maloney, until now titular Bishop of Ruspae, appointed as titular Bishop of the Cathedral Church of Wichita. — To Eldon Bernard Schuster, until now titular Bishop of Amblada, appointed as titular Bishop of the Cathedral Church of Great-Orme. on December 11th. — To Joseph López Lara, of the clergy of the archdiocese of Morelia, professor of piety at the Morelia seminary, appointed as titular Bishop, for this occasion, of the archiepiscopal Church of Huajuapan. on December 15th. — To Anthony Innocenti, of the diocese of Fiesole, Urban, appointed as titular Bishop, for this occasion, of the archiepiscopal Church of Suas, by the Apostolic Nuncio in the Paraguayan Republic. on December 23rd. — To John Graveiii, of the diocese of Penne-Piscari, Urban, appointed as titular Bishop, for this occasion, of the archiepiscopal Church of Suas, by the Apostolic Nuncio in

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the Bolivian Republic.

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Announcements

I. CLEVELANDENSIS

Nullity of Marriage (Kwatkowich - Weil)

Since the actual place of residence of Mr. Raymond E. Weil, the party in the aforementioned case, is unknown, we summon him to appear, either in person or through a duly appointed legal representative, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - ROMA), on April 1, 1968, at the eleventh hour, for the purpose of resolving or signing the following question: Does a nullity of marriage exist in this case?

The Ordinary of the place, the parish priests, and the faithful who have knowledge of the actual place of residence of Mr. Raymond Weil, are to take care that he is duly informed of this official summons.

* Gerardus M. Rogers, Secretary

From the Chancery of the Tribunal of the Sacred Roman Rota, December 29, 1967.

Orlandus Di Jorio, Notary

* The place of current residence of Mr. Raymond E. Weil, the defendant in this case, being unknown, we summon him to appear, either in person or through a legally constituted representative, at the seat of the Tribunal of the Sacred Roman Rota (ROMA, Palazzo della Cancelleria), on April 1, 1968, at 11 o'clock, to resolve or sign the following question: Does a nullity of marriage exist in this case?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Raymond E. Weil, must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 55*]

The Sacred Roman Rota, 55 II ROMANA, concerning the Nullity of Marriage (Baglioni - Amandola). Since the actual place of residence of Mr. Paul Baglioni, the plaintiff in the aforementioned case, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on April 3, 1968, at half-past ten o'clock, for the purpose of agreement or signing regarding the following question: Whether the decision of the Rota of July 12, 1956, should be confirmed or overturned, in this case. The Ordinaries

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of the places, the parish priests, and the faithful, who have knowledge of the actual place of residence of the aforementioned Mr. Paul Baglioni, must take care to ensure that he is duly informed of this official summons.

* Joseph Palazzini, Clerk from the Chancery of the Sacred Roman Rota, January 8, 1968. Orlandus Di Jorio, Notary.

* The place of current residence of Mr. Paul Baglioni, defendant in this case, is unknown; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 3, 1968, at 10:30 AM, to agree upon or sign the following question: Must the decision of the Tribunal of the Rota dated July 12, 1956, be confirmed or overturned, in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of said Paul Baglioni, must, as far as possible, inform him of this present summons.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis Commentarium Officiale III MEXICO. Concerning the Nullity of a Marriage (Bulli - Martínez). Since the current place of residence of Mr. Demetrius Ivan Martínez is unknown, the aforementioned party, involved in the cause mentioned above, is hereby summoned to appear, either in person or through a duly appointed procurator, before the Most Holy Roman Rota (Piazza della Cancelleria, 1 - Rome), on the 12th of March, 1968, at the eleventh hour, for the purpose of resolving or confirming the following question: Does a nullity of marriage exist in this case? The Ordinary of the place, the parish priests, and the faithful who have knowledge of the current residence of the aforementioned Mr. Demetrius Ivan Martínez, are obligated to ensure that he is duly informed of this edictal summons.

* Lucian Anne, Prelate

From the Chancery of the Tribunal of the Most Holy Roman Rota, on the 9th of January, in the year 1968.

Orlandus Di Jorio, Notary

* The current place of residence of Mr. Demetrio Ivan Martínez, the defendant in this cause, being unknown, he is hereby summoned to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Most Holy Roman Rota (Rome, Palazzo della Cancelleria) on the 12th of March, 1968, at 11 o'clock, to resolve or confirm the following question: Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Demetrio Ivan Martínez, should, insofar as possible, inform him of this present sum-

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mons.

[*Latin ed. p. 57*]

57. Sacred Roman Rota, IV Ghent. Concerning the Nullity of Marriage (Good - Fester). Since the actual place of residence of the Lord James (Jack) Fester is unknown, the aforementioned party, involved in the cause mentioned above, is hereby summoned to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome) on April 18, 1968, at midday, for the purpose of resolving or signing the following question: Does a nullity of marriage exist in this case? The ordinaries of the places, the parish priests, and the faithful, who have knowledge of the actual residence of the aforementioned Lord James (Jack) Fester, are to ensure that he is duly informed of this edictal summons.

* Charles Lefebvre,

From the Chancery of the Tribunal of the Sacred Roman Rota,

January 16, 1968.

Orlandus Di Jorio, Notary

* The current place of residence of Mr. Jacques (Jack) Fester, the defendant in this case, being unknown, he is hereby summoned to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 18, 1968, at 12 o'clock, to resolve or sign the following question: Does a nullity of marriage exist in this case? The ordinaries of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Jacques (Jack) Fester, should, insofar as possible, inform him of this summons.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Official Commentary

TRIBUNAL OF THE VICARIATE OF THE CITY

Summons by edict concerning the nullity of marriage (Serafini - Czulowski)

Since the actual place of residence of Mr. Stanislaw Czulowski is unknown, in the aforementioned cause, we summon him to appear before the Tribunal of First Instance of the Vicariate of the City (Piazza S. Giovanni in Laterano, 6 - ROMANA), either in person or through a duly appointed procurator, on March 28, 1968, at 9:30 AM, for the purpose of resolving the following doubt:

Does it appear that the marriage is null?

The Ordinaries of the places, the parish priests, and all the faithful who

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have knowledge of the current residence of the aforementioned Mr. Stanislaw Czulowski, are to take care to ensure that he is duly informed of this edictal summons.

Pius Menghi, Examining Judge

From the Offices of the Tribunal of the Vicariate of the City, December 28, 1967.

Eugenius Palombella, p. Cancellario

Since the current place of residence of Mr. Stanislaw Czulowski, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Vicariate of ROMANA (ROMANA - Piazza S. Giovanni in Laterano, 6) on March 28, 1968, at 9:00 AM, to resolve the doubt reported below:

Does it appear that the marriage is null in this case?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Stanislaw Czulowski, must, as far as possible, inform him of this present summons.

[*Latin ed. p. 59*]

Diary of the Roman Curia 59

DIARY OF THE ROMAN CURIA

SACRED CONGREGATION OF RITES

Thursday, November 28, 1967, in the Palace of Congregations, the Sacred Congregation of Rites was held, presided over by the Most Reverend Cardinal Paolo Giobbe, Promoter or Relator of the Cause of the Servant of God, Maria Caterina Trojani of St. Rosa of Viterbo, foundress of the Franciscan Missionary Sisters of the Immaculate Heart of Mary.

In this preparatory Congregation, the Reverend Prelates, Officials, and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

Wednesday, December 20, 1967, in the Apostolic Palace of the Vatican, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend Cardinals, the Reverend Prelates, Officials, and Theological Consultors discussed two miracles which are asserted to have been worked through the intercession of the Venerable Servant of God, Clelia Barbieri, foundress of the Little Sisters of the Sorrowful Mother.

SECRETARY OF STATE

APPOINTMENTS

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By Apostolic Briefs, the Holy Father Paul VI, happily reigning, has appointed:

October 16, 1967.

His Excellency, Reverend Monsignor Mariani Giovanni, titular Archbishop of Missua, Apostolic Delegate in West Africa.

October 19, 1967.

His Excellency, Reverend Monsignor Mariani Giovane, titular Archbishop of Missua, Apostolic Pro-Nuncio in Senegal.

October 31, 1967.

His Excellency, Reverend Monsignor Accogli Luigi, titular Archbishop of Treba, Apostolic Pro-Nuncio in Gina.

November 4, 1967.

His Excellency, Reverend Monsignor Poggi Luigi, titular Archbishop of Forontoniana, Apostolic Pro-Nuncio in the Republic of Gabon.

January 8, 1968.

The Most Reverend Cardinal Seper Francesco, Archbishop of Zagreb, Prefect of the Sacred Congregation for the Doctrine of the Faith.

The Most Reverend Cardinal Gut Benno, Prefect of the Sacred Congregation of Rites and President of the "Consilium ad exsequendam Constitutionem de Sacra Liturgia."

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis^ - Official Commentary, January 8, 1968. The Most Reverend and Venerable Monsignor Giuseppe Massimi, Apostolic Protonotary, "regarding the participants." 13. His Eminence Cardinal Luigi Traglia, Chancellor of the Holy Roman Church. 15. His Eminence Cardinal Angelo Dell'Acqua, His General Vicar for the City of Rome and District. 17. His Eminence Cardinal Massimiliano de Furstenberg, Prefect of the Sacred Congregation for Eastern Churches. 19. His Eminence Cardinal Gabriele Maria Garrone, Prefect of the Sacred Congregation for Catholic Education. The Most Reverend and Venerable Monsignor Vincenzo Fagiolo, Prelate Auditor of the Tribunal of the Sacred Roman Rota. By Apostolic Briefs, the Holy Father Paul VI, reigning happily, has appointed: Apostolic Protonotaries, in the manner of participants: December 17, 1966. Monsignor Cornelio Sweeney (Indianapolis). April 27, 1967. Monsignor Tommaso Patrizio Duffy (Nashville). Monsignor Merlin Francesco Kearney (Nashville). Monsignor Patrick James Ryan (Saint Paul and Minneapolis). Monsignor Dionigio Coleman (New York). May 11. Monsignor Michele McGuire (New York). Monsignor James Hart (New York). Monsignor Francis McKeon (New York). Monsignor William Flannery (New York). Monsignor Domenico Dottorini (Perugia). June 7. Monsignor Fortunato Fornasaro (Trieste-Capodistria). September 12. Monsignor Thomas Augustine Turner (Liverpool). September 21.

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Monsignor Carlo Ferri (Imola). September 27. Monsignor Nazareno Secondini (Cagli and Pergola). October 18. November 29. Monsignor Vincenzo Faraoni (Cagli and Pergola). By Letters from the Secretariat of State, the Holy Father Paul VI, reigning happily, has appointed: January 2, 1968. The Most Reverend Cardinals: Giulio Doepfner, Arcadio M. Larraona, Giovanni Villot, Gabriele M. Garrone, Antonio Samorè, Pietro Parente, Angelo Dell'Acqua, Members of the Sacred Congregation for the Evangelization of Peoples. The Reverend Father Emilio Colagiovanni, Substitute Defender of the Bond at the Tribunal of the Sacred Roman Rota.

[*Latin ed. p. 61*]

From the Roman Curial Diary, January 17, 1968. The Reverend Father Schweiger Peter, of the Missionaries, Sons of the Immaculate Conception of Mary, a Consultant to the Sacred Congregation for Religious Orders and Secular Institutes. 20

The Most Reverend and Venerable Monsignor Moeller Charles, the Reverend Father Keilbach William, and the Reverend Father Vorgrimler Herbert, Consultants to the Secretariat for Non-Believers. 22

The Reverend Father Kelly O'Connell Daniel Joseph, of the Society of Jesus, President of the Pontifical Academy of Sciences, for the coming four-year period. 24

The Eminent Cardinal Dell'Acqua Angelo, His General Vicar, President of the Pontifical Work for the Preservation of the Faith and for the Provision of New Churches in Rome.

With tickets from the Secretariat of State, the Holy Father Paul VI, happily reigning, has appointed:

Domestic Prelates of His Holiness:

March 22, 1966.

Monsignor Del Duca Gaetano (Caracas).

Monsignor Hernández John F. (Caracas).

Monsignor Moneada Delfino (Caracas).

Monsignor Rodríguez Alexander (Caracas).

April 8, 1967.

Monsignor Campbell Thomas P. (Cleveland).

April 10.

Monsignor Kochs Anthony (Münster).

April 14.

Monsignor Kajka Paul (Germany).

April 26.

Monsignor Gefell Gerard (Rochester).

Monsignor Gefell Joseph (Rochester).

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May 2.
Monsignor Baker Joseph (Saint Louis, Missouri).
Monsignor Behrmann Vladimir (Saint Louis, Missouri).
Monsignor Byrne Henry (Saint Louis, Missouri).
Monsignor Curtin James (Saint Louis, Missouri).
Monsignor Gannon Roland (Saint Louis, Missouri).
Monsignor Glynn Gerard (Saint Louis, Missouri).
Monsignor Harnett James (Saint Louis, Missouri).
Monsignor Kennedy John (Saint Louis, Missouri).
Monsignor Lodes George (Saint Louis, Missouri).
Monsignor Meyer Louis (Saint Louis, Missouri).
Monsignor Michalski Joseph (Saint Louis, Missouri).
Monsignor Molloy Patrick (Saint Louis, Missouri).
Monsignor Runge Finan (Saint Louis, Missouri).
Monsignor White Clarez (Saint Louis, Missouri).
May 10.
Monsignor Bradley Paul (Trenton).
May 15.
Monsignor Beahan Hugh Michael (Grand Rapids).
Monsignor Dunphy Joseph (Grand Rapids).
Monsignor Gallagher Victor (Grand Rapids).
Monsignor Grill Joseph Walter (Grand Rapids).

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis - Commentarium Officiale, May 15, 1967.
Most Reverend Gerard Guzikowski (Grand Rapids).
Most Reverend William Hoogterp (Grand Rapids).
Most Reverend James Jendrasiak (Grand Rapids).
Most Reverend Walter Jude (Grand Rapids).
Most Reverend Joseph Murphy (Grand Rapids).
Most Reverend Ermanno Zerf (Grand Rapids).
24. Most Reverend John McCrystal (Oovington).
Most Reverend Amato George Martimort (Toulouse).
June 9. Most Reverend Paul Schmid (Gary).
June 12. Most Reverend Paul Holzmann (Bamberg).
Most Reverend Nicholas Pieger (Bamberg).
Most Reverend Joseph Schneider (Bamberg).
Most Reverend Otto Schweiger (Regensburg).
June 23. Most Reverend John Flecken (Köln).

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June 28. Most Reverend Edward Montano (New York).
Most Reverend James O'Connor (New York).
Most Reverend James Reynolds (New York).
Most Reverend John Sullivan (New York).
Most Reverend Peter Monleon (Seattle).
Most Reverend Michael O'Callaghan (Seattle).
July 4. Most Reverend Thomas Jellico (Charleston).
Most Reverend John Boyd (Fall River).
Most Reverend John Chippendale (Fall River).
Most Reverend Leo Duart (Fall River).
Most Reverend Arthur Dupuis (Fall River).
Most Reverend Lester Lorenzo Hull (Fall River).
Most Reverend Patrick Hurley (Fall River).
Most Reverend Armando Levasseur (Fall River).
Most Reverend Robert Stanton (Fall River).
Most Reverend George Sullivan (Fall River).
Most Reverend William Thomson (Fall River).
July 11. Most Reverend James David Habiger (Winona).
Most Reverend Devlin Leo Murray (Winona).
July 19. Most Reverend Raymond Greve (Berlin).
Most Reverend Alfred Heyder (Berlin).
Most Reverend Eric Klausener (Berlin).
August 9. Most Reverend Eustace Brennan (Milwaukee).
August 18. Most Reverend Stanislaus Joseph Ott (Baton Rouge).
August 30. Most Reverend Edward Cronin Greer (Davenport).
Most Reverend Charles Francis Griffith (Davenport).
Most Reverend Edward Michael O'Connor (Davenport).
Most Reverend Edward Rapallo (Gibraltar).
September 4. Most Reverend Thomas McLaughlin (Aberdeen).
Most Reverend Maurice Egloff (Evansville).
Most Reverend Clinton Hirsch (Evansville).
Most Reverend Clarence Lindauer (Evansville).
Most Reverend Omer Meyer (Evansville).
Most Reverend Frederick Niehaus (Evansville).
Most Reverend Charles Schoettelkotte (Evansville).

[*Latin ed. p. 63*]

Diarium Romanae Curiae 63, September 4, 1967.
Most Reverend Mr. Nolan, Thomas Albano (Middlesbrough).

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September 12: Most Reverend Mr. Espinosa Sánchez, Arturo (Guadalajara).

September 13: Most Reverend Mr. Martínez, Ugo (Huehuetenango).

September 26: Most Reverend Mr. Lebini, Lorenzo (Brescia).

September 27: Most Reverend Mr. Costanzo, Pietro (Ivrea).

September 27: Most Reverend Mr. Pittarelli, Giuseppe (Ivrea).

September 27: Most Reverend Mr. Buttitta, Domenico (Palermo).

September 29: Most Reverend Mr. Breton, Giovanni (Nancy).

October 4: Most Reverend Mr. Pagliara, Vincenzo (Salerno).

October 20: Most Reverend Mr. Allegretti, Giuseppe Maria (Caracas).

October 23: Most Reverend Mr. Varikatt, Giacomo (Tellicherry).

October 23: Most Reverend Mr. Ferrali, Sabatino (Pistoia).

October 23: Most Reverend Mr. Petracchi, Giovanni (Pistoia).

October 28: Most Reverend Mr. Coppa, Giovanni (Alba).

November 3: Most Reverend Mr. Schiaffino, Simon (Rome).

HONORS:

By Apostolic Briefs, the Holy Father, Paul VI, happily reigning, has conferred:

The Grand Cross of the Order of the Holy Sepulchre: October 23, 1967.

Upon His Excellency, Mr. Aleixo Pedro, Vice-President of the Republic of Brazil, President of the National Congress.

Upon His Excellency, Mr. De Magalhaes Pinto José, Minister of Foreign Affairs of Brazil.

Upon His Excellency, Mr. Gallotti Luis, Minister President of the Supreme Federal Tribunal of Brazil.

The Grand Cross of the Order of Saint Gregory the Great, civil class: October 23, 1967.

Upon His Excellency, Mr. Pacheco Rondón (Brazil).

Upon His Excellency, Mr. Correa Da Costa Sergio, Ambassador (Brazil).

Upon Mr. Suardi, Lorenzo (Bergamo).

The Grand Cross of the Order of Saint Gregory the Great, military class: October 23, 1967.

Upon His Excellency, General Portella De Mello Jaime (Brazil).

The Grand Cross of the Order of Saint Sylvester: May 11, 1967.

Upon His Excellency, Mr. Huber, Lewis, Minister for Cult and Education in Bavaria.

October 23: Upon His Excellency, Mr. De Pimentel - Brandâo, Manuel Antonio, Ambassador (Brazil).

October 23: Upon His Excellency, Mr. Grieco, Donatello, Ambassador

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(Brazil).

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Official Commentary. With tickets from the Secretariat of State, the Most Holy Father Paul VI, may He happily reign, has conferred:

The Order of Saint Gregory the Great, civil class, with insignia: September 14, 1967.

To Mr. Sanzo Vito (Rome).

October 16, 1967.

To Mr. Simoncini Costantino (Bergamo).

The Order of Saint Gregory the Great, civil class: May 16, 1967.

To Mr. Drouineau Robert (Poitiers).

To Mr. Dockweiler Henry (Los Angeles).

To Mr. Doyle Joseph (Los Angeles).

To Mr. Faulk Hermann (Los Angeles).

To Mr. Hayden William (Los Angeles).

To Mr. Pelletier Adrian (Los Angeles).

To Mr. Romero Tobias (Los Angeles).

To Mr. Thüle Albert (Los Angeles).

To Mr. Thüle John (Los Angeles).

June 1, 1967.

To Mr. Calleros Cleofa (El Paso).

July 11, 1967.

To Mr. Cerha Victor (Vienna).

August 18, 1967.

To Mr. Van Ypersele de Strihou Adelin (Malines-Bruxelles).

To Mr. Van der Schueren Gerard (Ghent).

To Mr. Boonen Peter (Malines-Bruxelles).

NECROLOGY

December 30, 1967.

Most Reverend Louis Georges Auguste, titular Bishop of Mimiana.

January 8, 1968.

Most Reverend Cleire Richard, titular Bishop of Tadamata.

January 12, 1968.

Most Reverend Falière Albert Pierre, titular Archbishop of Traianopolis of Rhodope.

January 19, 1968.

Most Reverend Gelat Vincent, titular Bishop of Menoide, Auxiliary to the Latin Patriarch of Jerusalem.

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January 21, 1968.

Most Reverend Shvoy Lajos, Bishop of Székesfehérvár.

January 23, 1968.

Most Reverend Aguilera Narbona Pedro, titular Bishop of Tambee.

January 29, 1968.

His Eminence, Cardinal Tappouni Ignatius Gabriel, Patriarch of Antioch of the Syriacs.

[*Latin ed. p. 65*]

Year and Volume LX, February 29, 1968, No. 2. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. Direction: Apostolic Palace - Vatican City. Administration: Vatican Publishing House. ACTA PAULI PP. VI. APOSTOLIC CONSTITUTIONS. I. NELLORENSIS, (KURNOOLENSIS). From the territory of the Diocese of Nellore, a new diocese is established, to be called "Kurnoolensis." PAUL, Bishop, servant of the servants of God, for the perpetual memory of the matter, has undertaken an apostolic office, most serious, which, in imitation of the blessed Peter, we have accepted by the will of God. This, indeed, teaches, and warns, and urges us that whatever we understand to be able to contribute in any way to the good and benefit of the Holy Church, "which he purchased with his own blood" (Acts 20:28), we should certainly take care to do with the utmost diligence, as far as is in us, since to feed the Lord's flock, that is, to provide all things that lead to eternal life, is a sign of love, if we attribute faith to Augustine (In Io., 21, 15-17). Therefore, when the Sacred Congregation for the Propagation of the Christian Faith, having heard both the Most Reverend Brother James Robert Knox, Archbishop with the title of Melitene and Apostolic Delegate in India, and also the Most Reverend Brother William Bouter, Bishop of Nellore, judged that the Diocese of Nellore should be divided so that another diocese would be established, We, after due consideration, have decided and decree the following. From the Diocese of Nellore, those districts, as they say, which are called Kurnool, are taken away.

[*Latin ed. p. 66*]

The Acts of the Apostolic See - Official Commentary 66. Anantapur is named, and since it is included in the civil province of Andhra Pradesh, We establish a new diocese, to be called the Diocese of Kurnool, and We entrust it to the secular clergy. This will be a suffragan diocese of the Archdiocese of Hyderabad, and its seat will be established in the city of Kurnool, with the cathedral to be located in the church of Saint Teresa of Ávila, in that same city. A college of canons is to be established; and if this cannot be done at present, the Bishop of Kurnool is to take care to select diocesan consultants, whose counsel and assistance he will use in making decisions on matters of greater importance. Everything else is to be done and reg-

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ulated according to the laws of Canon Law. When the matter has been brought to a conclusion, the documents and acts pertaining to the founding of the diocese are to be sent to the Curia of that diocese, and there they are to be kept with due reverence. Furthermore, the Most Reverend Brother James Robert Knox is to see that these things are carried out, or whoever succeeds him at that time. After the matter has been completed, copies of the documents are to be made, and faithful examples of these are to be sent promptly to the Sacred Congregation for the Propagation of the Faith. We will and desire that this Constitution be effective now and in the future; so that those to whom it pertains may observe with religious devotion what has been decreed in it, and thus it may obtain its full force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since We hereby repeal all such prescriptions. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies and exemplars of this Constitution, whether printed or handwritten, which bear the seal of the person who holds the highest ecclesiastical office, and which have been signed by a public notary, shall have the same validity as if they were shown to be genuine. Given at Rome, at Saint Peter's, on the twelfth day of the month of June, in the year of Our Lord nineteen hundred and sixty-seven, in the fifth year of Our pontificate. For the Holy Roman Church: Hamlet I. Card. CICOGNANI, Prefect of the Sacred Congregation for the Propagation of the Faith. Gregory P. Card. AGAGIANIAN, Secretary. Francis Tinello, Apostolic Secretary. Joseph Del Ton, Protonotary Apostolic. Eugenius Sevi, Protonotary Apostolic. In Ap. Cane, tab., vol. CXXV, n. 11.

[*Latin ed. p. 67*]

Acta Pauli PP. VI, 67, II, ARUNDELLIENSIS – BRICHTELMESTUNENSIS. In the cathedral church of Arundell and Brichtelmestun, a college of Canons is established.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: Whoever briefly considers the institution of the Canons will easily understand why the establishment of such colleges has always held a prominent place within the holy Church, the most chaste bride of Christ: for not only does the cathedral chapter, as it is called, serve as a senate of the ecclesiastical order and of the Prelate, but it also offers prayers with due honor and with a reverent memory to the highest and most adorable God, publicly and in the name of the Church, a thing which cannot be more sacred. For this reason, when the venerable Brother John Cashman, Bishop of Arundell and Brichtelmestun, recently petitioned this Apostolic See to establish a college of Canons in his cathedral, We, after consulting with the venerable Brother Hyginus, Cardinal, Archbishop with the title of Nepte, and Apostolic Delegate in Great Britain, and after offering prayers, have decided and decreed the following:

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In the cathedral church of Arundell and Brichtelmestun, a college of Canons is established, which shall consist of one Dignitary, namely the Prefect, and eleven Canons. Choral prayers shall be celebrated once a month by the Canons, except during the summer months, and this shall be accomplished through the recitation of the Terce and the celebration of Mass. As for the habit, the Prefect and the Canons, during chapter ceremonies and within the limits of the diocese, shall wear a rochet and mantellet of purple color, adorned with ermine borders. Furthermore, if the Dignitary or a Canonship is to be conferred, it may also be assigned to priests; who shall enjoy this benefit, even if it is connected with the care of souls. All other matters concerning the duties, rights, and privileges of the Canons shall be regulated by Canon Law and by the chapter constitutions, which shall be written down as soon as possible and approved by the Bishop. Furthermore, the venerable Brother Hyginus, Cardinal, shall strive to implement what We have prescribed in these Letters, or he may delegate someone to do so. Finally, when the matter has been brought to a conclusion, the documents shall be drawn up, and true copies thereof shall be sent promptly to the Sacred Congregation of the Consistory.

[*Latin ed. p. 68*]

Acts of the Apostolic See - Official Commentary 68. We will and desire that this Constitution be efficacious now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever can be contrary to the efficacy of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or written by hand, which bear the seal of a man constituted in ecclesiastical dignity and are also signed by a public notary, shall have the same force as if they were shown. Given in Rome, at St. Peter's, on the tenth day of the month of July, in the year of Our Lord nineteen hundred and sixty-seven, in the fifth year of Our Pontificate. For the Holy Roman Church, Hamlet I, Cardinal. CICOGNANI. Charles Cardinal. CONFALONIERI, Prefect of the Sacred Congregation for Public Affairs. Francis Tinello, Regent of the Apostolic Chancery. Joseph Del Ton, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. In the Apostolic Chancellery, at Plumbi, in the volume CXXV, number U. III. ZAMBOANGENSIS (DIPOLOGANA). A portion is taken from the diocese of Zamboanga, and a new diocese is established, called "Dipologana." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. How much benefit, and how much utility, it brings to the holy Church to divide the territories of dioceses, whose boundaries extend too widely, will be understood by those who simply consider the

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sacred Scriptures.

[*Latin ed. p. 69*]

Acta Pauli PP. VI, 69: For the increase of the number of bishops, or "apostles of the churches" (2 Corinthians 8:23), who preside, and therefore, with the multiplication of preachers of the Gospel and leaders of the Christian people, it may be more easily preserved, pure and holy, the faith which is in Christ Jesus, and more quickly spread among the nations. For this reason, when the venerable Brother Linus R. Gonzaga and Rasdesales, having consulted with the assembly of bishops of their nation, requested this Holy See to establish another diocese from their Church of Zamboanga through the division of territory, We, having considered the matter and having heard the venerable Brother Charles Martini, Archbishop with the title of Abarita and Apostolic Nuncio in the Philippine Islands, have decided as follows. From the territory of the archdiocese of Zamboanga, We separate that part which constitutes the civil province commonly known as "Zamboanga del Norte"; and from it, We establish a diocese to be called Dipolog. The bishop will place the seat of his authority in the city of Dipolog, with the cathedral located in the sacred church of Our Lady of the Most Holy Rosary, which We raise to the rank of cathedral. We make the new church a suffragan of the metropolitan See of Zamboanga, and furthermore, We decree that a college of canons be established, according to the norms to be set forth in other Apostolic Letters. In the meantime, diocesan consultants shall be chosen to assist the bishop in counsel and in works. They shall establish the episcopal table, which consists of: the revenues of the curia, free collections from the people, and goods, in proportion, which are transferred from the archdiocese of Zamboanga to the diocese of Dipolog, according to canon 1500 of the Code of Canon Law. We also decree the erection of a diocesan seminary, according to what is prescribed by common law, and according to the regulations of the Sacred Congregation for Seminaries and Universities, and also according to the decree of the Second Vatican Council, "Optatam Totius." From this seminary, young men chosen for the priesthood should be sent to Rome, to the Pontifical Philippine College, after they have been imbued with theological and philosophical disciplines. As for everything else, namely, the administration, the election of a Vicar Capitular in the event of a vacancy, and other matters, the sacred canons must be observed scrupulously. Concerning the clergy, We decree that priests be assigned to the church in which, after the division, they will hold a benefice or office; the other clergy and seminarians shall be assigned to the place where they legitimately reside. Finally, the acts and documents pertaining to the diocese of Dipolog should be sent promptly to its episcopal curia, and kept there with due care. Furthermore, the venerable Brother Charles Martini shall strive to carry out what We have prescribed in these Letters, or someone whom he may designate. Having brought the matter

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to a conclusion, the customary documents shall be drawn up, and true copies of them shall be sent promptly to the Sacred Congregation for the Consistory.

[*Latin ed. p. 70*]

Acts of the Apostolic See - Official Commentary 70. We desire that this Constitution be efficacious now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever can be contrary to the efficacy of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and passages, whether printed or handwritten, of this Constitution, which bear the seal of a person constituted in ecclesiastical dignity and are also subscribed by a public notary, shall have the same force as if they were presented. Given from the Palace of Gandulf, near Rome, on the first and thirtieth day of the month of July, in the year of Our Lord nineteen hundred and sixty-seven, in the fifth year of Our Pontificate. For the Holy Roman Church, Hamlet I, Cardinal Secretary of State. For public affairs of the Church, Charles Cardinal Coupalonieri. Secretary, Francis Tinello, Regent of the Apostolic Chancery. Joseph Del Ton, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. Place 133. Lead in the Dog's Throat, table, vol. CXXV, n. 41. IV. KINGSTON (SINUS SERENI). The Church of Kingston is divided so that a new diocese is constituted from its territory, named "Sinus Sereni." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Just as a prudent and diligent father of a family devotes all his care and effort to ensuring that his children are well provided for, to whom he has no one more dear in his life, so too We, who are the most holy of God,

[*Latin ed. p. 71*]

By the grace of God and with the supreme benevolence of Almighty God, "established as father of many nations" (cf. Genesis 17:15), we have never desired anything more, nor held anything more dear, than the care of the Christian Commonwealth: for the words resonate deeply within Our heart: "Feed My lambs... Feed My sheep" (John 21:15-17). Therefore, since the Sacred Christian Council, having heard the venerable Brothers Mary Joseph Lemieux, Archbishop with the title of Salditanus, and Apostolic Nuncio in the Republic of Haiti, and John Joseph McEleney, Ordinary Prelate of Kingston, has deemed it fitting to divide this same diocese and to establish a new one from its territory, We hereby decree and command the following. From the civil parishes of Hanover, St. James, Westmoreland, St. Elizabeth, Trelawny, Manchester, and St. Ana, which are detached from the diocese of Kingston, We establish a new diocese, named Montego Bay, which We

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make a suffragan of the metropolitan See of Regiopolis in Jamaica, raised to this rank on this very day; its episcopal see shall be the city which the people call Montego Bay; and the cathedral shall be that temple dedicated to the Most Holy Sacrament in that same city. We decree that a college of Canons be established in the new diocese, according to the norms of Canon Law; and if this is impossible, due to unfavorable circumstances, diocesan consultors shall be chosen, who will assist the Bishop in counsel and in works. Furthermore, a seminary shall be built, to receive boys called to the priesthood; for no one is unaware of how much this contributes to the prosperity and happiness of the churches. Regarding the table, the election of a Vicar Capitular in the event of a vacancy, and other matters pertaining to the rights of the clergy and the people, they shall be governed by Canon Law. Finally, all documents and acts pertaining in any way to the new diocese shall be promptly sent to the episcopal Curia of Montego Bay, and shall be kept there with due diligence. We command that the venerable Brother Mary Joseph Lemieux, or whomever he may delegate, take care that these things are done. When the matter has been brought to completion, the documents shall be drawn up, and true copies shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. We will and desire that this Constitution be effective now and forever; so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since We hereby derogate from all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, bearing the seal of a man, shall be kept in the archives.

[*Latin ed. p. 72*]

Acts of the Apostolic See - Official Commentary 72. If documents are established with a certain dignity and are signed by a public notary, they shall have the same validity as if they were proven. Given in Rome, at St. Peter's, on the fourteenth day of the month of September, in the year of Our Lord nineteen hundred and sixty-seven, in the fifth year of Our Pontificate. For the Holy Roman Church, the Chancellor, © HAMLETUS I. Card. GICOGNANI, for public affairs of the Church, GREGORIUS P. Card. AGAGIANTAN, Prefect of the Congregation for the Propagation of the Faith, Franciscus Tinello, Regent of the Apostolic Chancery, © Iosephus Rossi, titular Bishop of Palmyra, Apostolic Protonotary, Eugenius Sevi, Apostolic Protonotary, at the Apostolic Palace, table, volume CXXV, number 56. LETTERS To the Most Reverend Father Henry Vion, Bishop of Poitiers, concerning the celebrations to be held on the sixteenth centenary of the blessed death of Saint Hilary. PAULUS PP. VI, To the Venerable Brother, greetings and the Apostolic Blessing. — The venerable Saint Hilary, a jewel of piety,

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a bulwark of France, a light of the Church, shines forth in ancient and subsequent times, "as the splendor of an unfailing lamp"; and soon his fame will be renewed, when, upon the completion of the sixteenth century since his blessed death, celebrations will be held in his homeland, so that the memory of so great a man may be honored with a noble competition and with worthy and numerous festivities. Those who desire in some way to participate in these celebrations, we have decided to send these Letters to you, Venerable Brother, who holds the seat of "the venerable Hilary, most ardent defender of the Catholic Church." 1 2 Cf. Life of St. Hilary, I; PL 88, 442. Cf. St. Augustine, Against Julian, 1, 3; PL 44, 645.

[*Latin ed. p. 73*]

73 The Acts of Pope Paul VI. This man was the first Doctor of the Latin Church; for Saint Irenaeus, Bishop of Lyons, who preceded him, came from the East, and in composing his writings, he used the Greek language. After having been converted from the worship of pagan religions, by the light of the Holy Scriptures, to the Christian faith, or, as he himself says, "having been regenerated long ago," and having been made a Bishop by the unanimous desire of the entire people, in the city of Pictavae, he not only explained the Catholic truth with a most excellent eloquence, but also defended it through the books which he composed. Because of the weight and abundance of his speech, he was aptly called "Rhodanus" by Saint Jerome, concerning the eloquence of the Latin language; and his pastoral ministry, which was exercised through writings disseminated among the people, is thus remembered by Bufinus of Aquileia: "He published noble books on the faith, in which he so diligently exposed the cunning of heretics, and the deceptions and the erroneous beliefs of others, that he corrected both those present and those far away, who could not be instructed by him in person, with perfect instruction." From these words, it is already understood that Hilary was compelled by the injustice of the times to rise up against those who corrupted and perverted the true doctrine concerning Christ. Indeed, the Arian heresy, with Saturninus, the Metropolitan of Arles, plotting against him, and with the support of Emperor Constantine, spread even into Gaul, and disturbed the minds of men; and it is true that at that time, Saint Jerome lamented these things with these weighty words: "The world groaned, and was astonished that it was Arian." Therefore, when a storm arose, he was steadfast in his mind, enduring the machinations of the heretics and the unjust commands of Constantine. He strove with all his might to define, preserve, and defend the Catholic faith, especially relying on the Gospel and the Epistles of the Apostles. When, therefore, he refused to subscribe to the condemnation of Saint Athanasius, Bishop of Alexandria, and staunch defender of the true faith, at the Council held in Beziers in the year three hundred and fifty-sixth, Hilary was exiled to the East, and thus was separated from the flock, of which he was so devoted.

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There, he deeply absorbed the subtle doctrines of the theologians, and he contended for the faith, participating also in the Seleucian Synod in the year three hundred and sixty-second, and, as an exile, he spoke through books. He set aside all earthly things, in the manner of a hero, so that he might be worthy of his true name.

[*Latin ed. p. 74*]

Acts of the Apostolic See - Official Commentary 74, and the care of souls remained, as he himself asserted: "For us to flourish, to enjoy the leisure of domestic life, to abound in all blessings, to boast of royal familiarity, and to be, under the false name of bishop, granted power, equal to that of others, to effect, publicly and privately, great things in the dominion of the Church; provided that I corrupt the truth of the Gospel with falsehood, comfort the guilt of conscience with the flattery of ignorance, defend the corruption of judgment with the excuse of another's opinion, and that the punishment of heresy should not be borne by my faith, which would certainly be subject to it, but by the simplicity of the ignorant." He proved to be a staunch defender of religious liberty, writing boldly to Constantius in Aoste, who was persecuting Catholics opposed to the Arian doctrines: "These things can be restored to order only in one way, and those that have been divulged can be restrained only in this way; that each one, without any necessity of servitude, may have the freedom of his own judgment." Thus, he became known as the "Athanasius of the West."

It is also known that he was "a gentle and mild man... and very persuasive," because although he was indeed zealous in defending the truth, he would not tolerate any compromise concerning it, but, burning with charity, he would try to bring back to the right path those whom he knew to be surrounded by error, through gentle persuasion. An example of this is the book he wrote, "On the Synods, or on the Faith of the Orientals," in which he explained to Western bishops the theological formulas of the Orient. The most ardent and learned advocate of religious unity did not disappoint. How highly the most holy Bishop of Poitiers is to be esteemed is demonstrated by the fact that he had no one to imitate. When he had to speak to them about the mysteries of the sacred Scriptures and about subtle notions pertaining to the Trinity and Christ, he was forced to resort to the Roman vernacular to convey such things; faced with this difficulty, he said: "Remember that I am explaining new things to you, but the words are lacking." Therefore, accustomed to imploring the help of God with humble prayer when dealing with "such great and hidden things, and those that are relevant even to our time," as he himself said: "Trinity, fragments I; PL 10, 629. I, 2; PL 10, 558. Ruf. Aquileiensis, loc. mem. De Synod., 65; PL 10,

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524."

[*Latin ed. p. 75*]

75 The Acts of Pope Paul VI, therefore, illuminate for us the meaning of words, the light of understanding, the honor of discourse, and the fidelity of truth. In his theological doctrine, which is more aptly called "positive," Christ holds the foremost place; and it is to be noted that this eminent man, endowed with abundant intellect, anticipated Saint Augustine in perceiving the connection that exists between reason and faith, which, being divinely revealed, do not contradict each other but rather complete one another. Hilary, indeed, is esteemed among the ancient writers of the Latin Church, those who spoke in Greek, a language which is more suited than Latin for expressing subtle distinctions. The theological insights of the Greeks that he brought to the West are credited to him. However, it is observed that his discourse is often obscure and complex, indeed, "sometimes enveloped in long periods and far removed from the reading of simpler brothers." The same author, who is said to be "adorned and copious," as if he had "imitated the twelve books of Quintilian in style and number." For he believed that sublime matters should be expressed with appropriate eloquence and dignity: "For we are a certain organ of the Holy Spirit, through which the variety of voices and the diversity of doctrine are to be heard. We must be careful and strive that we say nothing base." Therefore, he is also praised for having, as the author of a book of hymns, sought to promote the use of such hymns to foster true faith and piety. Saint Ambrose, Bishop of Milan, demonstrated and paved the way for a more fortunate outcome in this genre of hymns, and he proved to be a brilliant precursor, even in shaping theology as if it were a lexicon.

1 2 13 1 4 15

The celebrations that are held in honor of Saint Hilary, as we have said above, fall fortuitously in the year in which we commemorate the anniversary of the martyrdom of the Princes of the Apostles, for the purpose of strengthening and promoting the faith. Therefore, that man, Hilary, speaks to the people of our age, who are troubled and subject to so many difficulties, with a certain gravity. It is not permissible, in any way, to deviate from the truth divinely revealed, which the Church, its guardian, proposes, nor to interpret it in any other sense than that which the Church teaches. "For it is not possible, nor does reason allow, that truth and falsehood be mixed."

[*Latin ed. p. 76*]

Acts of the Apostolic See - Official Commentary 76 1 6, "let darkness and light be confounded." Not once have We, your Fathers, whom We hold most dear in the Lord, warned Our faithful children about the dangers of false opinions that creep in concerning faith, morals, the institutions of the Church, and its rites. Consider Hilary: if you follow him, you have what you

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seek. If hardships are to be endured for the sake of truth, then the examples of his life will strengthen the weak and encourage the strong. That teacher, as We have indicated, is also a means by which brothers of the Catholic faith, or those who have strayed from it, may be brought to Us; and this is something that must be especially attended to now, since only modest efforts are being made to restore the unity of Christians. Let this concern, joined with sincere charity, guide all; let this care inspire all, so that they may know that "ecumenism" is a matter proper to those who have been cleansed with the waters of salvation. These things come to mind as We reflect on Saint Hilary, "a man of all virtues and ornaments, and a teacher of the churches," whose six hundredth and thousandth anniversary of his death is being commemorated. Finally, to you, Venerable Brother, and to all the sacred ministers, priests, religious, and the people of God, who participate in the solemnities, We impart the Apostolic Blessing, a testament of Our special benevolence and a pledge of heavenly graces. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of December, in the year 1967, in the fifth year of Our pontificate.

1 7 PAULUS PP. VI

II To His Eminence, Father Alfred, Prefect Emeritus of the Sacred Congregation for the Doctrine of the Faith.

Signor Cardinal, We are deeply moved by the noble gesture with which you, giving a new and elevated confirmation of your "sense of the Church," have wished to place the office of Pro-Prefect of the Sacred Congregation for the Doctrine of the Faith at Our disposal, an office to which you were called by the trust of Our predecessors, a trust which We renew with the esteem and devotion that you know.

16 17 S. Hilar., Ad Const. I, 2; PL 10, 558. Cf. I. Cassian, De incarn. Dom. contra Nest., VII, 24; PL 50, 250.

[*Latin ed. p. 77*]

Acts of Pope Paul VI, VI, 77. We indeed feel indebted to you for the tireless example and the precious instruction, of which we personally availed ourselves in the early years of our humble and willing service in the Secretariat of State. And we know that that fervent and steadfast dedication, of which we were witnesses and edified students, distinguished you continuously in the subsequent, increasingly delicate and burdensome, assignments that you held in the Roman Curia, to which you devoted yourself with the mind of a scholar, an authoritative teacher of law, with the heart of a priest dedicated to his generous ministry, with the tenderness of a most beloved son of the Supreme Pontiffs. We therefore desire to thank you most sincerely for such steadfast fidelity to the Church, which now fully shines forth in the admirable willingness that you have manifested, with a devout

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spirit, in this moment of detachment from your daily field of work. The renunciation that you are making, especially due to the increasing weakness of your eyesight, will not go unrewarded; and we pray the Lord that He may transform it into a perennial source of comfort and joy for the future, and into a brilliant crown of merit in the heavenly homeland, while we are certain that your expert wisdom and your fervent zeal will continue to be expended without reserve and with great benefit for the good of the Holy Church, and for its beloved work of apostolate and charity. In the meantime, we commend you to our universal prayers, and, assuring you of the continued remembrance that springs from our esteem and our benevolence, we most heartily bless you, together with all those dear to you. From the Vatican, January 6, 1968, the fifth year of our pontificate. PAUL PP. VI. III. To His Eminence, Father Paul, Cardinal Giobbe, of the Holy Roman Church, laying down his office as Prefect of the Sacred Congregation. In accordance with the Apostolic Constitution "Regimini Ecclesiae Universae," which was about to come into effect, the following is stated. Your Eminence, the date on which, in conformity with the provisions of the recent Constitution concerning the reorganization of the Roman Curia, the closure of an ecclesiastical dicastery is implemented, which has for a long time...

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis – This official record of services rendered to the Holy See allows you, Your Eminence, to enjoy the well-deserved respite from a responsibility which you bore with a spirit of true dedication, with intelligent discernment, and with constant diligence. Our heart, sincerely pleased with the work you have accomplished with such competence and with the fruits it has yielded, cannot remain indifferent, nor can it forgo this opportune occasion to convey to you a testimony of devoted esteem and of heartfelt gratitude, to which We are also eager to add our best wishes, confident that the Lord, the only great Rewarder, will generously confirm them with the abundance of His heavenly blessings. This is all the more suggested to Our heart, when, beyond the time during which you so admirably fulfilled the office of Our Chamberlain, we consider the long course of your entire activity, always devoted to the Church and to this Apostolic See, especially during the years in which you poured forth rare gifts of heart and mind as Rector of the Pontifical College Urban of the Congregation for the Propagation of the Faith, and during the years, sometimes particularly difficult, which you spent as Papal Representative in Bogotá and in Alajuela. In all these endeavors, in all the responsibilities undertaken, you, Your Eminence, demonstrated the merit of uniting with the noble qualities of your soul a sincere spirit of wisdom, of piety, and of priestly charity. This leads Us to believe that you await from the Lord, above all, the truest and most worthy rewards for your labors. But We, as We have said, cannot fail to

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show you Our satisfaction and to reaffirm once again all Our gratitude. Our thanks extend to all the capable and diligent collaborators of the Dicastery who are now ceasing their functions. And We are certain that you will wish to be an effective interpreter of Our sentiments to them, for their comfort and for their personal satisfaction. Finally, in anticipation of the graces we wish for Your Eminence and of the rewards that we desire for you from Heaven, as a pledge of Our particular benevolence, We impart to you, Your Eminence, Our Blessing. From the Vatican, 7th of January, 1968, the fifth year of Our Pontificate. PAULUS PP. VI.

[*Latin ed. p. 79*]

To His Eminence, Most Reverend Aloysius, Cardinal Traglia, resigning from the sacred office of Vicar for the Diocese of Rome.

Your Eminence,

Your generous and loyal dedication to the good of the Diocese of Rome, which has always distinguished you, has now inspired the decision that you have wished to communicate to us, opening your heart to us with complete and filial confidence: namely, to relinquish the office of Our Vicar for the Diocese of Rome, whose arduous duties you feel are no longer adequately served by your, albeit willing, energies.

We do not fail to recognize the sacrifice that such a determination entails for you, for your entire life has been spent in the pastoral service of the City, in continuous and progressive steps, which we have loved to recall in the letter that We sent you on the occasion of the fiftieth anniversary of your priesthood, last August. And this profound awareness of the supreme interests of the Church, which you even now demonstrate with such generous willingness, is what most strikes Us in this present circumstance, and, while it deeply grieves Us, it also edifies and moves Us.

We know well the trust that Our Predecessors placed in you, and how you have corresponded to it with exemplary selflessness. We ourselves, who, upon assuming the Chair of Peter, confirmed you in this high office, have had nothing but to rejoice daily, seeing how diligently you devoted yourself to the exercise of this ministry, with a constant and prompt presence, to which the serene amiability of your temperament and the paternal frankness of your manner gave such influence, winning you the hearts of both authorities and the faithful, and especially of the Roman clergy, among whom you loved to spend your happiest hours.

And Our grave responsibility as Bishop of Rome, which urgently burdens Us, even amidst the universal solicitude for all the Churches, always found a source of reassuring comfort in seeing the ordinary spiritual care of Our most beloved diocese entrusted to your hands.

Therefore, We wish to publicly express to you Our heartfelt and sincere gratitude for the merits accumulated over so many years of proven

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fidelity, of enlightened zeal, of pastoral prudence and wisdom, of unwavering goodness, of which Our most beloved priests and faithful have been the beneficiaries. 1 & 2 Corinthians 11:28.

[*Latin ed. p. 80*]

Acts of the Apostolic See - Official Commentary 80, which has undoubtedly benefited greatly: and, before you, we are pleased to assure you of our esteem, our satisfaction, and our gratitude, which will always make us so indebted to you. And to demonstrate the consideration in which we hold your person, we confer upon you the office of Chancellor of the Holy Roman Church, to which the ancient historical tradition and the splendor of the See, where you already reside, give singular importance. We are certain that, in this new position of responsibility, you will continue to offer us, with your customary amiable care, the help of your experience and doctrine, and the comfort of your word, in the fulfillment of our ministry for the good of the entire Church. While invoking upon you the constant outpouring of divine favors, we wish to impart to you our special Apostolic Blessing, which we also extend to all those who are dear to your priestly heart. From the Apostolic Palace at the Vatican, on January 9th of the year 1968, the fifth year of our pontificate. PAUL VI. To the Most Reverend and Most Reverend Father, Archbishop Mariam, of the Sacred Roman Edict, Cardinal Larraona, resigning from the office of Prefect of the Sacred Congregation of Rites. Your Eminence, Cardinal, As the gesture with which you, with admirable spirit of selflessness and dedication, have wished to place the office of Prefect of the Sacred Congregation of Rites at our disposal is made public, we cannot help but express our grateful sentiments to the worthy and faithful collaborator, in order to render to your person and your work, which are precious and wise, the testimony to which you are so richly deserving. We need not repeat to you the feelings of esteem with which we have followed your work for many years in the numerous and delicate offices entrusted to you by the Holy See, and in the fulfillment of which you have always demonstrated a profound priestly spirit, rare doctrine, and a high sense of responsibility. However, we wish to particularly recall the activity you have carried out as Prefect of the Sacred Congregation of Rites. For, indeed, it is especially in the field of...

[*Latin ed. p. 81*]

The Acts of Pope Paul VI, page 81, concerning the liturgical reform: It is well known how important the contribution you have made has been. Therefore, in thanking you, Cardinal, for these excellent services rendered to the Holy See, we gladly raise our prayer to God, that He may abundantly bestow upon you heavenly rewards, and that He may long preserve you for the Church, which still so greatly needs your precious energies. In anticipation of such graces, and as a sign of our benevolence, we impart to you,

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from the heart, a special Apostolic Blessing. From the Vatican, January 9, 1968, the fifth year of our pontificate.

PAUL VI

To His Eminence, the Most Reverend James, Cardinal Lercaro, Archbishop of Bologna, who laid down the office of President of the "Consilium ad exsequendam Constitutionem de Sacra Liturgia."

Your Eminence,

As you, with admirable willingness and spirit of dedication, relinquish the high responsibility of President of the "Consilium ad exsequendam Constitutionem de Sacra Liturgia," primarily due to the conditions of your health, we wish to reiterate our expression of our heartfelt and sincere gratitude.

We are not unaware of the importance of the work you have accomplished in leading this institution, which arose from the concerns and labors of the Fathers of the Council; and we know the effort you have invested in establishing its methods of work and in strengthening its action.

The Lord Jesus, the Supreme and Eternal Priest, will not leave unrewarded the rich crown of merit you have earned through your faithful service, which has demanded so much of your strength. This is the prayer we offer to Him for your continued prosperity and joy.

In affirming our constant benevolence towards you, we are pleased to impart to you our special Apostolic Blessing, which we extend from the heart to the entire beloved Archdiocese of Bologna.

From the Vatican, January 9, of the year 1968, the fifth year of our pontificate.

PAUL VI

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis - Official Commentary. To His Eminence, the Most Reverend Cardinal Angelo, Prefect of the Congregation for the Discipline of Sacraments, appointed by the Supreme Pontiff with vicariate power as administrator of the Diocese of Rome. Your Eminence, In the years in which you have been our faithful collaborator as Substitute of the Secretariat of State, providing valuable assistance during unforgettable events in the recent life of the Church, you have been able to directly witness our solicitude in the pastoral governance of the Diocese of Rome, to which, by divine disposition and through the sacred deposit received from Peter and his successors, the exalted task and the most grave responsibility of the Roman Pontificate are bound. You have been a conscious and active witness to

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the care with which we desire to respond to this ineffable vocation, which, before God and men, qualifies us, though so undeservedly, as Bishop of Rome and visible head of the Church; and therefore, you well know with what paternal spirit we regard that which, above all others, we call our diocese, and which, even amidst the concerns inherent in the universal apostolate, we do not forget, nor can we neglect. Therefore, having to entrust the office of our Vicar for the City to safe and experienced hands, which until now has been admirably fulfilled by Cardinal Luigi Traglia, and which he now spontaneously relinquishes, we have thought of you, whom we so highly esteem, due to your direct and continuous familiarity with our work, your zeal for the good of souls, and your absolute devotion to the Church and the Pope, which has been the sole reason for your entire life, singularly intense and blessed by the Lord. And at this moment, as if to comfort us in the decision we have made, we are reminded, to our great joy, of your long apprenticeship in the apostolate, which, we believe, rightly qualifies you for this new office: your excellent and privileged priestly formation in the school of the incomparable masters of the Ambrosian seminaries, and especially of Cardinal Tosi, the unforgettable pastor of the Archdiocese of Milan, of whom you, even from your early years as a priest, were an edifying witness, a student, and a personal secretary; then, your service in the Apostolic Delegation of Constantinople, with the lamented Monsignor Margotti, and, especially, under the fortunate guidance of our Predecessor, the then Apostolic Delegate, Monsignor Angelo Giuseppe Roncalli, whose affability of manner and firmness of pastoral action you knew.

[*Latin ed. p. 83*]

The Acts of Pope Paul VI, page 83, speak of a precious treasure; let us also remember his direction of the Roman College, and his spiritual care of the College of Saint Joseph and the "De Merode" institution, which brought him into contact with so much open and virtuous youth; let us especially recall his hidden and diligent service at the Secretariat of State, and then as Substitute of the same Secretariat under three Popes, Pius XII, John XXIII, and ourselves, to whom we are so grateful, as they certainly were, for his valued contributions; finally, let us remember his knowledge of Rome, and its pastoral problems, acquired during an intense period of valuable activity, which the Roman Synod and the Ecumenical Council marked as significant milestones, and his daily contacts with bishops, priests, authorities, and the faithful of the City, which he prepared so admirably. We therefore entrust to you that which is most precious to us, most dear, most worthy: Rome, Catholic Rome, with its incomparable treasures of Christian spirituality and Catholic tradition; Rome, with its vibrant forces of the priesthood, religious communities, parishes, and the laity; Rome, with its remarkable and concerning expansion, both in its outward extent and in the depth of souls, stirred by countless human experiences, and permeated

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by a thousand influences; Rome, in its certainties and its anxieties, in its achievements and its expectations, in its lights and its shadows, in its mission at the heart of the Catholic Church. We are certain that we will find in you, as in your most worthy predecessor in this high office, a skilled, trusted, and generous collaborator, who will know how to subordinate all other interests to the diligent and affectionate care of the City. And knowing the gravity of the duties that await you in this new work, we invoke the almighty help of the Lord, through the intercession of the Most Holy Virgin, "Salus Populi Romani," of the holy Apostles Peter and Paul, and of all the patrons of Rome, who will assist you, and pray for you, obtaining for you the special assistance of Heaven. As a pledge of the desired divine help, and to encourage you in the first steps of your new service, which you will undertake confidently "in the name of the Lord," we impart to you our special Apostolic Blessing. From the Vatican, on January 10th of the year 1968, the fifth year of our pontificate.

PAULUS PP. VI.

[*Latin ed. p. 84*]

Acts of the Apostolic See - Official Commentary 84 VIII To His Eminence, Father Benedict, S.R.E. Cardinal Aloisi Masella, Prefect of the Sacred Congregation for the Discipline of the Sacraments, resigning from his office. Your Eminence, Our heart has been particularly moved to receive the gesture with which Your Eminence has generously offered the services of the Sacred Dicastery, which you have directed for these years with such enlightened experience, and with equal wisdom and diligence, back into Our hands. On this occasion, We cannot but note that the act, certainly carefully considered by you, provides new testimony to the devotion, the love, and the solicitude that Your Eminence has always held in your heart for the Church and this Apostolic See. For this, we are deeply grateful to you, Your Eminence, and we also reaffirm the sentiments of Our sincere esteem, which are added to that which you have so generously received from others, during the long period of service in the various Pontifical Representations and in the offices of the Roman Curia. Our lively pleasure and Our gratitude naturally extend to the entire abundance of good and merit that has sprung from your constant work. We recall with pleasure the value of the activity you conducted in the offices of the Apostolic Nunciatures in Portugal, in Chile, and in Brazil; the wise directives given to diligent collaborators in the Sacred Congregation that regulates the discipline of the Sacraments; the paternal, delicate, and vigilant care employed for the benefit of the flock of the faithful in the suburbicarian diocese of Palestrina; and the efforts expended as Chamberlain of the Holy Roman Church during the two last Conclaves; and among these, We are particularly moved by the memory of Your Eminence's presence in that Conclave from which,

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by Divine Providence, We emerged with the responsibility of governing the universal Church. The entire great harvest that has resulted from this has shown the Lord the work of the good and faithful servant, and We are certain that the Lord has prepared rewards for you, which only He can bestow in His richness. These are also Our wishes, desiring for you from Him a new gift of physical vigor, of abundant spiritual consolations, and of serenity. At the same time, We wish to express the confidence that you will not...

[*Latin ed. p. 85*]

Acts of Pope Paul VI, page 85: We shall miss continuing to receive your valuable assistance through your counsel and all your other useful collaboration. In the meantime, in hope of heavenly graces, as a pledge of our gratitude and our affectionate benevolence, we wholeheartedly grant you, Cardinal, the Apostolic Blessing. From the Vatican, January 1968, the fifth year of our pontificate. PAULUS PP. VI

IX. To His Eminence, the Most Reverend Father, Joseph, of the Holy Roman Church, Cardinal Pizzardo, who is resigning from the office of Prefect of the Sacred Congregation for Seminaries and Universities.

Your Eminence, we have greatly appreciated the devoted gesture with which you have recently declared your desire to place the direction of this Sacred Dicastery entirely at our disposal, to which, for so many years, you have dedicated the treasures of your experience and your priestly zeal, without sparing any effort. At this very moment, as you, with exemplary dispositions of faith, relinquish your office, we feel more keenly than ever the need to give new and public expression to those sentiments of esteem and veneration that we have held for you since the early years of our priesthood, when we humbly rendered our service in your department at the Secretariat of State. We know well how diligent has been the work you have performed in the various offices entrusted to you by our predecessors, but especially in the direction of this Sacred Congregation, which, concerning in particular the formation of the young clergy, constitutes one of the most important and delicate sectors of the Roman Curia. For all of this, we express to you our most heartfelt and affectionate gratitude, while we pray that God may transform into a rich source of grace and spiritual consolations the labors you have endured for the Holy Church. Although we accept your resignation with all understanding, we are nevertheless persuaded that your long and rich experience can still be of benefit to us in our daily work; therefore, we trust that you will continue to...

[*Latin ed. p. 86*]

Acts of the Apostolic See - Official Commentary 86, in order to assist us with the wisdom of your counsel and with that spirit of dedication which all recognize in you. With such confidence, We desire to confirm

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our sentiments to you with the Apostolic Blessing, which We impart from the heart, in the hope of heavenly favors. From the Vatican, January 13, 1968, the fifth year of Our Pontificate. PAUL VI PP. To His Eminence, the Most Reverend Cardinal Gustav Testa, relinquishing the office of Prefect of the Sacred Congregation for the Oriental Churches. Your Eminence, It is a testament to your high sense of responsibility that you have, with a noble gesture, offered to place the office of Prefect of the Sacred Congregation for the Oriental Churches at Our disposal. We have not, until now, deemed it appropriate to accede to the desire that you, from the beginning of Our Pontificate and on several subsequent occasions, have expressed to be relieved of the direction of this Sacred Dicastery. However, the entry into force of the new provisions regarding the reorganization of the Roman Curia, involving a greater burden of work, has led Us, albeit with regret, to fully understand and accept your present request. Nevertheless, at the very moment that you are leaving such an important field of your labors, We cannot help but convey to you our sincere and heartfelt gratitude. This is motivated not only by the affectionate esteem that has bound Us to you for a long time, but above all by the just recognition due to the service you have rendered to the Holy Church. And this is all the more suggested to Our heart, when, in addition to the period of time during which you have worthily presided over this Sacred Congregation, We look back on the numerous tasks, always delicate and burdensome, which the Holy See entrusted to you, from the time that you were called to leave your beloved Bergamo. Among other things, We wish to recall the work so highly valued by you, carried out during the difficult period of the war, as Apostolic Delegate to Babylon, as well as the years spent in Jerusalem and Berne, always as Papal Representative.

[*Latin ed. p. 87*]

Acts of Pope Paul VI, page 87. In all these matters, she united with the natural qualities of goodness and generosity characteristic of the noble people of Bergamo, also a spirit of priestly charity and faithful dedication to the higher interests of the Church, which made her very dear to Our Predecessors, especially the venerable Pope John XXIII, who, raising her to the dignity of the Sacred Purple, also entrusted her with the direction of this Sacred Congregation. For these reasons, it pleases Us greatly to now convey to her the public testimony of Our esteem and gratitude, and We are even more pleased with the certainty that the Lord will not let the work of one who has served His Church with zeal go unrewarded. Finally, We hope that she, Lord Cardinal, even though relieved of the heavy burden of directing this Sacred Dicastery, will wish to continue, in other fields and activities, to put to good use those qualities of wisdom and experience, from which the Church still expects much. For this purpose, We ask the Lord to preserve her precious energies for a long time, while as a pledge of

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Our heartfelt benevolence, We impart to her Our Apostolic Blessing. From the Vatican, January 13, 1968, the fifth year of Our Pontificate. PAUL VI. To the Most Reverend and Eminent Cardinals Maximilian de Furstenberg, Prefect of the Sacred Congregation for Eastern Churches, and Gregory Peter Agagianian, Prefect of the Sacred Congregation for the Evangelization of Peoples, on the fifth anniversary of the death of George Castriota, called Skanderbeg. PAUL VI. Beloved Sons, greetings and Apostolic Blessing. — On the fifth anniversary of the death of that George Castriota, who is called Skanderbeg, We are pleased to address the Prefects of the Sacred Congregations, under whose jurisdiction are the Catholic people, whether Albano Laziale or Italo-Albano. For he was a most distinguished son of that land, to whom it happily happened that he was worthy of the apostolic ministry of Saint Paul, and that, as is said, the seed of the Gospel was sown by him and bore fruit.

[*Latin ed. p. 88*]

Acta Apostolicae Sedis - Official Commentary 88. The Church, with its own priestly order, was established in Quarten at the very beginning of the fourth century after Christ. Furthermore, its bishops, even those who belonged to the Eastern rites, were subject to the patriarchal jurisdiction of Rome, which, among the series of the greatest Ecumenical Councils, has always diligently striven to preserve the integrity of the faith. This region was later separated from the patriarchal jurisdiction of Rome, as we have said, by plunderers of sacred images; but, although it was conquered by foreign nations that did not profess the doctrine of Christ, it nevertheless remained firm in its faith, with the eyes and minds of its inhabitants fixed on the city of Rome. For it never failed to seek refuge in this Apostolic See in times of great need, and it never failed to receive help and assistance in both temporal and spiritual matters. In the fifteenth century, the Albanensi nation suffered great tribulation, and therefore was the subject of much discussion concerning its glory, because it had to endure a long war against the invading Huns, who, having occupied the territory of the Constantinopolitan Empire, threatened the nations of the West. With tenacious and unwavering fortitude, the Albanenses resisted for five years, and this is rightly attributed to the virtue and the great leadership of George Skanderbeg, whose death is commemorated five centuries later on this very day. Therefore, We have learned with great joy that all the Albanenses, both at home and abroad, will celebrate this annual memorial, paying exceptional honors to their homeland's hero, whom they must not forget. Therefore, this Apostolic See gladly associates itself with the praise of this most noble man, whom Our Predecessors, the Supreme Pontiffs, have commended in such extensive terms, which they have bestowed upon no other man of that age. For he defended his homeland from the enemy for twenty-five years, and he also protected a region that was exposed to greater danger at the

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forefront of the battle, which was a defense and a bulwark for the Christian people. Therefore, Our venerable predecessor, Callistus III, rightly judged and decreed, especially considering the singular zeal for the faith and for the Apostolic See that inspired the most excellent leader to summon his men to battle, that he ((had deserved the highest praise among all Catholic princes for his piety and Christian religion ». 1 Other Popes, who followed him, also...

1 Liber Brevium Callisti III, n. 298, f. 122.

[*Latin ed. p. 89*]

The acts of Pope Paul VI, number 89, recount the long period during which he diligently labored, and how, despite this, certain individuals denied him firm and certain assistance, and even favored him less than his merits deserved. After the death of this great man, when foreign peoples had taken possession of their homeland, many Albanians preferred to leave their exile rather than remain there, especially because they had scarcely any opportunity to freely profess their faith. Some went to Greece, while many others, at various ages, reached Italy, and particularly Bruttium and Sicily, where they were received with generous and liberal hospitality. This Holy See has never neglected to be present and to assist them, always providing diligent and prudent care according to the opportunities of the times. This is clearly stated in the decrees of our predecessors, who established three ecclesiastical provinces, namely the Lungro province, the Plan province, and the Territorial Abbey of Santa Maria di Grottaferrata, entrusting them to pastors, and who, moreover, founded a Pontifical Seminary for training young men for the priesthood, called by our predecessor, Pope Benedict XV. We ourselves observe these groups of Albanians with great admiration, not only for preserving their native language and customs, but also for remembering and honoring George, whose comrades they are, and for restoring the memory of his deeds, whether through narration or song. We are also aware that these people have always maintained their faith and piety towards the Apostolic See, and have provided men of great distinction, both in doctrine and in virtue, to its service; among these, it is fitting to mention our predecessor, Clement XI, who was of Albanian origin, and who proudly boasted of his ancient Albanian lineage. Those who, among them, have remained in accordance with the Eastern rite are certainly to be considered as having acted according to the provident will of God, so that they might constantly bear witness to the Catholic Church, and, among the Latin peoples, foster unity and harmony through various rites and customs, by which the one and same Church of Christ is adorned as if with a garment. For this reason, we are led by firm hope and we earnestly desire that they, in this age which follows the Second Vatican Ecumenical Council, may be so guided by a spirit of renewal that they may encourage the traditional zeal and

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diligence, which are essential for the salvation of souls, in the land of Albania, and that these Eastern Churches, imbued with an ecumenical spirit, may courageously embrace the initiatives that involve and benefit the entire Christian family. Nevertheless, we do not forget the many refugees, who...

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis – The official records have spread throughout the world, and we especially direct our thoughts to those Catholic communities that remained in the land of Albanensi, even when the homeland was occupied by the Turks and lost its freedom. For, although they lived in close proximity to non-Christian peoples, or to brothers who, either by force or necessity, had been compelled to embrace another religion, they steadfastly maintained the Catholic faith, obeying both Christ and this Apostolic See until the very end of their lives. These were aided and supported, as much as possible, by the works of the Sacred Congregations for the Propagation of the Faith and for the Oriental Church, by the tireless Albanian and Italo-Albanian priests, and finally, by the members of religious orders, such as the Franciscans, Basilians, Jesuits, and Vincentians; not only did they preserve and strengthen the sacred hierarchy of the Church, but they also received candidates for the priesthood into their own institutions and founded a Pontifical Seminary in the city of Scodra. These merits, which these beloved sons, whether by birth or by residence, have accumulated in matters of religion and of the homeland, both before and after the regaining of their country's freedom in the year nineteen hundred and twelve, are numerous and noteworthy. And we are pleased to signify to them, above all, the charity of Our paternal benevolence, and we do so because, in recent years, we have looked upon their difficulties and adversities with a heavy heart, as their religious freedom is unjustly restricted and their pastors are subjected to severe persecution. Therefore, let these most beloved sons know that, for the sake of the sacred and inviolable heritage of human dignity, We hold them dear in Our paternal heart, and We implore Almighty and merciful God, as is Our custom, to help and raise them up. Finally, with Our loving thoughts, We embrace all other Albanians, whether Orthodox or Muslim, for We know that all of them, remembering, as if by a common agreement, the ancient traditions and customs of their homeland, have always looked to this Roman See as their protector, and have gladly acknowledged its benefits since the regaining of their freedom to this very day. In these matters, we implore the maternal help of the Virgin Mary, Mother of God, ever-Virgin, whom the Albanians, since ancient times, after the death of Saint George, have venerated with great piety in Genestà, and whom they know as the Blessed Virgin of Scodra. And so, together with

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you, Our beloved sons, we kneel before Her sacred knees, to...

[*Latin ed. p. 91*]

The Acts of Pope Paul VI, volume 91, include the following: We add the voice of the Catholics of Albano Laziale to Our own, earnestly requesting that all minds may conform to divine plans, and that the future may bring great honor to the noble nation of Albano Laziale, so that, as in the past, it may correspond gloriously to the mission which the Supreme God has entrusted to it in this world. For your well-being, beloved sons, and for all the sacred dignitaries, priests, and faithful of Albano Laziale, whether at home or abroad, We impart the Apostolic Blessing, a testament of Our singular benevolence. Given in Rome, at Saint Peter's, on the seventeenth day of the month of January, in the fifth year of Our pontificate. PAUL VI, POPE.

ADDRESSES I. To the Most Excellent Gentlemen of the Delegation assembled at the Apostolic See, wishing them a blessed and prosperous new year.

"We thank you, Excellencies and dear gentlemen, for your presence here and for your greetings, expressed as always with great delicacy of sentiment and expression. Receive in turn the wishes that We offer from the bottom of Our heart, that God may bless your persons and your nations, and grant you all a happy year. But what is a happy year for diplomats? And can one, sincerely and without irony, in the world of today, express such a wish? Does not the spectacle before our eyes, more than twenty years after the end of the Second World War, seem to demonstrate the failure, at least partial, of diplomacy, and thus give rise to doubts about its ability to establish order and peace among peoples? Indeed, what do we see, in so many countries, for twenty years, and despite all the efforts of diplomats, if not tensions, seeds of discord, a series almost uninterrupted of clashes, of cold or hot wars – the latter, limited in space, God..." The 8th day of January, A.D. 1968.

[*Latin ed. p. 92*]

Acts of the Apostolic See - Official Commentary 92: Merciful, but laden with a constant and terrible threat of expansion – in short, a sort of itinerant fire, the foci of which do not extinguish in one part of the world, only to rekindle in another. It almost seems as if a wicked spirit, an invisible conductor, watches from the shadows to ensure that the fire of war is never completely extinguished among men. We shall not return here to what We said in Our message of January 1st. But can We forget that at this very moment, as We exchange greetings, on the morrow of those radiant feasts which invited humanity to joy and hope, a most unfortunate and beloved country in Southeast Asia continues to be afflicted by a terrible war, the end of which is not humanly discernible in the near future?

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Therefore, must we resign ourselves to the fatal necessity of war? Must we proclaim the weakness, or – God forbid – the failure of diplomacy? Must we consider it as a venerable institution of the past, which certainly had its hours of glory, but has had its day, and has no place in our world, where, in any case, its classical forms of old must give way to unforeseen and unusual contacts? Would we set it aside, much as one places in a museum a weapon of war that the progress of armaments has rendered useless? But it is too clear that, far from resolving the terrible problems of the modern world, the abandonment of recourse to diplomatic means would have no other consequence than to make them completely insoluble. What would remain, indeed, but recourse to force, and to a force that has taken on such proportions in our day, that has acquired, thanks to the progress of science, such possibilities of destruction, that its use could go so far as to call into question the very survival of the human race? A terrifying dilemma, which offers no other alternative. For the relations between peoples will necessarily rest either on reason or on force; it will be the path of agreements, or it will be the path of ruin; it will be diplomacy, or it will be war. And which of the two would We like to see set aside, as an obsolete institution that has had its day, and which it would be time to decide to relegate to the ranks of antiquities that are no longer fit to solve the human problems of our time, dear gentlemen, it is not diplomacy, but war. And in saying this, We feel deeply in agreement with those, like yourselves, who have given their lives and dedicate their energies to the pursuit of this magnificent ideal.

[*Latin ed. p. 93*]

The Acts of Pope Paul VI, volume VI, page 93, concerning the struggle against war, which is to say, against the folly of men, for the triumph of reason and justice, for the advent of a just and lasting peace on earth. Diplomacy does not always succeed, nor everywhere—alas, this is all too evident!—in creating or maintaining peace. But it strives for it, it works for it, it employs its forces and its genius, constantly inventing new initiatives, with a patience, a perseverance, and a tenacity that inspire admiration, and which, in any case, deserve to earn it the respect and recognition of humanity, today as in the past. There exists, it is true, a certain form of diplomacy that it would be good to consider as outdated and abolished. This is the one to which, in the eyes of history, the name of the too-famous Florentine gentleman, Niccolò Machiavelli, remains attached; the one that could be defined as "the art of succeeding at all costs," even at the expense of morality; the one whose sole driving force is self-interest, whose sole method is cunning, and whose sole justification is success; the one that, therefore, does not hesitate to use words, not to express, but to disguise thought; the one that, in action, does not recoil from the use of intrigue, deceit, and trickery. But does such a way of proceeding still deserve the name of diplomacy? Or is it rather a degenerate form, if not an unworthy

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caricature? If these deplorable methods have, here or there, passed in the past under the name of diplomacy—but in the manner of a fraudulent commodity that would cloak itself in the label and appearance of honesty—is it too much to hope that today's diplomacy, thanks to God, is freed from many of these weaknesses and animated by a higher moral ideal? It is true that it has freed itself from a certain formalism, from scruples of fidelity to etiquette and protocol; it has renounced certain outward forms. But would these not hinder its progress more than they would help it today? On the other hand, it is more directly concerned with the real and concrete problems of social life, and above all, with the problem that, one might say, governs them all, the problem of peace. The diplomat of today, aware of the state of humanity, practices, far more than the art of succeeding at all costs, the—otherwise difficult—art of establishing and maintaining an international order, the art of establishing reasonable human relations between peoples. He has often succeeded in overcoming the narrowness of sterile antagonisms.

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis – An Official Commentary of former times, and it has become, par excellence, the artisan of peace, the man of justice, of reason, of dialogue, and of sincere dialogue. For sincerity appears to Us to be inseparable from true diplomacy. And if We were to draw up a catalogue of the virtues of the diplomat, We would add patience, for he needs a great deal of it, perhaps more so today than in the past; We would also add wise realism, that which knows how to accurately assess what is possible and what is impossible in the given circumstances; and We would crown this edifice with magnanimity, which must characterize every truly civilized and humane person, especially if he has the honor of being a Christian. Let it not be feared, however, that the diplomat whose portrait We are drawing will, through excessive idealism, come to lose sight of the interests of his Country, which must remain – as everyone agrees – at the forefront of his horizon. This sense of interest will simply have been broadened and integrated into the objective sense of justice and equity: it will have, in a certain sense, been universalized. Contemporary public opinion is not mistaken in this regard: in their eyes, the best diplomat is the one who invents the broadest formulas, the programs that rise above the limited interests of a nation or a group of states, in order to reach the widest scale and aim at the interest of all, for the common benefit of humanity. Not all, of course, reach the height of this ideal. Who, then, would claim that today's diplomacy is free from all reproach? But the remedy for its weaknesses is no less evident: to the extent that it consents to increasingly incorporate the highest values of the moral and spiritual order into its goals and methods, it can hope to free itself from the defects to which an institution of this kind is almost inevitably exposed. If it does so, if it proposes above all, and

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in a truly disinterested manner, to establish justice, peace, and righteousness on earth, then it finds itself in profound agreement with the Catholic Church. Who will be surprised, then, that the Pope not only praises it before you, but also personally acts before the highest international bodies, that he recommends and supports their best initiatives, that he himself, on occasion, becomes an ambassador of peace before them? True diplomacy, that which is inspired by moral criteria and aims at the true good of the international community, that diplomacy, in the eyes of the Church – to quote the famous expression of Tertullian, "quod erat demonstrandum."

[*Latin ed. p. 95*]

Acts of Pope Paul VI, p. 95 – a "soul naturally Christian." She is schooled by Him who came from Heaven to bring "peace to men of good will." She carries within her a concern for justice, a thirst for truth and righteousness, which connects her to the Beatitudes of the Gospel, and which ensures her dynamism and – at least in the long run – her certain success. You see, gentlemen, as do We, that We have confidence in diplomacy and in its effectiveness. And if We speak thus, believe it not, is it through a regard – which would be inappropriate here – for the audience that you constitute, who are particularly qualified. Nor is it because We have been personally associated for many years, under the pontificate of Our predecessor, Pope Pius XII, with the daily labors of pontifical diplomacy. Rather, it is because We have confidence in human reason. For, indeed, if diplomacy is faithful to the moral ideal that We have mentioned, what is it, if not the application, in the realm of relations between men, of solutions that are in conformity with reason, with the innate sense of justice in man, and therefore, ultimately, in conformity with that which distinguishes man, with that which constitutes his dignity and nobility? Let us say it without fear: to despair of good diplomacy is to despair of man. It must be that, one day, reason will have the final word. The failures of diplomacy – alas, too real! As We said just now – therefore, must not diminish Our confidence: We believe and hope that they are temporary. Our prayers and Our wishes, as are yours, as are those, We are certain, of all men of good will, will hasten the hour of the triumph of reason over passion, of peace and fraternity over all forms of self-interest and egoism. The victory of diplomacy, in our troubled world today, will be, ultimately, the victory of wisdom and common sense. This is to say how much We desire that the efforts that your respective countries' diplomacy will make, in favor of peace in the world, during the year that has just begun, may be blessed by God. And Our thoughts, you will readily understand, are at this moment directed in a very special way towards the Middle East, the Far East of Asia, and the countries where unrest prevails in Africa. Your interpreter has noted, in terms too flattering to Our humble person, the latest initiative that We have taken in this area: the invitation to

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celebrate, on the first day of each year,

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Commentarium Officiale concerning a "Day of Peace." Allow us to conclude by stating how deeply moved We were by the welcome that the Heads of State whom you represent here have graciously extended to this message. We believed that this new effort was due to the great cause of peace. Indeed – and your interpreter expressed this most excellently – such a gesture cannot "banish the specter of war in a single day"; and external peace will, to a large extent, be the fruit of inner peace. But does this mean that, while war multiplies its victims each day, we must wait until the spirit of peace has permeated all hearts before ending the fighting? Certainly not. Opportunities for negotiation must be seized as soon as they arise. And at the same time, we must work on those other works of peace, which your interpreter so aptly mentioned, namely, ecumenism and development. May the efforts of men of good will multiply in all these areas throughout the year 1968! May God bless them, as We pray that He may bless, at this very moment, Your Excellencies and dear gentlemen, your persons, your governments, and your peoples. And may He deign, in His goodness, to grant us all a year of serenity, happiness, and peace!

To the Most Excellent Sir Mika Spiljak, President of the Supreme Council for the Administration of Public Affairs in Yugoslavia.

* Mr. President, We are pleased to offer Our cordial greetings to Your Excellency and to the distinguished members of Your entourage. We thank you for the kind words that you addressed to Us, which reveal sentiments and expressions that We greatly appreciate. Above all, We ask you to convey to the President of the Socialist Federal Republic of Yugoslavia Our sincere gratitude for the greetings and wishes that, through Your Excellency, he kindly sent to Us, and which, on Our part, We reciprocate with Our respectful wishes for His personal happiness.

* January 10th, in the year 1968.

[*Latin ed. p. 97*]

The Acts of Pope Paul VI, page 97: The two matters which you have just mentioned are the object of Our daily concern and the motive for Our constant prayers to the Lord. We are pleased to know that the Federal Government and the populations of Yugoslavia appreciate Our efforts, which aim to remind those who hold the fate of nations in their hands of the grave moral obligation to seek, through open and honest negotiations, an honorable solution to the war that tears apart certain regions, and to safeguard peace where it may be threatened. We will continue Our action, despite the many difficulties and, at times, the incomprehension that it seems to encounter, comforted as We are by the consent of men of good

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will, and especially by the conviction that this action is in accordance with the mission that Providence has entrusted to Us: this mission impels Us, for higher reasons of humanity and charity, to strive to promote peace and the progress of peoples, and to alleviate their suffering, according to the means permitted to Us. With keen interest, We follow the initiatives that the Federal Government of Yugoslavia has undertaken in this regard. In particular, We have learned with satisfaction that the President of the Socialist Federal Republic of Yugoslavia has favorably received Our invitation to celebrate the "World Day of Peace," in order to remind forgetful minds of the supreme good that is the preservation of peace in souls, in families, and among peoples. We ask you to kindly convey to Mr. the President Our renewed thanks. With the attention that the importance of the subject deserves, We listened to your exposition on the relations between the Church and the State in Yugoslavia, and on the recent resumption of relations between the Holy See and the Federal Government. We share the satisfaction of Your Excellency and the Government that you preside over for the resumption of these relations. This gives the Holy See the hope of further development, which We desire and of which We wish to see ever more positive results, to the satisfaction of both parties concerned. In this regard, the Holy See can only reiterate the supreme goal that the Church pursues in every country, a goal of essentially religious and spiritual order. It strives for this through the preaching of the Gospel, within the framework of its organization and its legislation.

[*Latin ed. p. 98*]

The Acts of the Apostolic See - Official Commentary 98, always respectful of the legitimate rights of the State, and always capable of eliciting salutary effects for the moral, social, and civil life of the populations. Indeed, the virtues that Christian doctrine teaches and instills are the most secure foundation for any well-ordered social life. We need not reiterate to Your Excellency how highly We esteem your noble country. We were pleased, in recent days, to summon one of its most illustrious sons to come to Rome to offer Us his valuable collaboration at the head of one of the most important bodies of the Church's government. While We impart Our affectionate Blessing to the Yugoslav populations, whose well-being We hold so dear, We renew to Your Excellency and to those following you the expression of Our gratitude for their courteous visit, along with Our best wishes for personal happiness.

III To the Most Excellent Ambassadors, who were to represent the States of Asia, Africa, and Latin America in the Delhiensi Assembly, regarding the path of progress. Gentlemen Ambassadors, The words that have just been spoken by your eloquent interpreter have deeply moved Us. On a mission of goodwill, on behalf of the countries of Africa, Latin America, and Asia, which are on the path of development, you were eager to visit Us, before the

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so important meeting of New Delhi. This second conference of the United Nations for trade and development may have decisive effects on the future of the integral and solidarity development of humanity. This is to say how deeply the Holy See is interested in its preparation, in order to be better able to participate in its proceedings. We have stated this without ambiguity in Our encyclical Populorum Progressio: "Development requires bold transformations, profoundly innovative. Urgent reforms must be undertaken without delay" (§ 32). And We have been eager to emphasize the equity that must be established in the "commercial relations between countries." Die 19 mensis ianuarii a. 1968.

[*Latin ed. p. 99*]

Acts of Pope Paul VI, VI, 99 (riches and poor nations), § 56. This is precisely the issue at stake in New Delhi. Indeed, – when We said, "Our humble and cordial word of hope, not only religious but social, not only spiritual but earthly, not only for those who believe in Christ, but for all men, and this word is always dictated by the light that comes to Us from faith," – We were not unaware that the technical problems are complex on both sides. Moreover, everyone knows that no "magic" solution can resolve them without difficulties. Considerable interests are at stake, and those in charge do not always have sufficient awareness of the fact that, ultimately, "we are all united" (§ 80). We, for Our part, would like to reiterate Our fundamental conviction that, among all, dialogue and cooperation are possible and indispensable: "a voluntary collaboration that must be established, an effective participation of one with another, in equal dignity, for the construction of a more human world" (§ 54). To both, it is asked, in order to accomplish this great design of a fraternal humanity, "unceasing effort" (§ 47). In this effort, you have a privileged place that it is your duty to take during the next conference: "Delegates to international organizations, it depends on you that the dangerous and sterile clashes of forces give way to moral, peaceful, and disinterested collaboration for the solidarity of the development of humanity in which all men may flourish." With emotion, We relive the fraternal moments that We were given to experience in India, thanks to the welcome filled with delicacy and sympathy that We received from the sons of this great people. May these privileged moments be renewed for you, gentlemen ambassadors, and may your meeting in New Delhi, bringing together representatives of all nationalities, races, and religions, become a fruitful dialogue that opens the way "to a more fraternal life, in a truly universal human community" (§ 85). This is the wish We express for you. And with all Our heart, We invoke upon your work the abundance of the graces of the Almighty, "Father of all men" (§ 21).

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1. Radio message of Easter, March 26, 1967.

[*Latin ed. p. 100*]

Acta Apostolicae Sedis - Official Commentary 100 IV. Those who were present at the meeting of the XXXI held in Rome by the "N.A.T.O. Defense College." * Gentlemen, having completed your training, you have taken the trouble to visit Us and to present to Us, as have the previous graduating classes of your College whom We had the pleasure of receiving, the tribute of your respectful and filial sentiments. We are touched by your gesture, and, welcoming you to Our home, We thank you most sincerely. You are about to depart, Gentlemen, to the respective countries from which you originate. Subsequently, you will occupy positions of responsibility and leadership within the various organizations and headquarters of the Atlantic Alliance. Our wish is that you take with you from your stay in Rome a strengthened desire to work for peace, and to be, wherever you are called to exercise your high functions, artisans of peace. Your visit takes place shortly after a series of initiatives that Our pastoral and apostolic mission obligated Us to undertake in order to safeguard and strengthen peace, which is so dangerously threatened in many parts of the world. We are pleased to think that you fully adhere to what We had the opportunity to say in Our message of December eighth last, concerning the establishment of a "World Day of Peace." Allow Us to recall a passage from it, in which We stated that peace rests on certain foundations, such as sincerity, justice, and love in the relationships between states, and within each nation, between citizens and their rulers. Without this necessary and indispensable freedom of individuals and peoples, in all its expressions, civic, moral, and religious, there can be no true peace. It must unfortunately be recognized that we are still far from that peace of which Our unforgettable Predecessor, John XXIII, in his memorable encyclical *Pacem in terris*, said has as its foundation justice, as its driving force love, as its climate freedom, and as its goal truth. We are still far from that "new spirit," that "new mentality" concerning man, his duties, and his destinies, which must animate the common life of persons and peoples. But We are pleased to think that, as far as you are concerned, you are eager to join the ranks of the courageous advocates of this new... * Die 27 mensis Ianuarii a. 1968.

[*Latin ed. p. 101*]

The acts of Pope Paul VI, volume VI, page 101, speak of pedagogy, which aims to instill in younger generations respect for nations, fraternity among peoples, and collaboration among states on an ever-increasing scale, for the sake of and to the benefit of the complete development of man and of humanity, to which We have recently wished to dedicate a solemn document of Our teaching: the encyclical *Populorum Progressio*. It is with these sentiments that We offer sincere and heartfelt wishes for your future

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and noble mission in the service of peace, and We desire to invoke upon you, listeners of the 31st session of the NATO Defence College, and upon your instructors and superiors, among whom We especially greet General Einar Tufte Johnsen, who will soon leave his command of this College, the abundance of divine blessings. And We gladly extend this same favor to the members of your families and to those who have accompanied you here this morning, to whom We are pleased to offer the warmest of welcomes. We thank you for your visit, Gentlemen, at the conclusion of this session of the NATO Defence College, and We welcome you to Our home. As you return to your respective countries, We hope you will bring with you the heartfelt appeals We have made in favor of peace. Your experience of collaboration with colleagues of different nations and races will prove most valuable in working towards universal peace. With sincere good wishes for your future activities, We invoke upon you, your colleagues, your families and dear ones, the richest blessings and graces from God.

To the Most Excellent Sir Kurt Georgium Kiesinger, President of the Supreme Council for the Administration of Public Affairs in the Federated States of Germany.

* Your Excellency, Most Honorable Herr Bundeskanzler! It is an honor and a joy for Us to welcome you today in the Vatican, together with the personalities of your entourage and the German Ambassador to the Holy See and his staff, and to offer you a heartfelt word of greeting.

* February 3, 1968.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - Official Commentary. Your present visit is a more eloquent expression of the good understanding that exists between the Holy See and the Federal Republic of Germany, based on the Concordat and partial agreements with individual federal states. We have followed with admiration the efforts of the German people, who, through their diligence and skill, not only regained esteem and prosperity, and earned an honorable place among other nations, but also, in a most generous manner, hastened to the aid of developing countries. Church and State, two independent institutions, one of divine origin, the other based on natural law, are ordered to one another and should mutually support each other in the fulfillment of their divinely ordained tasks. The eventful history of your homeland clearly demonstrates: whenever this principle has been followed, it has been a great blessing to the country and its inhabitants. Church and State, peacefully side by side and working together: this is the message of the magnificent thousand-year mosaic in Triennium, near the Lateran Basilica, here in the Eternal City. And a second thought, Most Honorable Chancellor, we wish to express: the preservation of world peace. It gives Us profound satisfaction to see, along with other states, Your Government's joyful acceptance of Our suggestion for a World Day of Peace. We are well aware

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that the German people strive to achieve their legitimate goals through peaceful means, consciously refraining from any form of violent politics. And the Holy See has always respected German rights and legitimate German interests, and has pursued paths of peace and reconciliation among peoples. For all of us, it is clear: there is no true, lasting, and dignified peace unless it is founded on the unshakable rock of the eternal law, which God, the Creator, has indelibly inscribed in the hearts of men. May the German people, whom We greatly esteem, mindful of their best traditions, always find their way to the inexhaustible sources of true happiness and genuine progress: the realization of the immutable principles of truth, justice, love, and freedom. With these heartfelt wishes, We ask you, Most Honorable Chancellor, to convey Our respectful greetings to Your Excellency, the Federal President. And to the entire German people, We implore God's lasting protection and blessing for a peaceful and happy future.

[*Latin ed. p. 103*]

Acts of Pope Paul VI, 103, VI. To the Most Eminent Gentlemen: Alexander Arguello Montiel, Vincent Arenas, Sweder Godfrey M. van Voorst tot Voorst, Henry Arizaga Toral, Yukihisa Tamura, Timon Sam Mangwazu, Joseph Mamo Dingli, Aemilius Colling, Khair Mohammad Hafizuddin, Mohammed Azim Husain, I. R. L. Kotsokoane, all Legates, free and with mandates, before the Apostolic See; and to the Most Eminent Gentleman, John Andrea d'Ardia Caracciolo, also a Legate, delivering to the Supreme Pontiff letters attesting to the granted office.

Gentlemen, Ambassadors, Minister, At the very moment that Your Excellencies have delivered into Our hands the letters by which the High Authorities of your respective countries accredit you before Us, it is both the awareness of a duty to be fulfilled and a need of Our soul, to wish you all a most cordial welcome, and to manifest to you the sentiments that spontaneously spring forth from Our heart in such a suggestive circumstance. We would have liked, certainly, to receive each of you separately, according to the traditional custom. But be assured that the collective form, which enhances the magnitude and solemnity of this meeting, does not diminish the personal character of the wishes that We, with all Our heart, offer for each of you, for your families, and for the nations that you represent before Us. You will find here, We hope, all the conditions that will make the exercise of your office easy and pleasant. And We believe that We can assure you that Our collaborators – as also We Ourselves – will be eager to always show you the greatest understanding and to give you all the necessary support in the happy fulfillment of this mission. Some of you find here an embassy or a legation that has long maintained courteous relations with the Holy See: We intend to continue with them the cordial relations that We had with their predecessors. Furthermore, one of you today inaugurates official

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relations between his... *February 8, 1968.*

[*Latin ed. p. 104*]

Acta Apostolicae Sedis - Official Commentary of the Government and the Holy See: We are pleased to see in this historical moment the beginnings of a future full of promise. The primary reason for these diplomatic relations, as you know, is the presence, within your nations, of a more or less large number of Catholic faithful, gathered around their pastors, and closely united to the Apostolic See. Questions necessarily arise concerning the life and spiritual needs of these Christian communities: whether it concerns the exercise of worship or educational, social, and charitable activities. The Church, following the teachings of Christ, its Founder, desires nothing for its children other than the freedom to serve God according to their faith and the possibility of being, in the eyes of their country, full citizens. In this regard, We can only rejoice in the trust that your governments show us by ensuring your presence with Us. Is it not, indeed, a sign and a guarantee of a mutual conviction: namely, that all problems can be resolved in a spirit of peace, understanding, and justice, to the satisfaction of the Church and in the interest of your homelands? But if the two communities, spiritual and temporal, have their specific goals, which it would be dangerous to confuse, you also know the dynamism that Christians can and want to bring to the promotion of their country, together with their fellow citizens. And We ourselves remain very attentive to the difficult tasks that several of your governments are called upon to undertake in this area. Some of your nations have recently achieved independence: We rejoice with them in this situation, in which their own genius can be more freely developed, but We also measure the seriousness of the burdens that they must now assume on their own. Our gaze also extends, at this moment, to other countries than your own, which must promote and defend their unity by overcoming perilous internal tensions: may their various ethnic communities, respected in their fundamental rights, accept a harmonious collaboration for the common good! We also desire the establishment of a serene peace among peoples who have not yet established satisfactory relations with their neighbors and live in fear of conflicts that are constantly renewed. Our concern is especially for countries that must immediately face the tragic difficulties of famine, and to urgently accelerate the economic development corresponding to a...

[*Latin ed. p. 105*]

Acta Pauli PP. VI 105: La démographie est toujours en croissance, il est nécessaire de réformer hardiment leurs structures sociales, et en même temps, dans bien des cas, de promouvoir l'alphabétisation et la culture nécessaires à tout progrès social. Tels sont bien les objectifs immenses auxquels la plupart des pays du Tiers-Monde doivent faire face, afin de

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préparer une promotion véritablement humaine. À cette œuvre grandiose, comme Nous souhaitons le voir, tous les peuples de la terre doivent participer, dans un esprit d'équité et de collaboration désintéressée ! Nous le répétons avec force : aujourd'hui, le vrai prestige d'un pays, sa véritable grandeur se situent au niveau de cette lutte pacifique contre les conditions inhumaines, « la misère imméritée » de tant de nos frères. Et là où la prospérité matérielle semble désormais protéger les citoyens des besoins élémentaires, d'autres problèmes surgissent : une accession équitable au bien-être pour chaque catégorie sociale, une reconversion incessante des industries, l'entrée dans des structures commerciales plus vastes qui bouleversent les conditions de travail. De plus, il s'agit de maintenir et de fortifier l'âme même de la civilisation, contre un enlisement dangereux dans l'excès de bien-être matériel : les hommes ont de plus en plus besoin d'être éclairés sur le sens de leur propre vie et la marche de l'humanité. Si Nous jetons enfin un regard sur l'ensemble du globe, il Nous semble que tous ces nobles objectifs ne pourront se réaliser que dans un climat de paix. Une paix juste et durable doit être recherchée, consolidée par tous les moyens. Nous sommes heureux de voir que de plus en plus de peuples se dirigent vers cet idéal d'une paix négociée, et non plus imposée par la force. Et Nous encourageons de grand cœur toutes les tentatives de règlement pacifique, qu'elles soient suggérées par vos gouvernements ou par les organisations internationales. Mais ces derniers temps, il faut bien le dire, les menaces contre la paix, loin de diminuer, n'ont fait que grandir, tandis que s'accroissaient les douleurs causées par la guerre. Pour Notre part, Nous ne cessons de Nous employer, par les démarches de Notre ministère pastoral, à amener les responsables sur les chemins de la paix. Et Nous sommes heureux de vous remercier de l'accueil fait à Notre Encyclique sur le développement des peuples et à Notre Message à l'Afrique, comme tout récemment à Notre initiative pour la Journée mondiale de la Paix. 1 Litt. Encycl. Populorum progressio, nn. 9 et 67.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Commentarium Officiale. Our words wished first of all to urgently exhort Our Catholic sons, but they were also addressed to all men of good will. It is with the same evangelical spirit that We have not hesitated, within the framework of Our spiritual mission, to propose initiatives, "good offices," which could help in the search for just solutions acceptable to the parties involved. This is to say that the concerns of your governments will always find a positive echo with Us. We will listen to you attentively, happy to serve, as much as We can, Our fellow human beings. For the concern for the integral development of every person and of all people is linked to the message of Christ: it is important to a Christian heart that all people have access to living conditions worthy of children of God, and that they live in peace. These

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are, Excellencies, the dispositions in which the Church intends to engage in the diplomatic relations that you kindly wish to maintain with Us, on behalf of your governments. We offer our best wishes that they may be happy and fruitful. With a generous heart, We ask the Lord to bless your persons, your families, the Authorities of your countries, and the peoples whose worthy representatives We greet with joy, in your persons.

NUNTIUS SCRIPTO DATUS. To His Excellency, Most Reverend Andrew James Fougerat, Bishop of Gratianopolitanum, with Olympia. Contests from all nations began in that city. At the moment when the World Winter Olympic Games are opening in Grenoble, We are pleased to assure the organizers and athletes of the keen interest We take in this grand competition, of Our affectionate esteem for their persons, of Our encouragement, and of Our wishes. So much effort has been necessary to prepare this magnificent undertaking, which is for the benefit of a genuine promotion of men. A city and a region have been marked by important works, and these happy technical improvements will benefit all the inhabitants tomorrow, whose full human development will thus be.

[*Latin ed. p. 107*]

107 The Acts of Paul, Pope VI, facilitated. At the same time, Grenoble was preparing to offer a pleasant and gracious welcome to its numerous guests. And now, all participants who have trained through long and patient efforts are ready to reap the fruits of their labor. We rejoice greatly in this, pleased by this rich vitality and its promises for the future. From its origins, the Church has always applauded these noble competitions. The recent Council did not fail, for its part, to emphasize the value of these sporting activities, "which help to maintain a good psychological balance, both individually and collectively." Furthermore, the problem is already posed of a civilization in which an ever-increasing number of men will have greater access to leisure. Therefore, it is necessary to give due place to the healthy development of the body, which is essential for the very harmony of man. "It is forbidden to a man to despise the bodily life," says the Council again, "...it is the very dignity of man that demands that he glorify God in his body." Who does not see the educational role and the contribution of athletic training to the complete formation of the person? Does it not often require self-control, patience, rigorous discipline, disregard for danger, loyalty in competition, serenity in the face of the result, a sense of teamwork? So many human virtues that our time must cultivate, in order to protect man from the softening seductions presented by a hedonistic and degraded conception of life.

And how can one not rejoice? In a divided world that gropes for its unity, in a fraternity that is always threatened and vulnerable, your gathering is a call addressed to all peoples: this serene competition can "establish fraternal relations between men of all conditions, of all nations or different

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races." Certainly, each country will strive here with fervor for its victory, but it is a peaceful struggle, without hatred or contempt. Moreover, each will learn to recognize in the other a value that he did not know. Thus, raised above the conflicts that tear at humanity for a few days, may you, dear sons, become the artisans of a rapprochement between peoples! May sympathy and friendship for your competitors take root in your hearts and mark you.

[*Latin ed. p. 108*]

Acts of the Apostolic See - Official Commentary 108 foundation. Returning to your homelands, enriched by these beneficial experiences, you will know how to prolong their impact around you and act as an effective leaven of understanding and peace. This is to say how much the Church rejoices in such a gathering, where all faces of humanity are called to take their place, she who ceaselessly gathers her sons from every origin into one Body and benefits from the diversity of their contributions. May these days bring to you all the legitimate joys that you expect from them. May the Apostle's wish, "glorify God in your body," be fulfilled in your persons. It is our most cherished desire, which we accompany with our affectionate Apostolic Blessing. 4 From the Vatican, January 24, 1968. PAUL VI PP. 4 1 Corinthians 6:20.

[*Latin ed. p. 109*]

The Sacred Congregation for Bishops, 109. ACTA of the Sacred Congregations. SACRED CONGREGATION FOR BISHOPS. PROVISIONS FOR CHURCHES. The Most Holy Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Congregation for Bishops, provided for the following churches with new pastors, namely: on November 3, 1967. — He appointed the Reverend Father Hubert Cornelius Anthony Ernst as the Cathedral Rector of the Church of Bredana, and Vicar Capitular of the same diocese. on November 29. — He appointed the Reverend Father Stanislaus Lenié, General Vicar of the archdiocese of Laibach, as the titular bishop of the Church of Vazita, and designated him as an Auxiliary to the Most Reverend Father Joseph Pogacnik, Archbishop of Laibach. on December 1. — He appointed the Reverend Father Anthony Joseph Emery, Canon of the Metropolitan Chapter of Birmingham, as the titular bishop of the Church of Tamallula, and designated him as an Auxiliary to the Most Reverend Father George P. Dwyer, Archbishop of Birmingham. — He appointed the Reverend Father John Bernard, director of the minor seminary of the diocese of Monts Pessnlani, as the titular bishop of the Church of Turren, and designated him as an Auxiliary to the Most Reverend Father Mark Lallier, Archbishop of Bisun. on December 6. — He appointed the Reverend Father Gerald Moverley, Urban Antistite, Chancellor of the Curia of the diocese of Leeds, as the

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titular bishop of the Church of Tinisa in Proconsular, and designated him as an Auxiliary to the Most Reverend Father William Gordon Wheeler, Bishop of Leeds. on December 20. — He appointed the Reverend Father Anthony Hänggi, Master of Liturgy at the University of Friburg, as the Cathedral Rector of the Churches of Basel and Lugano. on December 21. — He appointed the Most Reverend Father Celestin Bezmalinovic, Bishop titular of Hadrumetum, as Coadjutor with right of succession to the Most Reverend Father Michael Puáic, Bishop of Pharensis. on December 23. — For the Cathedral Church of Gerontopolis, newly...

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis - Official Commentary: The Most Reverend Father Hugh Gerbermann, hitherto titular Bishop of Amathus in Palestine and Prelate of Gerontopolis, was appointed. December 30th. — The Reverend Alfred Torres, priest and counselor of the Society of the Catholic Action in the archdiocese of Morelia, was appointed titular Bishop of Vegesela in Byzacena, to serve as Auxiliary to the Most Reverend Michael Daria Miranda and Gómez, Archbishop of Mexico. January 2nd, 1968. — The Most Reverend George Henry Guilfoyle, hitherto titular Bishop of Marazanae, was appointed to the Cathedral Church of Camden. January 3rd. — The Most Reverend Joseph Schroffer, of the Sacred Congregation for the Propagation of the Faith, hitherto Bishop of Eystätt, was appointed titular Archbishop, for this occasion, of the Church of Volturnum. January 3rd. — The Reverend Joseph A. Papineau, hitherto Bishop of Joliet, was appointed titular Bishop of Simitthu. January 5th. — The Most Reverend Renato Audet, hitherto titular Bishop of Chonochoritanum, was appointed to the Cathedral Church of Joliet in Illinois. January 5th. — The Reverend Thomas L. Noa, hitherto Bishop of Marquette, was appointed titular Bishop of Talaptula. January 5th. — The Most Reverend Charles Alexander Salatka, hitherto titular Bishop of Cariana, was appointed to the Cathedral Church of Marquette. January 5th. — The Reverend Dionysius W. Hickey, General Vicar of the diocese of Rochester in America, was appointed titular Bishop of Rusuccuru, to serve as Auxiliary to the Most Reverend Fulton J. Sheen, Bishop of Rochester in America. January 5th. — The Reverend John E. Me Cafferty, parish priest of Saint Theodore Martyr, from the diocese of Rochester in America, was appointed titular Bishop of Tanudaia, to serve as Auxiliary to the Most Reverend Fulton J. Sheen, Bishop of Rochester in America. January 5th. — The Reverend Raymond James Vonesh, from the archdiocese of Chicago, General Vicar of the diocese of Joliet in Illinois, was appointed titular Bishop of Vanariona, to serve as Auxiliary to the Most Reverend Rome R. Blanchette, Bishop of Joliet in Illinois. January 16th. — The Most Reverend Carmel Zazinović, hitherto titular Bishop of Lebessen, was appointed to the Cathedral Church of Krk (Veglia). January 18th. — The Reverend Michael Obando Bravo, a member of the Society of Saint

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Francis de Sales, and rector of the "Don Filippo Rinaldi" college, in the commonly known city, was appointed titular Bishop of Putia in Byzacena.

[*Latin ed. p. 111*]

The Sacred Congregation of Rites, in San Salvador (El Salvador), appointed by the Most Reverend Octavio Joseph Calderón y Padilla, Bishop of Matagalpa, on January 29th. – To the Cathedral Church of Meath, the Reverend Father John McCormack, Vicarius Capitulare of the diocese of Meath, on January 31st. – To the titular episcopal Church of Tanaramusa, the Most Reverend Peter William Bartholome, formerly Bishop of Saint Clodoald, on February 1st, 1968. – To the Cathedral Church of Yarmouth, the Reverend Augustine Emilius Burke, from the archdiocese of Halifax, as a canon to Saint Anselm in the parish commonly called "West Chezzetcook," on February 7th. – To the titular, for this occasion archiepiscopal, Church of Succuba, the Most Reverend George Cabana, formerly Archbishop of Sherbrooke.

THE SACRED CONGREGATION OF RITES, in Vicenza, concerning the beatification and canonization of the Servant of God, Josephine Bakhita, of the Institute of the Daughters of Charity.

ON THE QUESTION of whether a Commission should be appointed for the introduction of the cause, and for the purpose of what is being discussed.

Among the causes proposed to the judgment of the Sacred Congregation of Rites, that of the Servant of God, Josephine Bakhita, stands out; for she, first subjected to captivity, and then granted freedom, received baptism, embraced religious life, and through the exercise of virtues, hastened towards the summit of sanctity.

The place and time of her origin, and who her parents were, are entirely unknown; for she was born in Africa, in the region of Sudan, around the year 1870, of pagan parents, who practiced the natural religion, and were rich in temporal goods. The little girl, perhaps six years old, was abducted by kidnappers.

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis - The official record states that, afflicted with great sorrow, she was taken on foot to distant and scattered regions, and was repeatedly sold and reduced to servitude. She endured many horrible things, especially with a certain military leader, when her body was marked with signs and her nipples were cut off. However, with a strong spirit, she endured all kinds of torments, and never, even in the most grievous torments, did she give way. She always showed herself to be of a gentle and submissive nature. But God, the most merciful, was with her, for she was bought by an Italian Consul of the city of Chartum, who treated her kindly and, two years later, took her with him to Italy.

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She stayed in the town of Mirano, in the province of Venice, with the most religious family of the Lord Illuminati Cecchini, where she learned the first elements of the faith. Afterwards, she was received into the Catechumenate, which was overseen by the Daughters of Charity of the Canossian Order, and, after overcoming very serious objections, due to the wife of the Consul, who wanted to take her to Africa along with her daughter, and with the intervention of Cardinal Dominic Agostini, Patriarch of Venice, and also the regional Procurator, she was granted freedom by law and admitted to the community of civil citizens. Having been carefully instructed by the sisters, on January 9th of the year 1890, she was regenerated by the sacred waters of baptism by the Cardinal Patriarch himself: she was given the names Josephine Margaret Fortunate Mary. On the same blessed day, she was united with the sacred chrism and for the first time received the Eucharistic food. Having been enriched with these heavenly gifts, she preferred to remain with the Sisters in order to discover the will of God concerning the path of her life. For this purpose, she offered fervent prayers to God for a year, frequently received the sacraments, and diligently followed the instructions of the confessor. Finally, feeling deeply the voice of God inviting her to a religious life, she urgently requested the habit of the Canossian Sisters. After her vows were finally made, on December 7th of the year 1895, she was allowed to begin her novitiate in Verona, in the motherhouse of the Institute, during which time she gave examples of all virtues. On December 8th of the following year, she pronounced her religious vows. Returning to Venice, to the house of the Catechumens, and then being transferred to the town of Schio, she was entrusted with various duties, in which her particular virtues shone forth, especially her angelic purity, her complete abandonment of her own will, and her tireless and fervent charity towards God and her neighbor. From the year 1933 to 1935, obeying the will of her superiors, she undertook a missionary journey throughout the regions of Italy, in order to provide assistance to the missions of her Institute and to collect alms.

[*Latin ed. p. 113*]

The Sacred Congregation of Rites, having heard of the venerable woman's reputation, endured with patience and long-suffering the constant and troublesome visits of the curious, whom she nevertheless sought to lead to the love of God through humble conversations. She patiently bore various grave illnesses, always maintaining a cheerful spirit. Finally, strengthened by the Sacraments, on February 8th, in the year 1947, in the town of Schio, she surrendered her most pure soul to God. After her death, the fame of her sanctity, which she had enjoyed in life, became even more renowned; therefore, in the Vicenza episcopal curia, an ordinary informative process was conducted according to the sacred canons, between the years 1955 and 1958, and was transmitted to Rome,

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where the Sacred Congregation of Rites carefully examined it. After all matters had been considered, on June 12th, in the year 1959, a decree was issued regarding the documents, so that further proceedings could be initiated. In the meantime, several letters requesting the introduction of the Cause of Beatification of the Servant of God reached the Apostolic See. Finally, with all due legal formalities observed, and with the Most Reverend Father Theodore of the Holy Family, of the Order of the Most Holy Trinity, duly appointed as the Promoter of the Cause, at an ordinary particular meeting of the Sacred Congregation of Rites held on April 25th, 1967, the Most Eminent and Reverend Lord Paul Cardinal Giobbe, the Promoter of the Cause, proposed a question for discussion: Whether a Commission should be appointed for the introduction of the Cause of Beatification of the Servant of God, in this case and for the purpose in question. And the Most Eminent and Reverend Fathers, entrusted with the safeguarding of the sacred rites, after hearing the report of the Promoter himself, and after considering the votes of the Prelate Officials, having maturely considered the matter, judged that: A Commission should be appointed, if it pleases the Most Holy Father. Finally, the aforementioned matter was brought to the attention of our Most Holy Lord Pope Paul VI by the undersigned Secretary of the Sacred Congregation of Rites, and His Holiness, with his own hand, deigned to sign the Commission for the introduction of the Cause of Beatification of Josephine Bakhita, of the Institute of the Daughters of Charity. Given in Rome, on July 14th, 1967. ARCADIUS M. Card. LARRAONA, Prefect. F. Antonelli, Archbishop titular of Idicren., Secretary. 8 - A. A. S.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - Official Commentary II

MADRID

Regarding the Beatification and Canonization of the Servant of God, Mary Theresa González-Quevedo Cadarso of Jesus, a professed Sister of the Congregation of the Discalced Carmelites.

ON THE QUESTION of whether a Commission should be appointed for the introduction of the Cause, in this case and for the purpose in question.

The fertile parent of Saints, the Church of Christ, has never failed to offer to God and to the world the flowers of sanctity, namely, virgins who, despising earthly pleasures and always intent on heavenly things, have aroused the admiration of all.

Among the flowers of sanctity that adorn the garden of the Church in this our age, rightly belongs to the Handmaid of God, Mary Theresa González-Quevedo Cadarso, who, having set aside the riches and pleasures of the world, followed Jesus Christ, who poured out upon her as a river of peace, and filled her with sweetness and joy.

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For a short time, she truly lived many years, for at the age of twenty, like a flower of the field cut down, she flew to eternal joys, leaving behind a fragrance of sweetness because of her outstanding virtues.

Born in Madrid, Spain, on April 14, 1930, she had as parents Callistus, skilled in the art of medicine, and Carmela Cadarso, who was not only distinguished by earthly goods and nobility, but also by virtues; six days after her birth, she was reborn in the waters of sacred Baptism, and was given the names Mary Theresa Joseph.

She spent her childhood at home, enjoying the affection and care of her parents, and from a very young age, she showed a particular devotion to the Most Blessed Virgin.

When Spain was ravaged by a terrible civil war, she was forced to leave Madrid and sought refuge in the town of Barripolacio in Cantabria, where, with great fervor of spirit, she received the Sacrament of the Eucharist for the first time on July 29, 1938, at the age of eight, having been well prepared by her father and a priest.

The following year, on November 9, she received the Sacrament of Confirmation in Madrid.

She attended school with the Sisters of the Discalced Carmelites in Valladolid at the Campo Grande college, where she learned the first rudiments; later, she continued her studies with the same Sisters in Madrid.

Endowed with a lively nature, eager for freedom, and not easily subject to the yoke of discipline, she was passionate about studying literature, and she enjoyed some form of recreation.

[*Latin ed. p. 115*]

The Sacred Congregation of Rites, despite encountering considerable obstacles, shone brightly with the virtues of charity, modesty, and religion. She recited the prayers of the Rosary daily and diligently performed the duties of pious devotion in honor of the Blessed Virgin. Having been admitted to the Marian Congregation on November 8, 1943, she never ceased to be an example of piety to all the members. With unwavering determination, from the very day of her entrance, she resolutely embraced the need for reform of character: she completely eradicated the imperfections of her youth, strove to begin a new life, and with all her strength aspired to the summit of perfection. Therefore, it is not surprising that she heard and followed the voice of the Spouse, urging her to abandon all things in the world. The signs of a religious vocation began to manifest themselves within her. Therefore, with the heartfelt consent of her parents, on February 23, 1948, she joined the Sisters of Carmel of Charity, and on September 8 of the same year, she received the religious habit with great joy. During her novitiate, she resolved to serve God even in the smallest things, to renounce her own will, to confront the difficulties of nature, to obey the commands

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of the rules and superiors, and to practice charity towards her sisters with a cheerful countenance. While marvelously dedicated to her own perfection, and desiring to hasten the spread of the Kingdom of Christ among the unbelievers, she was struck by a serious illness, which she endured with an unwavering spirit. Sensing that the final hour was approaching, although still in the novitiate, on January 24, 1950, she pronounced her religious vows. She spent her last days with great devotion, zealously performing the duties of religion and charity. As death approached, with her eyes and hands raised to heaven, she addressed the Blessed Virgin with a clear voice: "Mother, come, receive me, and draw me up to heaven with you." With these words, she surrendered her most pure soul to God in Madrid on April 8, 1950. The funeral of the Handmaid of God was solemnly celebrated, with an innumerable throng of faithful present, who proclaimed her a saint with one voice. The fame of such holiness grew daily, and moved by this, the Most Reverend Bishop of Madrid instituted canonical inquiries between the years 1954 and 1958, which were subsequently sent to Rome. Meanwhile, observing all that was legally required, the Sacred Congregation of Rites, on June 28, 1961, decreed that further proceedings could be initiated. Furthermore, numerous petitions arrived at the Apostolic See from Cardinals, Archbishops, Bishops, Superiors of Orders and Religious Congregations, requesting the introduction of the cause. Subsequently, with the Reverend Father Theodore of the Holy Family, of the Order of the Most Holy Trinity, as Postulator of the Cause, the following was issued by the Congregation of Rites:

[*Latin ed. p. 116*]

Acts of the Apostolic See - Official Commentary 116. The Prefect, and the one who proposed the case, or Relator, in the ordinary particular meeting of the aforementioned Holy Congregation, held on April 25th of this year, proposed the following question for discussion: Whether a Commission should be signed for the introduction of the cause, in the case and for the purpose of which we are speaking. And the Eminent and Reverend Fathers, entrusted with the safeguarding of sacred rites, after the report of the Cardinal who proposed the case, and after considering the votes of the Official Prelates, having carefully considered all matters, judged it advisable to respond: That the Commission should be signed, if it pleases the Most Holy [Father]. Finally, the aforementioned sentiments of the Purple Fathers were faithfully reported to the Most Holy Pope Paul VI by the undersigned Secretary of the Holy Congregation for Sacred Rites, and His Holiness, approving their judgment, deigned benignly to sign the Commission for the introduction of the cause of the Servant of God, Mary Teresia González-Quevedo Cadarso, of the Order of Carmelites of Charity. Given in Rome, on July 14, 1967. ARCADIUS M. Card. LARRAONA, Prefect. L. © S. 83 Ferdinandus Antonelli, Archbishop titular of Idicren., Secretary.

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SACRED CONGREGATION FOR THE EVANGELIZATION OF PEOPLES, OR FOR THE PROPAGATION OF THE FAITH.

PROVISIONS FOR CHURCHES.

The Most Holy Pope Paul, by the Divine Providence, VI, having provided for the following churches with new pastors, through successive decrees of the Sacred Congregation for the Evangelization of Peoples, or for the Propagation of the Faith:

On July 1st, 1967, the Cathedral Church of Gingian was assigned to the Reverend Father Joseph Willigers, a member of the Society of St. Joseph of Mill Hill.

On September 16th, the Cathedral Church of Luebo was assigned to the Reverend Father Francis Kabangu, of the secular clergy.

[*Latin ed. p. 117*]

The Sacred Congregation for the Evangelization of Peoples, 117:

To the Cathedral Church of Luiza, newly erected, Most Reverend Father Bernard Meis, who was previously the Archbishop of Luluaburg, to whom the archiepiscopal title is retained.

To the Cathedral Church of Doruma, newly erected, Reverend Father William Van den Elzen, a member of the Order of Saint Augustine.

To the titular church, serving as an archiepiscopal see for this occasion, the Church of Zucchabarita, Most Reverend Father Nicholas Kinsch, who was previously the Archbishop of Kisangani.

To the Metropolitan Church of Kisangani, Reverend Father Augustine Fataki, from the secular clergy.

To the Metropolitan Church of Luluaburg, Most Reverend Father Martin Bakole, who was previously the Bishop of Sullecta. October 12th.

To the Cathedral Church of Keimoesa, Reverend Father John Minder, a member of the Institute of the Oblates of Saint Francis de Sales. October 1st.

To the titular church, serving as an archiepiscopal see for this occasion, the Church of Bavagaliana, Most Reverend Father John Baptist Hubert Theunissen, who was previously the Archbishop of Blantyre. October 16th.

To the titular church, serving as an archiepiscopal see for this occasion, the Church of Giru Marcelli, Most Reverend Father Anthony Grauls, who was previously the Archbishop of Gitega.

To the titular church, serving as an archiepiscopal see for this occasion, the Church of Trebana, Reverend Father Aloysius Accogli, whom He appointed as Apostolic Pro-Nuncio to China.

To the titular church, serving as an archiepiscopal see for this occasion, the Church of Missua, Reverend Father John Mariani, whom He appointed

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as Apostolic Pro-Nuncio to Senegal and Apostolic Delegate to West Africa. November 7th.

To the titular church, serving as an archiepiscopal see for this occasion, the Church of Leges, Reverend Father Paul Mosconi, whom He appointed as Apostolic Pro-Nuncio to the Island of Madagascar. November 9th.

To the titular church, serving as an archiepiscopal see for this occasion, the Church of Semina, Reverend Father Peter Aloysius Sartorelli, whom He appointed as Apostolic Pro-Nuncio to Kenya and Apostolic Delegate to East Africa. November 23rd.

To the titular church, serving as an archiepiscopal see for this occasion, the Church of Vazaritana Diddensi, Most Reverend Father Lawrence Leon Graner, who was previously the Archbishop of Dacche. November 29th.

To the Metropolitan Church of Blantyre, Most Reverend Father James Ciona, who was previously the Bishop of Bacanaria.

To the Metropolitan Church of Port of Spain, Reverend Father Gordon Anthony Pantin, a member of the Congregation of the Holy Spirit.

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis - Official Commentary — To the Cathedral Church of Sale, the Most Reverend Father Arthur Francis Fox, formerly Bishop of Rhinocorura. — To the Cathedral Church of Jhansi, the Reverend Father Baptist Mudartha, from the secular clergy. — To the Cathedral Church of Kikwit, the Most Reverend Father Alexander MbukaNzundu, formerly Bishop of Cataquas. — To the Cathedral Church of Jalpaiguri, the Reverend Father Francis Ekka, from the secular clergy. — To the titular bishopric of Thuccensi Terebentinae, the Most Reverend Father Andrew Lefebvre, formerly Bishop of Kikwit. — To the titular bishopric of Sicilibba, the Reverend Father Robert Louis Whelan, a member of the Society of Jesus, whom the Most Reverend Father Francis Gleeson, Bishop of Fairbanks, has appointed as his Coadjutor with the right of succession. — To the titular bishopric of Thubursicum-Bure, the Reverend Father Vinnibald Menezes, whom the Most Eminent Cardinal Valerian Gracias, Archbishop of Bombay, has appointed as an Auxiliary. On December 17th. — To the titular bishopric of Unizibira, the Most Reverend Father Pius Bonaventura Dlamini, formerly Bishop of Umzimkulu, whom the Most Reverend Father Alfonso Streit, Bishop of Collis Mariae, or Mariannhill, has appointed as an Auxiliary. On January 11th, 1968. — To the Cathedral Church of Makurdi, the Most Reverend Father Donald Joseph Murray, a member of the Congregation of the Holy Spirit. — To the Cathedral Church of Moshi, the Reverend Father Joseph Sipendi, from the secular clergy. — To the Cathedral Church of Baflen, newly established, the Reverend Father Andrew Loucheur, a member of the Congregation of the Holy Spirit. — To the titular bishopric of Furnitana minor, the

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Most Reverend Father George Mercier, formerly Bishop of Laguatan. — To the Cathedral Church of Laguatan, the Reverend Father Jean-Marie Raimbaud, a member of the Society of African Missions. — To the titular, for this occasion archiepiscopal, see of Thimida Regia, the Most Reverend Father Thomas Pothacamury, formerly Archbishop of Bangalore.

[*Latin ed. p. 119*]

The Sacred Congregation for the Evangelization of the People, 119, CHURCHILLPOLITANA (CHURCHILLPOLITANA - HUDSON BAY), DECREE Concerning the Change of Name.

Since the Most Reverend Lord Marcus Lacroix, Bishop of Churchillpolitana, proposed that the present denomination of his diocese be changed, the Sacred Congregation for the Evangelization of the People, after mature deliberation and having heard the favorable opinion of the Most Reverend Lord Emmanuel Clarizio, Archbishop with the title of Claudiopolitan in Isauria and Delegate in the Apostolic jurisdiction of Canada, has decided that the aforementioned diocese should henceforth be called Churchillpolitana - Hudson Bay, and, by the present Decree, exercising the powers granted to it by the Most Holy Pope Paul VI, by the Divine Providence, ratifies this new denomination.

Given at Rome, from the offices of the aforementioned Sacred Congregation of Propaganda Fide, on the 29th day of the month of January, in the year of Our Lord 1968.

G. P. Card. AGAGIANIAN, Prefect.

L. & S.

83 Sergius Pignedoli, Archbishop with the title of Iconium, Secretary.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Editorial Citations

I. ROMA

Annulments of Marriage (Bucci-Rossi)

Since the actual place of residence of Mr. Paul Rossi, the party involved in the aforementioned case, is unknown, we cite him to appear, either in person or through a duly appointed representative, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - ROMA), on April 3, 1968, at the eleventh hour, for the purpose of resolving or signing the following question: Does a nullity of marriage exist in this case?

The local Ordinaries, parish priests, and faithful who have knowledge

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of the actual residence of the aforementioned Mr. Paul Rossi, are to ensure that he is duly informed of this edictal citation.

*Adamus Pucci, Secretary

From the Chancery of the Tribunal of the S. Roman Rota, on January 25, in the year 1968.

Orlandus Di Jorio, Notary*

Because the current place of residence of Mr. Paul Rossi, the defendant in this case, is unknown, we cite him to appear, either in person or through a legitimately constituted representative, at the seat of the Tribunal of the Holy Roman Rota (ROMANA, Palazzo della Cancelleria), on April 3, 1968, at 11 o'clock, to resolve or sign the following question: Does a nullity of marriage exist in this case?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Paul Rossi, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 121*]

The Sacred Roman Rota, 121 II, WASHINGTONENSIS, concerning the nullity of marriage (Hugin - Samorini). Since the actual place of residence of the Lady Serena Samorini, involved in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on May 11, 1968, at the eleventh hour, for the purpose of agreement or signing regarding the following question: Whether the decision of the Rota of April 11, 1961, should be confirmed or annulled, in this case. The Ordinaries of the place, the parish priests, and the faithful, who have knowledge of the actual residence of the aforementioned Lady Serena Samorini, are to take care that she is duly informed of this official summons.

* Gerard M. Rogers, Secretary from the Chancery of the Tribunal of the S. Roman Rota, January 31, 1968. Orlandus Di Jorio, Notary.

* The place of current residence of Mrs. Serena Samorini, defendant in this cause, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the S. Roman Rota (Rome, Palazzo della Cancelleria) on May 11, 1968, at 11 o'clock, to agree or sign the following question: Must the decision of the Tribunal of the Rota dated April 11, 1961, be confirmed or annulled, in this case? The Ordinaries of the place, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Mrs. Serena Samorini, must, as far as possible, inform her of this present summons.

[*Latin ed. p. 122*]

IN CHILE. Nullity of marriage (Ossa Concha - Couve Echeverría). Since the current place of residence of Mr. George Couve Echeverría is unknown, we summon him, in the matter concerning which the foregoing pertains, to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on May 10, 1968, at the eleventh hour, for the purpose of agreeing or signing the following question: Whether the decision of the Rota of March 6, 1967, should be affirmed or overturned, in this case. The Ordinaries of the places, the parish priests, and the faithful, who have knowledge of the current place of residence of the aforementioned Mr. George Couve Echeverría, must take care to ensure that he is duly informed of this edictal summons.

* Nicholas Ferraro, Secretary from the Chancery of the Tribunal of the Sacred Roman Rota, February 10, 1968. Orlandus Di Jorio, Notary.

* The current place of residence of Mr. George Couve Echeverría, defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on May 10, 1968, at 11 o'clock, to agree or subscribe to the doubt reported below: Must the sentence of the Tribunal of the Rota dated March 6, 1967, be affirmed or overturned, in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned George Couve Echeverría, must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 123*]

123 Sacred Roman Rota, IV SOUTHWARCENSIS, Regarding the Nullity of Marriage (Calleja - Travers Tauss). Since the actual place of residence of Mr. Anthony Travers Tauss is unknown, the aforementioned party, involved in the cause mentioned above, is hereby summoned to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on April 29, 1968, at half-past noon, for the purpose of resolving or signing the following question: Does the marriage in this case involve a nullity? The ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Mr. Anthony Travers Tauss, are obliged to ensure that he is duly informed of this edictal summons.

Emmanuel Bonet, Clerk from the Chancery of the Tribunal of the Sacred Roman Rota, February 12, 1968. Orlandus Di Jorio, Notary.

And since the place of the current residence of Mr. Antoine Travers Tauss, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 29, 1968, at 12:30, to agree upon or sign the following question: Does a nullity exist in the marriage in this case? The ordinaries of the places, the

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pastors, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Antoine Travers Tauss, must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Official Commentary of the TRIBUNAL OF THE VICARIATE OF THE CITY. Summons and edict concerning the nullity of marriage (Milo - Mackey). Since the actual place of residence of Mr. Leslie William Mackey, 58 years of age, born in Anglia, is unknown, and in the aforementioned cause, we summon him to appear before the Tribunal of Appeals of the Vicariate of the City (Piazza S. Giovanni in Laterano, 6 - Roma), or before the Holy See Curia in America Septentrionali (213 Cathedral Place, P. O. Box 2299, Santa Fè - New Mexico), either in person or through a duly appointed procurator, on March 30, 1968, at the twelfth hour, to resolve the following doubt: Does the nullity of the marriage in question exist? The Ordinaries of the places, the parish priests, and all the faithful who have knowledge of the actual residence of the aforementioned Mr. Leslie William Mackey, are requested to ensure that he is duly informed of this edictal summons.

M. Magliocchetti, Official from the offices of the Tribunal of Appeals of the Vicariate of the City, February 10, 1968.

A. Longo, Vice-Chancellor.

It is unknown where Mr. Leslie William Mackey, aged 58 years, born in Anglia and defendant in this cause, currently resides. Therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (Piazza S. Giovanni in Laterano, 6 - Roma) or before the Curia of Santa Fè (213 Cathedral Place, P. O. Box 2299, Santa Fè - New Mexico), on March 30, 1968, at 12 o'clock, to resolve the following doubt: Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the residence of the aforementioned Mr. Leslie William Mackey, should, as far as possible, inform him of this summons.

[*Latin ed. p. 125*]

The Roman Curia Diary, January 10, 1968: On Wednesday, the Holy Father Paul VI received in audience His Excellency Mr. MIKA SPILJAK, President of the Federal Executive Council of Yugoslavia.

On Saturday, February 3, 1968, the Holy Father Paul VI received in an official visit His Excellency the Honorable Dr. KURT GEORG KIESINGER, Chancellor of the Federal Republic of Germany.

On Wednesday, January 24, 1968, the Holy Father Paul VI received in audience His Excellency Mr. ION GHEORGHE MAURER, Prime Minister of Romania.

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On Thursday, February 8, 1968, the Holy Father Paul VI received in audience, for the presentation of their Credentials, the following Excellencies:

Mr. ALEJANDRO ARGUELLO MONTIEL, Extraordinary and Plenipotentiary Ambassador of Nicaragua;

Mr. VICENTE ARENAS, Extraordinary and Plenipotentiary Ambassador of the Philippines;

Baron SWEDER GODFRIED MARIA VAN VOORST TOT VOORST, Extraordinary and Plenipotentiary Ambassador of Holland;

Mr. ENRIQUE ARIZAGA TORAL, Extraordinary and Plenipotentiary Ambassador of Ecuador;

Mr. YUKIHISA TAMURA, Extraordinary and Plenipotentiary Ambassador of Japan;

Mr. TIMON SAM MANGWAZU, Extraordinary and Plenipotentiary Ambassador of Malami;

Mr. JOSEPH MAMO DINGLI, Extraordinary and Plenipotentiary Ambassador of Malta;

Mr. EMILE COLLING, Extraordinary and Plenipotentiary Ambassador of Luxembourg;

Mr. KHAIR MOHAMMAD HAFIZUDDIN, Extraordinary and Plenipotentiary Ambassador of Pakistan;

Mr. MOHAMMED AZIM HUSAIN, Extraordinary and Plenipotentiary Ambassador of India;

Mr. J. R. L. KOTSOKOANE, Extraordinary and Plenipotentiary Ambassador of Lesotho;

Mr. D. GIANNANDREA D'ARDÍA CARACCIOLO, Prince of Cursi, Extraordinary Envoy and Minister Plenipotentiary of the Republic of San Marino.

[*Latin ed. p. 126*]

Acts of the Apostolic See - Official Commentary 126 SECRETARIAT OF STATE

By Apostolic Brief, the Holy Father Paul VI, flourishing in his pontificate, has appointed:

September 9, 1967.

His Excellency, Reverend Monsignor Guido Del Mestri, titular Archbishop of Tuscamia, as Apostolic Delegate in Mexico.

November 9.

His Excellency, Reverend Monsignor Pierluigi Sartorelli, titular Archbishop of Semina, as Apostolic Delegate in East Africa.

His Excellency, Reverend Monsignor Pierluigi Sartorelli, titular Archbishop of Semina, as Pro-Apostolic Nuncio in Kenya.

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His Excellency, Reverend Monsignor Paolo Mosconi, titular Archbishop of Leges, as Pro-Apostolic Nuncio in Madagascar.

December 15.

His Excellency, Reverend Monsignor Antonio Innocenti, titular Archbishop of Eclana, as Apostolic Nuncio in Paraguay.

December 23.

His Excellency, Reverend Monsignor Giovanni Graveiii, titular Archbishop of Suas, as Apostolic Nuncio in Bolivia.

By Apostolic Brief, the Holy Father Paul VI, flourishing in his pontificate, has appointed:

Assistants to the Papal Throne:

March 1, 1967.

His Excellency, Reverend Monsignor Giuseppe Ignazio López Umana, Archbishop of Cartagena in Colombia.

November 25.

His Excellency, Reverend Monsignor Stefano S. Woznicki, Bishop of Saginaw.

November 14.

His Excellency, Reverend Monsignor Michele Angelo Machado y Escobar, Bishop of San Miguel.

His Excellency, Reverend Monsignor Beniamino Barrera y Reyes, Bishop of Santa Ana.

December 13.

His Excellency, Reverend Monsignor Giuseppe Maria Cuenco, Archbishop of Jaro.

Apostolic Protonotaries, as if participating:

September 15, 1967.

Monsignor Alfredo Teobaldi (Switzerland).

December 1.

Monsignor Aldo Pesavento (Padua).

By Letters from the Secretariat of State, the Holy Father Paul VI, flourishing in his pontificate, has appointed:

Extraordinary Secret Chamberlains to His Holiness:

March 22, 1966.

Monsignor Ovidio Pérez Morales (Caracas).

Monsignor Carlo Raffaele Rosales (Caracas).

December 10.

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Monsignor Paolo Tillmann (Breslau).

[*Latin ed. p. 127*]

Diarium Romanae Curiae, December 10, 1966. Reverend Monsignor Berchthold Alfred (Munich and Freising). Reverend Monsignor Holzer Joseph (Munich and Freising). June 8, 1967. Reverend Monsignor Winkler George (Breslau). Reverend Monsignor Huber Francis (Freiburg im Breisgau). July. Reverend Monsignor Fimlin James Clifford (Scranton). Reverend Monsignor Baümel Joseph (Regensburg). August 2. Reverend Monsignor Heimerl John (Graz-Seckau). Reverend Monsignor Healy John (New York). September 9. Reverend Monsignor Bertoli Julian (Venice). Reverend Monsignor Daltin Attilius (Venice). September 18. Reverend Monsignor Kruschina Stephen (Hildesheim). Reverend Monsignor Kubek Joseph (Hildesheim). September 22. Reverend Monsignor Lahnsteiner Joseph (Salzburg). September 4. Reverend Monsignor Schlachter Clarence (Evansville). Reverend Monsignor Vollmer Roman (Evansville). Reverend Monsignor Bickerstaffe Anthony (Middlesbrough). September 19. Reverend Monsignor Greco Concept (Catania). Reverend Monsignor Badariotto Henry (Pinerolo). Reverend Monsignor Cicconofri Raoul (S. Severino Marche). Reverend Monsignor Palmucci Alberic (S. Severino Marche). September 26. Reverend Monsignor Albertini Giacinto (Brzesc). Reverend Monsignor Berardi Joseph (Brzesc). Reverend Monsignor Canesi Augustine (Brzesc). Reverend Monsignor Foglio Dino (Brzesc). Reverend Monsignor Monolo Renato (Brzesc). Reverend Monsignor Pozzi Angelo (Brzesc). Reverend Monsignor Testa Alexander (Brzesc). Reverend Monsignor Bassino Dominic (Ivrea). September 29. Reverend Monsignor Brugnani John (Lodi). October 4. Reverend Monsignor Zerrillo Francis (Benevento). Reverend Monsignor Gmür Alfonso (Basel). October 13. Reverend Monsignor Trotta Anthony (Lech). Reverend Monsignor Benvegnei Alexis (Padua). Reverend Monsignor Giacomello Hugo (Padua). Reverend Monsignor Miotto Sante (Padua). Reverend Monsignor Zanon Eugene (Bologna). October 14. October 16. Reverend Monsignor Circi Norbert (L'Aquila). October 24. Reverend Monsignor Lobo Francis Ernest (Bombay). Reverend Monsignor Lobo Theophilus (Bombay). Reverend Monsignor Santana de Sousa Rocco Sebastian (Bombay). October 28. Reverend Monsignor Cutuli Philip (Messines). Reverend Monsignor Di Santo Salvatore (Messines). Reverend Monsignor Grasso Rosario (Messines). Reverend Monsignor Messina Michael (Messines). Reverend Monsignor Sinatra Salvatore (Messines). Reverend Monsignor Bruni Renato (Faenza). November 7.

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Official Commentary of the Honorable Chamberlains in peacock blue attire of His Holiness: June 12, 1967.

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Monsignor Bauer, Ermanno (Bamberg). Monsignor Schirmer, Walter (Bamberg). July 11. Monsignor Seeman, Carlo (Vienna). August 2. Monsignor Schwarzbauer, Francesco (Graz-Seckau). September 13. Monsignor Baldanza, Giuseppe (Cefalù). October 13. Monsignor Paladino, Alberto (Reggio Calabria). Honorary Chaplain ad extra Urbem of His Holiness: March 22, 1967. Monsignor Spolaor, Emilio (Venice). HONORS With Apostolic Briefs, the Holy Father Paul VI, happily reigning, has conferred: The Grand Cross of the Order of Saint Sylvester the Pope: December 2, 1967. Upon Mr. Von Thadden-Trieglaff, Reinold (Munich and Freising). NECROLOGY January 31, 1968. Monsignor Hyland, Francis Edward, titular Bishop of Bisica. Monsignor Canillo, Cristoforo Domenico, Archbishop of Conza, Bishop of St. Angelo dei Lombardi and Bisaccia, and Bishop of Lacedonia. Monsignor Barbieri, Raffaele, Bishop of Cassano all'Ionio. Monsignor Paschang, Adolph John, Bishop of Kongmoon. February 3. Monsignor Klein, Francis J., Bishop of Calgary. The Most Reverend Cardinal Richaud, Paul Marie, Archbishop of Bordeaux. February 7. Monsignor Franco, Francesco Maria, titular Bishop of Ilio. Monsignor Petrilli, Enrico, titular Bishop of Apolloniade, Auxiliary of Siena. Monsignor Duffy, James Albert, titular Bishop of Silando. February 12. February 14. The Most Reverend Cardinal Veuillot, Pierre, Archbishop of Paris.

[*Latin ed. p. 129*]

Annus et volumen LX, 20 Martii 1968. ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE. Directio: Palazzo Apostolico, Città del Vaticano. Administratio: Libreria Editrice Vaticana.

REGOLAMENTO DELLA GENERALE CURIA ROMANA.

PARTE PRIMA: IL PERSONALE.

TITOLO I: Direzione in generale ed organico.

CAPO I: Direzione in generale.

Art. 1. Curia Romana componitur ex Dicasteriis sequentibus: Secretariatus Status seu Papae et Consilium (Sacra Congregatio) pro Afferibus Publicis Ecclesiasticis, Sacrae Congregationes, Tribunales, officia, Secretariatus, Consilium Laicorum et Commissio Studiorum « Iustitia et Pax », secundum Constitutionem Regimini Ecclesiae Universae, n. 1, § 1.

Art. 2. § 1. Ad singulum Dicasterium praepositus est Cardinalis, qui adiuvatur a Prelato Superiore, qui directionem immediatam habet officio, et a Officialibus maioribus et minoribus.

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9 - A. A. S.

[*Latin ed. p. 130*]

Acta Apostolicae Sedis - Official Commentary 130 § 2. The Higher Prelates are divided into two classes:

Class I: Substitute of the Secretariat of State; Secretary of the Council for Ecclesiastical Affairs; Secretaries of the Sacred Congregations; Secretary of the Supreme Tribunal of the Apostolic Signature; Secretary of the Prefecture for Economic Affairs of the Holy See; Secretary of the Administration of the Patrimony of the Apostolic See.

Class II: Regent of the Apostolic Penitentiary; Regent of the Apostolic Chancery; Prefect of the Apostolic Palace; Secretaries of the three Secretariats, of the Council of Laity, and of the Pontifical Commission "Justice and Peace."

§ 3. In the Sacred Roman Rota, the functions of the Higher Prelate are exercised by the Dean, and, when the Dean is impeded, by the Auditor who immediately follows him in the order of Deanery. Extraordinary measures are entrusted to the College of Auditors.

§ 4. The Higher Prelates of the Dicasteries of the Holy See, being of the same class, are equal to one another in the dignity of office and in economic matters.

CHAPTER II: Organization and Distinction of Personnel

Article 3 § 1.

1) In each Dicastery, Major and Minor Officials perform their duties in the number established by the organizational chart deposited with the competent Administration.

2) The organizational charts, their updating, and any modifications are prepared by the individual Dicasteries and presented to the Secretariat of State, which submits them to the Holy Father for approval, and then delivers them to the competent Administration.

[*Latin ed. p. 131*]

General Regulations of the Roman Curia 131 3) Once approved, the tables must be respected by all, and do not permit the admission of new personnel not included therein, without express and prior papal approval. § 2. The Major Officials are divided into two classes: Class A: Secretary of State; Under-Secretaries; Delegates of the two Sections of the Administration of the Patrimony of the Apostolic See; General Auditor and Promoter of the Faith of the Sacred Congregation of Rites; Promoters of Justice of the Sacred Congregation for the Doctrine of the Faith and of the Tribunal of the Sacred Roman Rota; Defenders of the Bond of the Tribunal of the Sacred Roman Rota; Regent of the Prefecture of the Apostolic Palace. Class B: General Relator of the Sacred Congregation of Rites; Under-Promoter of the Faith of

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the Sacred Congregation of Rites; Substitutes of the Promoter of Justice and the Defender of the Bond of the Sacred Roman Rota; Directors or Heads of Offices within which the various Dicasteries are organized, according to their internal regulations; Delegates of the Secretary for the union of Christians. § 3. The Minor Officials are distributed in three grades, each of which is divided into a first and second class: First Grade (educational qualification: university degree or equivalent): MINUTANTS or equivalent: Study Assistants, Notaries of Tribunals, Personnel of the Prefecture of the Apostolic Palace. Second Grade (educational qualification: university degree or specialized diploma): PERSONNEL or equivalent: Archivists, Administrative Personnel, Mechanical Typists of the Superior Statistical Office. Third Grade (educational qualification: diploma): WRITERS or equivalent: Protocol Officers, Dispatchers, Distributors. § 4. 1) The Prefecture of Economic Affairs, the Administration of the Patrimony of the Apostolic See, in both sections,

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - The Official Commentary. The other autonomous administrations, namely the Sacred Roman Rota, the Vatican Apostolic Library, and the Vatican Secret Archives, each possess their own staff, which, however, should not substantially differ from the staffs of the other institutions. 2) The Promoter General of Justice and the Defender of the Bond of the Apostolic Signature are equated with the Auditors of the Sacred Roman Rota in the dignity of their office and in terms of remuneration. 3) The Secretariat of State and the Council for Public Ecclesiastical Affairs also have their own staff, which should not substantially differ from the others, both for personnel with diplomatic status and for personnel with administrative status. 4) Personnel with diplomatic status, whether stationed abroad or temporarily assigned, are, with regard to appointment, promotion, discipline, dismissal, and transfers, under the authority of the Secretariat of State. The Secretariat of State proceeds in consultation with the Council for Public Ecclesiastical Affairs regarding the preparatory acts for the appointments and transfers of Heads of Mission and personnel with diplomatic status, as well as for the authorization of dismissals of Heads of Mission. § 6. For the same class and grade, there corresponds the same basic salary. Article 4. The Cardinal Prefect, in agreement with the competent administration, may hire personnel for extraordinary tasks with a contract of a maximum duration of one year. Article 5 § 1. To each Dicastery are also assigned lay personnel, according to Article 34 of these Regulations, for custodial, cleaning, and other manual services, in the number indicated in the organizational chart, deposited with the competent administration.

[*Latin ed. p. 133*]

General Regulations of the Roman Curia 133 § 2. The subordinate per-

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sonnel are distributed into three grades: 1st grade: Clerk; 2nd grade: Officer or Usher; 3rd grade: Assistant. § 3. To each individual grade correspond specific functions and economic compensation. TITLE II: Admission and Appointment of Personnel Article 6 § 1. The Pontifical Representatives, the Superior Prelates, the Auditors of the Rota, and the Major Officials are appointed by the Supreme Pontiff. § 2. The acts relating to all Pontifical appointments are carried out by the Secretariat of State. Article 7 § 1. The Minor Officials are admitted by the Cardinal Prefect, within the limits of the staff of the Dicastery, after consulting the opinion of the Superior Prelate, and after obtaining the approval of the Supreme Pontiff. § 2. Both the Major Officials and the Minor Officials are selected from the various nations, according to the Constitution *Regimini Ecclesiae Universae* n. 3. § 3. In cases of equal merit, particular attention will be given to candidates proposed by the Episcopal Conferences, and to those who, if priests, possess some experience.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis – Official Pastoral Commentary, provided that the necessary requirements and specific preparation are met. § 4. The Cardinal Prefect has the authority to hold competitions for the minor officials of the three grades. Article 8 § 1. The following requirements are necessary for the appointment of minor officials: 1) age not less than 24 years and not more than 35 years; unlimited leave for those subject to military service; 2) sound physical constitution; 3) belonging to an honest and religious family; 4) full legal capacity; 5) immunity from criminal prosecution; 6) good religious, moral, and civil conduct, attested by the respective Ordinary, or by the respective Parish Priest, if laymen; 7) a statement of suitability from the respective Ordinary, from the Vicariate of Rome, and from the competent Dicasteries, if priests; 8) suitability demonstrated in any competition; 9) adequate academic qualifications, namely: a) for the Notaries and those of equivalent rank: a degree in Sacred Theology or Canon Law, or an equivalent university degree according to the needs of the various Dicasteries; they must also have a good knowledge of the Latin language and, in addition to Italian, at least one modern language, in accordance with the Constitution *Regimini Ecclesiae Universae*, n. 10, and possess any other qualification required by each Dicastery; b) for the Assistants and those of equivalent rank: a degree or specialized diploma; for the Archivists, a diploma in archival science and paleography, preferably obtained from the appropriate School of the Vatican Archives; for the Administrative Assistants.

[*Latin ed. p. 135*]

General Regulations of the Roman Curia 135 tion, the diploma in accounting; for Technicians, the relevant diploma issued by a competent In-

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stitute; c) for Scribes: a diploma in typing or shorthand typing. § 2. Special provisions apply to the appointment of members of religious and secular institutes, and these are equal for all Dicasteries. Article 9 § 1. It is forbidden to appoint relatives by blood in the first and second degrees, and relatives by affinity in the first degree, according to the canonical computation, to the same Dicastery. § 2. With regard to Major Officials who are part of the same Dicastery, it is advisable that they not be chosen from the same region as the Cardinal Prefect, unless there are particular and justified needs. Article 10. The candidate, before being appointed, must become acquainted with the special regulations of the respective Dicastery, and must provide a written and signed declaration of his commitment to observe them. Article 11. The appointed Official who, without a justified reason, does not take up service on the date specified in the letter of appointment is considered to have renounced the position, in accordance with Article 98, no. 1, of these Regulations. Article 12. The appointed Official must recite the profession of faith and make the promise *de officio fideliter implendo et de secreto servando* (of faithfully fulfilling one's duties and of keeping secrets) before the Cardinal Prefect or the Superior Prelate, using the formulas provided in the Appendix.

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - Official Commentary, Article 13, Section 1. Minor officials and subordinates are admitted on a probationary period of at least one year, but not exceeding two years.

Section 2. During the probationary period, the candidate receives a financial remuneration corresponding to the class or grade in which he may be placed, according to Article 14 of this Regulation.

Section 3. During the probationary period, the candidate may be dismissed by the discretionary decision of the Cardinal Prefect, after having heard the Superior Prelate and the senior officials of the first class, with the proviso that the obligation to reimburse deductions from the salary and a sum equal to one month's salary for each year or fraction of a year of service rendered remains in effect.

Article 14. Upon completion of the probationary period, minor officials who possess a university degree or equivalent qualification, or a specialized diploma, shall be assigned to the 2nd class of the 2nd grade; minor officials who do not possess said academic qualifications shall initially be assigned to the 2nd class of the 3rd grade.

Article 15. The probationary period is counted for the purposes of precedence, seniority of service, and any eventual retirement benefits.

Article 16. At the end of the probationary period, if completed with merit, the Cardinal Prefect, in agreement with the competent administra-

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tion, and after obtaining the approval of the Supreme Pontiff, proceeds...

[*Latin ed. p. 137*]

General Regulations of the Roman Curia 137 concerning the appointment of minor officials, with a suitable notification, and the written communication of the completed appointment to the competent Administration. Similarly, at the end of the probationary period, commendably completed, the Cardinal Prefect proceeds with the appointment of the subordinate, in agreement with the competent Administration. Article 17, § 1. Subordinates are appointed by the Cardinal Prefect, within the limits of the personnel of his own Dicastery, in accordance with Article 16. § 2. For the appointment of subordinates, the requirements specified in the aforementioned Article 8, numbers 1 to 6, are necessary, as well as at least the certificate of completion of the compulsory school. § 3. The appointment of individuals within the subordinate personnel of a Dicastery is not permitted if they, in a private capacity, provide their services to the Cardinal Prefect, the Superior Prelate, and the Officials of the same Dicastery, while retaining them in their own private service. Article 18, § 1. Subordinates are subject in their legal status to the competent Administration; for their activities within the Dicastery, they are subject to the Superior Prelate, and they must never be assigned to private duties during office hours. § 2. Articles 9, 10, and 11 of these Regulations also apply to subordinates. Article 19. Subordinates must make a promise to observe secrecy and to faithfully fulfill their official duties, according to.

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis - Commentarium Officiale: The formula cited in the appendix must be recited; furthermore, they must also make the promise to lead an exemplary Christian life.

TITLE III: Promotion, Transfer, Cessation

Article 20, § 1. When a position within the staff becomes vacant, promotions are made, according to the needs of the Office, taking into consideration solely the objective and specific suitability for the position in question, and omitting any other criterion, including that of seniority of service.

§ 2. Promotion can only occur from the class and grade immediately inferior to those superior, provided that the provisions of Article 8, number 9, remain in effect.

§ 3. In accordance with number 4 of the Constitution *Regimini Ecclesiae Universae*, no official can advance claims for promotion to a higher class or grade.

Article 21: The decision regarding the promotion is communicated in writing by the Head of the Dicastery to the competent Administration and to the interested party.

Article 22, § 1. Minor officials, with the prior agreement of their respec-

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tive Cardinal Prefects, may be transferred from one Dicastery to another, with a grade not lower than their current one.

§ 2. The decision is notified in writing to the competent Administration by the Cardinal Prefect who receives the official.

[*Latin ed. p. 139*]

General Regulations of the Roman Curia 139, officially and to the person interested by the holder of the Dicastery from which the aforementioned Official has been transferred. Article 23, § 1. Higher Prelates who reach their seventy-fifth year of age, or even before this limit if not confirmed according to n. 2, § 5 of the Constitution *Regimini Ecclesiae Universae*, cease from office. § 2. If, at the time of ceasing from office, they enjoy the rights provided for by the Regulations for Pensions, they receive the financial compensation established by the provisions of the aforementioned Regulations; if they cannot enjoy said rights, an extraordinary compensation will be assigned to them, determined by the competent Administration, according to particular criteria of equity, established in an appendix to be added to the Regulations for Pensions. Article 24, § 1. Officials, both major and minor, shall be retired upon reaching the age of seventy, with the provisions of articles 1-19 of the Regulations for Pensions, of December 23, 1963, remaining in force. § 2. The Auditors of the Sacred Roman Rota are subject to specific regulations regarding retirement benefits; furthermore, the aforementioned Article 4 applies to them and to Ecclesiastics who leave service because they are appointed Auditors of the Sacred Roman Rota. Article 25. The precedence among major and minor Officials of the same Dicastery, if not indicated by the organizational chart, is determined, in the case of equal rank and class, by the date of belonging to the rank and class; in the case of equal date, by the date of priestly ordination; and in the case of equality of this date, by age.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - Official Commentary

TITLE IV: Attributions of Personnel

Article 26: The Cardinal Prefect has the supreme and effective direction of the Dicastery, and he exercises it over all of its activities, according to the internal regulations (cf. article 2, § 1).

Article 27: The Superior Prelate, under his own responsibility and according to the dispositions of the Cardinal Prefect:

1) Coordinates the various services, assigns functions to each official, studies matters of greater importance, takes care of the prompt handling of official business, and supervises the drafting of the related letters and replies; maintains discipline, ensures the observance of the present regulations and the norms of the Dicastery;

2) Entrusts to the Consultors the study of the proposals for which their

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vote is necessary; convenes the Consult, when necessary, and presides over it;

3) Participates in the ordinary and plenary Congregations, draws up the minutes, takes note of the resolutions, and prepares a report for the Supreme Pontiff. If he possesses the episcopal character, he participates in the ordinary and plenary Congregations with the right to vote. In this case, the functions of secretary are exercised by the Under-Secretary of the Dicastery.

4) Presides over the Congresses, in the absence of the Cardinal Prefect;

5) Signs, together with the Cardinal Prefect, the acts of the Dicastery;

6) Communicates to the Ordinaries the decrees that concern their respective Dioceses before they are published.

[*Latin ed. p. 141*]

General Regulations of the Roman Curia 141 7) transmits to the direction of the Acta Apostolicae Sedis copies of those decrees which must be promulgated; 8) reports to the Cardinal Prefect what must be notified or remitted to other Dicasteries, or what exceeds the limits of the ordinary jurisdiction, or requires special action. Article 28 § 1. The Major Officials of the first class assist the Superior Prelate and substitute for him in case of absence or impediment, according to the norms of the respective Dicastery; furthermore: a) they have immediate oversight of the Office or their own section, and exercise it according to the directives of the Superior Prelate and the special norms of the Dicastery; b) they sign – after obtaining authorization, even general, from the Superior Prelate – acts of lesser importance which are clearly determined. § 2. If what is stipulated in the preceding article 27, 3), occurs, the Under-Secretary of the Dicastery serves as the notary in the ordinary and plenary Congregations. Article 29 § 1. The directors or heads of office have immediate responsibility for the offices in which each Dicastery or section thereof is organized; furthermore: a) they assist the Superior Prelate, coordinating the work of the sector entrusted to them in collaboration with their colleagues; b) they participate in the Congress, according to article 123 of these Regulations. § 2. The Minute-takers and Assistants have the following duties: a) they study the cases concerning the sector entrusted to them;

[*Latin ed. p. 142*]

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b) They participate in the Congress, according to the provisions of Article 123 of this Regulation;

c) They prepare drafts of letters and replies for the cases entrusted to them, under the direction of the Senior Officials;

d) They compile the official record and summary of the acts and docu-

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ments, when a case is to be brought before the ordinary or plenary Congregation, supplementing them with those observations in law and in fact which are necessary or useful for the just resolution of the case.

§ 3. In the distribution of work, the normal criterion is to divide by territory, combined with division by subject matter, in order to have personnel who are more informed about the needs and conditions of the various countries.

Article 30. The Archivists must maintain order in the Archive, and the Protocol Officers must take care of the Protocol, according to the rules established in the single regulation for all Dicasteries, which is attached as an Appendix to this General Regulation.

Article 31

§ 1. The offices of distributor, protocol officer, and shipping clerk, or distributor and shipping clerk, may be combined at the discretion of the Superior.

§ 2. The distributors may combine not only the functions of a shipping clerk, but also those of a Cashier, where such positions exist.

Article 32. If necessary, in some Dicasteries, the office of Cashier will be distinct from that of the Accountant.

[*Latin ed. p. 143*]

General Regulations of the Roman Curia, Article 33: The scribes are charged with the task of copying the letters and rescripts of the Dicastery, and whatever else is entrusted to them by the Superior.

Article 34: The subordinate personnel are charged with the task of sending or delivering letters and packages, of guarding the premises, of ensuring cleanliness before the arrival of the Officials and after their departure, of carrying out the tasks entrusted to them by the Superiors, for the benefit of the Dicastery to which they belong.

TITLE V: Duties of the Personnel

Article 35: All should be aware of the service they render to the Pope, and that they must perform it with a sense of responsibility and with Christian charity towards all who turn to the Apostolic See.

Article 36: All, Officials and subordinate personnel, without special compensation and according to the instructions of the Superiors, shall assist and support their colleagues fraternally, in case of absence or impediment of these, or in case of needs of the Dicastery.

Article 37: In cases of urgency or special circumstances, the Officials, at the judgment of the Superiors, shall complete at home the work that...

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Commentarium Officiale. They have not been able to complete their duties in the office; moreover, they must at-

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tend to any official function entrusted to them, even if it is extraneous to their ordinary duties. Article 38. Priests are required to wear the clerical vestments while on duty. Article 39. § 1. Officials and their subordinates are obligated to strictly observe official secrecy. § 2. Any violation of pontifical secrecy, concerning obligations determined by a specific instruction, entails dismissal from office, in addition to the other penalties provided for in the aforementioned instruction; any violation of ordinary secrecy, concerning other matters, entails the penalties set forth in articles 61-62 of this Regulation. Article 40. It is forbidden to Officials and their subordinates: 1) to remove documents or to keep personal notes or memoranda concerning the affairs of the Roman Curia; 2) to be absent without the permission of their superior; 3) to improperly use official stationery; 4) to conduct official business with individuals outside the office; 5) to engage in any activity as an agent, procurator, or lawyer, either within their own department or in another department; 6) to retain or accept employment, even private employment, or positions, even of a clerical nature, that are incompatible with their official duties, without the express authorization of the Cardinal Prefect.

[*Latin ed. p. 145*]

General Regulations of the Roman Curia 146 7) to be enrolled in political parties or to participate in associations and institutions that are not in conformity with the doctrine and discipline of the Church; 8) to engage in any activity or to take part in demonstrations that, in the judgment of the Superior, are not suitable for the character of an Official of the Holy See. Article 41 It is strongly recommended to every priest Official to be enrolled, in agreement with his own Prelate Superior, in a church, chapel, or institute in which he normally exercises the pastoral ministry, within the limits permitted by the duties of his office. Lay employees are also encouraged, in their free time and insofar as it is compatible with their official duties, to dedicate themselves to works of charity or of the apostolate. TITLE V I Hours and Absences Article 42; § 1. Notwithstanding the general provisions of the Circular of July 1, 1959, the total number of working hours, mandatory for the personnel of the Roman Curia, is reduced as follows: a) for Officials, a total of 33 hours per week; b) for subordinates, a total of 39 hours per week, so that they may attend to the tasks that must be carried out before and after the normal office hours, according to regulations issued by the Cardinal Prefect for each Dicastery. 10 - A. A. S.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Official Commentary § 2. The normal working hours, common to all Dicasteries, are from 9:00 AM to 1:30 PM. § 3. The remaining hours (to reach the total required number) may be distributed

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during the week, in the morning or afternoon, at the discretion of the Cardinal Prefect, provided that each Dicastery remains open every working day, except on Saturdays and the eve of holidays, from 6:00 PM to 8:00 PM, with the presence of a suitable number of officials and subordinates. § 4. The working hours must be faithfully observed so that, at the appointed time, each person is at their place of work and available to their Superiors. The time spent in service to the Holy See in its Dicasteries is to be considered sacred, because it is dedicated to the faithful service of the Church and the Person of the Supreme Pontiff. § 5. The Auditors of the Rota, due to the nature of their work, do not have fixed working hours; however, although they work at home, they are obliged to be present in the Tribunal once a week for hearings held at fixed times. The Promoter of Justice and the Defender of the Bond, although carrying out their activities at home, must, in turn, be present in the Tribunal on working days. The other officials will observe the hours established by the College of Rota. Article 43. Notwithstanding what is stated in the preceding article 37, the officials shall not fail to perform their work in the office even beyond the normal working hours, when the needs of service require it. Article 44. Those who are paid by the hour are obliged to affix their signature to the attendance sheet, upon entering and leaving the office.

[*Latin ed. p. 147*]

General Regulations of the Roman Curia, Article 45: For unjustified disregard of working hours, a deduction from salary is also foreseen, proportionate to the time taken away from official duties, in addition to any disciplinary sanctions.

Article 46: The attendance sheets, as mentioned in Article 44 of these Regulations, along with any observations and justifications, must be submitted by the Superior Prelate to the competent Administration for the calculation of absences, instances of disregard of working hours, and the corresponding deductions.

Article 47: In the event of illness or other unforeseen impediment, the employee must inform the Superior Prelate on the same day, who will ensure that the absence from service is reported to the competent Administration within three days.

TITLE VII: Vacations, Holidays, and Leave

Article 48: The following are days of vacation:

1. Sundays and other prescribed feast days;

2. The Anniversary of the Coronation of the Supreme Pontiff;

3. The Name Day of the Supreme Pontiff;

4. The Anniversary of the death of his Predecessor;

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5. The Anniversary of the establishment of the State of Vatican City.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Official Commentary 6) The feast of Saint Joseph, the Craftsman; 7) The days of Public Consistory; 8) The three last days of Holy Week; 9) Monday and Tuesday of Easter; 10) The vigil and the day following the Assumption of the Most Holy Mary; 11) The Commemoration of the faithful departed; 12) The vigil and the two days following the Holy Nativity; 13) The last day of the year. Article 49 All personnel enjoy annual leave in one or two periods, from the first of July to the 31st of October. Leave is distributed in turns according to the needs of the Dicastery, at the discretion of the Superior Prelate, who may give precedence of choice to the most senior in each class. Article 50 Leave is granted in the following measure: a) The regular annual leave is a total of thirty days, without distinction of length of service, both for Superiors, and for Major and Minor Officials, as well as for subordinate personnel; b) To non-Italian Officials, a few additional days are granted for travel reasons, at the judgment of the Cardinal Prefect. Article 51 Included in the calculation of leave are Sundays and other obligatory feasts, as well as the other days of holiday indicated in article 48, which are included within the aforementioned leave.

[*Latin ed. p. 149*]

General Regulations of the Roman Curia, Article 52. Annual vacations cannot be accumulated with those not taken in the preceding year, nor with those of the following year, unless particular circumstances or needs, at the judgment of the Superiors, suggest otherwise.

Article 53. The Superior Prelate, upon a reasoned request from the interested party, and provided that there is no prejudice to the needs of the Dicastery, may grant, during the year, to Officials and subordinates a few days of leave, to be counted towards the annual vacation.

Article 54. A leave of absence is granted, not to be counted towards the vacation:

1. Of one week, extendable at the discretion of the Superior Prelate and beyond the duration of any eventual trip, for serious illness or death of blood relatives and affine in the first degree;

2. Of three days for a change of residence;

3. Of six days to clerical Officials for an annual course of spiritual exercises;

4. Of fifteen days to lay Officials and subordinates on the occasion of their marriage.

TITLE VIII. Economic Treatment.

Article 55, § 1. The economic treatment of personnel is regulated by the

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competent Administration.

[*Latin ed. p. 150*]

Acta Apostolicae Sedis - Official Commentary 150 § 2. The economic treatment of personnel temporarily employed, as mentioned in Article 4 of this Regulation, or who perform non-continuous work, is determined by the Cardinal Prefect in agreement with the competent Administration, according to per diem payments, the calculation of working hours, as well as the nature of the work performed. The remuneration by per diem and by the hour must have substantial uniformity. Article 56 § 1. The monthly remuneration includes the salary, any family allowances, and any allowances. § 2. Allowances and family allowances are not included in the calculation for the pension. TITLE IX: Disciplinary Sanctions Article 57. The disciplinary sanctions are: 1) oral reprimand, written reprimand, and monetary penalty; 2) suspension from office; 3) removal from office; 4) dismissal from office. CHAPTER I: Oral and Written Reprimands - Fine Article 58. The oral reprimand, as a paternal warning and to be noted in the personal file, occurs: a) for indiscipline or negligence in service;

[*Latin ed. p. 151*]

General Regulations of the Roman Curia 151 b) for unbecoming conduct; c) for unjustified failure to observe the schedule; d) for violations of the prohibitions specified in Article 40, paragraphs 1-5. Article 59 For a relapse into the offenses specified in Article 58 c), a monetary penalty not exceeding half of the daily wage may be applied. Article 60 In the case of a new relapse, within a period of one year, into offenses punishable by a monetary penalty, a written reprimand shall be applied to the employee, which must be kept in the employee's personal file at the respective Dicastery and at the competent Administration. CHAPTER II: Suspension from Office Article 61 Suspension from office shall be applied: 1) for a relapse into offenses punishable by a written reprimand, after such reprimand has been applied twice within a period of one year; 2) for violation of the prohibition specified in Article 40, paragraph 6; 3) for serious, non-public acts of indiscipline or insubordination; 4) for serious harm caused to the Dicastery; 5) for violation of official secrecy; 6) for culpable indebtedness or for other irregularities in private affairs, which cause prejudice to the reputation of the Dicastery.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis - Commentarium Officiale • Art. 62: Suspensio significat alienationem temporariam ab officio, iuxta iudicium Superioris, cum possibiliter retentione ex stipendio, secundum normas stabilitas ab Administratione competenti.

CAPUT III: Exoneratio ab Officio

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Art. 63: Exoneratio ab officio applicatur ad eum qui in officio versatur, si se probare non potuerit idoneum esse ad manendum in servicio, vel si flagitia commiserit quae suam per manentem in servicio incompatibilitatem ostendant, iuxta iudicium Commissionis constitutae secundum normam Articuli 23 Regulae anni 1963, et dum praesumptio de culpae praesentia praebetur libertas ad defensum.

Art. 64: Exoneratio ab officio non importat amissionem cuiuslibet pensionis.

CAPUT IV: Licentia ab Officio

Art. 65 § 1: Licentia ab officio applicatur ad eum qui in officio versatur:

1) propter acta graves et publicas de indisciplina et de insubordinatione;

2) propter flagitia graves in officiis ecclesiastici vel christiani;

3) propter violationem secreti pontificii.

[*Latin ed. p. 153*]

General Regulations of the Roman Curia, 153 § 2. The Commission mentioned in the preceding article 63 shall examine these cases; the alleged offender is given the opportunity to defend himself. § 3. The Cardinal Prefect may also submit to the examination of the Commission cases not contemplated in this article and of particular gravity. Article 66. The Commission mentioned in the preceding article, should it decree dismissal from office, shall also determine its effects, taking into account articles 23 and 26 of the Regulations for Pensions, promulgated by the Motu Proprio of December 23, 1963. Article 67. The person dismissed may not be reinstated in another Dicastery or Office dependent on the Holy See. CHAPTER V: Procedure for the Application of Disciplinary Sanctions. Article 68. Suspension, removal from office, and dismissal from office, as mentioned in articles 61, 63, and 65, are applied by the Cardinal Prefect, in accordance with the decisions of the Commission, pursuant to articles 63, 65, and 66. Oral and written reprimands, and the monetary penalty mentioned in articles 58, 59, and 60, may be applied by the Superior Prelate. Article 69. Suspension, removal from office, and dismissal from office are communicated in writing to the person concerned. Refusal to ac-

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis - Commentarium Officiale: The act of communicating such information is equivalent to its reception. A record must be made of these acts, including the refusal of acceptance.

Art. 70: The interested party has the right to appeal to the Second Section of the Sacred Congregation, within the limits permitted by the Constitution *Regimini Ecclesiae Universae*, n. 106. The decision of the Sacred Congregation is final, except for the appeal provided for in the Code of Canon Law.

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TITLE X: Particular Provisions

Art. 71: The following are considered particular provisions:

1) Placement on leave;

2) Placement in a state of availability;

3) Provisions relating to a criminal proceeding;

4) Dispensation from office;

5) Resignation from office;

6) Retirement.

Art. 72: The provisions mentioned in the preceding article are issued by the Cardinal Prefect, in consultation with the competent Administration, and with the prior approval of the Supreme Pontiff, and are communicated in writing to the interested party.

[*Latin ed. p. 155*]

General Regulations of the Roman Curia, CHAPTER I: 155. Placement on Leave.

Article 73. Placement on leave may be ordered: 1) due to infirmity; 2) for family reasons.

Article 74. The placement on leave is communicated to the interested party, with an indication of the cause, the commencement date, and the duration of the measure.

I. Leave due to infirmity.

Article 75. Leave due to infirmity may be granted upon a written request from the interested party, based on a medical certificate, and after verification and opinion from the Directorate of Health Services of the Vatican City.

Article 76. Leave due to infirmity is ordered automatically in the case of continuous absence due to illness, which extends beyond six months, or when the employee, within a period of twelve months, calculated from the first day of absence due to illness, is not in service for a total of 180 days, provided that, in any event, verification is carried out by the Directorate of Health Services of the Vatican City through a medical examination.

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - Commentarium Officiale. Article 77. During the period of leave granted due to infirmity, the full salary is paid. The time spent on leave due to infirmity is counted towards the length of service and towards any eventual pension. Article 78. The leave granted due to infirmity terminates when the cause for which it was granted ceases; however, it cannot last longer than 180 continuous or interrupted days during the first decade of service, nor longer than 360 continuous or interrupted days during the subsequent period. These terms begin to run after the

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leave has been granted, according to the preceding article 76. Article 79. Once the maximum terms, as stated in the preceding article, have elapsed, the case of the individual who is found, due to infirmity, to be unable to resume their office is examined by the Commission mentioned in article 63 of these Regulations, which proposes the appropriate measures. II - Leave for Family Reasons. Article 80. Leave for family reasons may be granted upon a written request from the interested party for serious reasons duly verified. Article 81. During the leave for family reasons, the employee is entitled to a salary determined by the Cardinal Prefect.

[*Latin ed. p. 157*]

General Regulations of the Roman Curia, Article 157: In agreement with the competent Administration, based on the salary received and according to the nature of the case.

Article 82: Leave of absence for family reasons may not last longer than 180 continuous or interrupted days during the first decade of service, nor longer than 360 continuous or interrupted days during the subsequent period.

Article 83: Leave of absence for family reasons may be suspended or revoked at any time due to the needs of the Dicastery, at the unappealable judgment of the Cardinal Prefect. The notification is communicated in writing to the interested party.

Article 84: The employee who does not resume service, after the period of leave of absence for family reasons, or in the case of a possible recall, may be declared, ex officio, to have resigned, according to Article 98, paragraph 3.

CHAPTER II: Placement in a State of Availability

Article 85: Placement in a state of availability may be ordered due to the suppression of the office or the reduction of personnel.

Article 86: During the period of availability, the employee receives the full salary. The time spent in a state of availability is counted for the purposes of seniority of service and any eventual retirement benefits.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - Commentarium Officiale Art. 87. The placement in a state of availability is communicated in writing to the interested party, indicating the cause, the commencement date, and the duration of the measure.

Art. 88. In the case where the interested party, having been recalled to service, does not resume it within the prescribed term, he is considered to have resigned, according to Article 98, paragraph 3.

CHAPTER III: Measures relating to a criminal proceeding.

Art. 89 § 1. In the case that an employee is subjected to an ecclesiastical

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criminal proceeding for a crime or offense that renders him unworthy or undeserving of the necessary trust, the Cardinal Prefect adopts the measure of temporary suspension from office.

§ 2. In the case of non-ecclesiastical criminal proceedings, a Commission appointed by the Cardinal Prefect will judge on the appropriate measures.

Art. 90. If the proceeding concludes with a judgment of acquittal, the interested party is readmitted to office.

CHAPTER I V: Dispensation from office.

Art. 91. The dispensation of an employee from office is decided upon due to a subsequent physical incapacity, whether arising from service-related causes or not.

[*Latin ed. p. 159*]

General Regulations of the Roman Curia, Article 92, Paragraph 1. A dispensation from office may be granted due to a physical disability, whether arising from service or not, whenever the Commission mentioned in Article 63 shall decide, after a determination by the Directorate of Health Services of the Vatican City, through a collegial examination, which shall also ascertain whether the infirmity is due to service-related causes. The employee has the right to be assisted during this examination by a healthcare professional of his choice.

Article 93, Paragraph 1. During absence from office due to illness or injury arising from service, the employee is entitled to the full salary.

Paragraph 2. For absences from office not arising from service, the regulations established in the Regulations for Pensions shall apply.

Article 94. The decision regarding the dispensation shall be communicated in writing to the interested party.

Article 95. Against this decision, the interested party may appeal to the Second Section of the Apostolic Signatura, within the limits permitted by the Constitution *Regimini Ecclesiae Universae*, n. 106. The decision of the Apostolic Signatura is final, except as provided in Article 70 of these Regulations.

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis ^ Commentarium Officiale CHAPTER V: Resignation from Office Article 96. The employee who intends to resign from office must make a written declaration to the Cardinal Prefect. The resignation shall not take effect unless it is accepted, and the acceptance shall be communicated in writing to the interested party. The acceptance of the resignation may be delayed or refused, either for reasons of service or because a disciplinary proceeding is pending against the interested party. In any case, the interested party shall be promptly informed. Article 97. The person resigning is obliged to continue to fulfill his duties until he is

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notified of the acceptance of his resignation. Article 98. The employee shall be considered to have resigned, and shall be declared to have resigned by official decree, if, without just cause: 1) he does not take up service on the date specified in the letter of appointment, as per Article 11; 2) if he is an Italian citizen, he does not intend to avail himself of the exemption from military service or other personal obligations towards the Italian State, as provided for in Article 10 of the Treaty between the Holy See and Italy and the Protocol for its implementation of September 6, 1932; 3) he is arbitrarily absent from office for five consecutive days and does not resume service within five days of receiving the order to appear, which the Superior Prelate must communicate to him "ex officio" in writing.

[*Latin ed. p. 161*]

General Regulations of the Roman Curia, Article 99: The provisions of articles 11, 91, and following apply to cases of voluntary resignation or resignation declared ex officio.

Article 100: To those who voluntarily resign, the provisions of Article 1 of the Regulations for Pensions, dated December 23, 1963, apply. In the case of resignation declared ex officio, any pension is determined by the Commission mentioned in Article 23 of the aforementioned Regulations. The Commission, taking into account the circumstances of the case, shall decide according to the aforementioned Article 23.

CHAPTER V: Retirement

Article 101, § 1: Retirement is granted to those who have reached the age of sixty-five. The age limits are established at seventy years for Major and Minor Officials; for Superior Prelates, at seventy-five years; except as prescribed by Constitution *Regimini Ecclesiae Universae*, n. 2, § 5, and subject to the specific laws of the Sacred Roman Rota, for Auditors. For the direct or indirect pension, and for the retirement allowance, the Regulations for Pensions of Clerical and Lay Civil Personnel, dated December 23, 1963, apply.

§ 2: Retirement is communicated in writing to the interested party, indicating the reason and the effective date.

11 - A. A. S.

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Commentarium Officiale

TITLE XI

General Provisions

Article 102. The competent Administration, according to the norms of this Regulation, is the Administration of the Patrimony of the Apostolic See for all Dicasteries, except for the Sacred Congregation for the Doctrine

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of the Faith and the Sacred Congregation for the Evangelization of Peoples, which have their own Administrations.

Article 103. The written communications provided for in this Regulation are carried out by means commonly recognized as valid for proving that notification has been duly given.

Article 104. Any provision contrary to what is established in the preceding articles of this part of the General Regulation is hereby abrogated.

[*Latin ed. p. 163*]

General Regulations of the Roman Curia, Part Second, Procedure to be Followed in Administrative Dicasteries, Title I: The Summoning of the Cardinals Prefects.

Article 105. In accordance with the Constitution *Regimini Ecclesiae Universae*, numbers 18 and 20, the Secretariat of State shall provide for the summoning of the Cardinals Prefects, according to the dispositions of the Cardinal Secretary of State.

Title II: Mixed Assemblies.

Article 106. In accordance with the Constitution *Regimini Ecclesiae Universae*, number 13, matters which fall within the competence of two or more Dicasteries must be treated and resolved in mixed assemblies, whether ordinary or plenary, that is to say, composed of the members of the respective Dicasteries concerned, in accordance with Article 110.

Article 107. For the summoning of mixed assemblies of Cardinals or plenary assemblies, and for the procedure to be followed in the discussion and consideration of matters.

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Official Commentary: The norms established in numbers 14 and 15 of the Constitution *Regimini Ecclesiae Universae* apply to the matters to be presented. Article 108: An analogous procedure, with the necessary modifications, must be followed, in accordance with the aforementioned Constitution, numbers 16-17, in mixed sessions, at the level of the Cardinals who are Prefects or Secretaries of the interested Dicasteries. Article 109: It is the responsibility of the Secretary of the convening Dicastery to publish the resolutions adopted in the mixed sessions. TITLE III: The Plenary and Ordinary Congregations. Article 110, § 1: The plenary sessions of the individual Sacred Congregations are composed of Cardinal members and a certain number of Bishops, in accordance with the *Motu Proprio Pro comperto sane*, of August 6, 1967, and take place, unless special circumstances dictate otherwise, once a year, at times to be determined by the Congregations themselves; other ordinary sessions, composed solely of Cardinal members and with the participation of the Bishop members, if present in Rome, are held when the opportunity arises. § 2: For the plenary sessions of the Sacred Congregation for the

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Evangelization of Peoples, the provisions contained in number 83, § 2 of the Constitution *Regimini Ecclesiae Universae* apply.

[*Latin ed. p. 165*]

General Regulations of the Roman Curia, Article 165, Section III: Each Dicastery, in its special regulations, determines the matters to be presented to the ordinary meetings of the Cardinals. However, matters of greater importance, which have the nature of a general principle or a regulatory program, are submitted to the plenary Congregation.

Article 112, Section 1: In cases to be presented to the ordinary meetings or to the plenary Congregation, after a thorough and in-depth study, and after gathering the necessary information, a document is sent to each Member, at least one month before the convocation, along with a summary, the doubts to be discussed, and the opinions of the Consultors.

Section 2: The entire file may also not be printed, provided that it is written in clear characters and reproduced by means suitable to guarantee its perfect legibility.

Article 113: When reproducing the aforementioned documents, all precautions must be taken to ensure secrecy. To this end, the work will be entrusted to the Vatican Printing Press, or to other secure printing houses and offices, which have been previously approved by the Cardinal Prefect.

Article 114: The transmission of secret documents must be carried out in the proper manner and by the most secure means.

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis - Official Commentary, Article 115. In Plenary Congregations – which are presided over by the Cardinal Prefect – first, the Cardinal Relator or speaker has the floor; after him, the Cardinals and other Members will speak in order of precedence; finally, the Cardinal Prefect will take the floor. Article 116. The Plenary Congregation may submit to the consideration of the Holy Father the possibility of having certain problems of particular importance for the life of the Church examined by the Synod of Bishops. Article 117. All that is discussed in the meetings must be recorded in writing by the Superior Prelate, with the exception of what is stipulated in the aforementioned Article 27, paragraph 3. At the conclusion of the meetings, the Superior Prelate will take care to collect all the files of the proceedings or proposals. Article 118. If nothing prevents it, the resolutions will be notified by the Superior Prelate and distributed in copy to all the Members of the Dicastery, who – having been convened – participated in the meeting or were legitimately absent. Article 119, § 1. After the notification or communication of the resolutions to any parties, those who feel aggrieved may request, within ten days, the benefit of a new hearing, provided that they present new and serious arguments, and subject to the right of appeal to the Second Section of the Sacred Congregation

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of the Holy Office.

[*Latin ed. p. 167*]

General Regulations of the Roman Curia, according to Article 106 of the Constitution *Regimini Ecclesiae*, Universal, Section 2. It pertains to the Cardinal Prefect, after hearing the Congress, to grant or deny the benefit of a new hearing, according to the evaluation of the arguments presented.

Section 3. Only the Ordinary and Plenary Congregations can grant the benefit of a new hearing, when the resolution is accompanied by the clause: "No further arguments shall be presented."

Article 120. The members of the Congregation must be informed of the sovereign decisions adopted by the Supreme Pontiff, following the resolutions taken in the plenary sessions.

Article 121. The expenses incurred in cases brought before the plenary or ordinary Congregations by private individuals are normally borne by the speaker; if it concerns disputes, the expenses must be borne by the losing party and collected from the appropriate deposit, previously ordered by the Cardinal Prefect with his Congress.

Article 122. It pertains to the Cardinal Prefect, or in his place to the Superior Prelate, to report to the Holy Father the decisions taken in the ordinary sessions and in the plenary Congregations. Decisions that are subject to appeal to the Second Section of the Sacred Congregation of the Holy Office, cannot be submitted for Papal approval before thirty days have elapsed from the notification of the same.

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Official Commentary

TITLE IV: The Congress

Article 123: The Congress shall comprise, in addition to the Cardinal Prefect, the Superior Prelate, the Under-Secretary, or the Under-Secretary of the section concerned, if the Dicastery is divided into various sections, the Directors of the Offices into which the Dicastery is organized, and the Assistants who have been entrusted with the matters to be considered, or, at the judgment of the Superior Prelate, all the Assistants of the section, in matters of common interest and of greater importance.

Article 124: The Congress has the duty to:

a) decide what matters must be directly presented for the approval of the Holy Father, and what matters, instead, must first be submitted for examination by the Ordinary or Plenary Congregation, or by the Mixed Congregations;

b) assign to the Consultors, for them to express their opinion, the matters that require particular study;

c) grant faculties, graces, and indulgences, according to the powers held

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by the Holy Father;

d) discuss and decide on ordinary matters, for which the interest of other Dicasteries does not concur, or, according to their own regulations, for which the consideration in the Ordinary or Plenary Congregation is not required.

Article 125: The Congress shall transmit to the competent Commission any doubts that may arise, in law, concerning the interpretation of any matter.

[*Latin ed. p. 169*]

General Regulations of the Roman Curia, Article 169, which is part of the Code of Canon Law. Furthermore, matters which, by their nature, must be treated judicially shall be referred to the competent Tribunal.

TITLE V: The Consultory

Article 126, § 1. In each Dicastery, the Consultory consists of a college of consultants who are competent, efficient, and active, and who, through qualified and conscientious work, provide a valuable contribution to the governance of the Church.

§ 2. The task of the Consultory is to express its reasoned opinion on the most important matters that are submitted to it by the Superior Prelate, at the direction of the Cardinal Prefect.

Article 127, § 1. The consultants, or a portion thereof, according to their various areas of expertise, must be convened several days before the plenary Congregation of the Cardinals.

§ 2. The consultants are convened by the Superior Prelate.

Article 128. It is within the power of the Cardinal Prefect to request a written vote even from eminent and particularly knowledgeable individuals who are not included among the consultants, when the subject matter to be treated requires it.

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - Commentarium Officiale Art. 129: Consultores sunt sub potestate Praelati Superioris, qui praesidet congregationibus eorum et directionem disquisitionis dat. Art. 130: Consultores, si rogantur ut consilia scripta praebean, officium suum cum studio et diligentia adimplent. Ex invitatione Superiorum, ad redactum et elaboratum documentorum Dicasterii cui pertinunt, conlaborabunt.

[*Latin ed. p. 171*]

General Regulations of the Roman Curia, Appendix I: Concerning Advocates.

1. For the Advocates of the Holy Consistory, who are appointed by the Holy Father, the regulations currently in force regarding their number, pre-

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rogatives, and rights remain valid.

2. For admission to the office of Advocate or Procurator before the Sacred Roman Rota and the Apostolic Signatura, the provisions contained in the Regulations of the Sacred Roman Rota, articles 54-55, must be observed.

3. Regarding the Second Section of the Supreme Tribunal of the Apostolic Signatura, the provisions contained in the special regulations apply.

4. For causes of beatification and canonization, notwithstanding the right of the Advocates of the Holy Consistory, in addition to the diploma of Advocate of the Rota, the formalities prescribed by the Sacred Congregation of Rites must be fulfilled.

5. Consistory Advocates, Procurators of the Most Holy Apostolic See, and Advocates of the Rota shall not undertake the defense of causes against the Holy See without special authorization.

6. Concerning fees, Advocates must adhere to the tariffs established and updated every three years by the Sacred Roman Rota.

7. Against the Advocate who demands fees exceeding the limits mentioned in paragraph 6, recourse may be made to the Apostolic Signatura, to which he may also be referred upon the complaint of the Promoter of Justice.

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - Official Commentary II Profession of Faith and Promises.

PROFESSION OF FAITH. I, N., with firm faith, believe and profess all and each of the things contained in the Creed, namely: I believe in one God, the Father Almighty, Creator of heaven and earth, and of all things visible and invisible, and in one Lord Jesus Christ, the only Son of God, begotten, not made, of one substance with the Father; who, before all ages, was begotten of the Father, God of God, Light of Light, true God of true God; begotten, not made, of one substance with the Father, by whom all things were made; who, for us men and for our salvation, descended from heaven, and incarnate by the Holy Spirit of the Virgin Mary, and became man; and was crucified for us under Pontius Pilate, and suffered and was buried; and on the third day he rose again from the dead, and ascended into heaven, and sits at the right hand of the Father, and shall come again in glory to judge the living and the dead; whose kingdom shall have no end; and in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son; who, with the Father and the Son, is worshipped and glorified; who spoke by the prophets; and in one, holy, catholic, and apostolic Church. I acknowledge one baptism for the remission of sins, and I look forward to the resurrection of the dead, and the life of the world to come. Amen.

Furthermore, I firmly embrace and retain all and each of the things con-

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cerning the doctrine of faith and morals which have been defined by the Church, whether by solemn judgment or by ordinary teaching, as they are presented by her, especially those which concern the holy mysteries of the Church of Christ, and her Sacraments and the Holy Sacrifice of the Mass, and the Primacy of the Roman Pontiff.

[*Latin ed. p. 173*]

General Regulations of the Roman Curia 173. Official Oaths: "In the name of the Lord, I, N.N., pledge, vow, and promise to always be faithful and obedient to Our Lord the Pope N. and to his legitimate successors; to diligently fulfill the duties entrusted to me in this Sacred Congregation (in this Tribunal, in this Office) and to religiously safeguard the secrets of the office; and I also promise that the duties assigned to me, even those offered under the guise of a gift, will not be sought after, nor will they be accepted. May God assist me in this, and may the holy Gospels of God, which I hold in my hands, witness to this." Subordinates: "I, N.N., promise before God to be faithful to the Supreme Pontiff and to his legitimate Successors, and to strictly observe the official secret; I promise to diligently fulfill all my duties and to observe the orders that will be given to me by my Superiors." III. Archive, Protocol, Library. 1. In each Dicastery, there will be a general protocol, where, in progressive order, all matters that are presented from hand to hand or sent officially must be recorded. This registration, after the serial number, followed by the indication of the year, expressed in a fraction-like manner, will indicate: a) the Diocese to which the matter belongs; b) the name of the petitioner; c) the object of the matter.

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - Commentarium Officiale

d) contra quem eventum appellatur;

e) data presentationis.

2. In protocollato generali omnia momenta causae et decisiones, litterae missae, etc., erant scriptae, si resister est, in calamo nigro fixo et indelebili, manu aut machina cum textis nigris indelebilibus naturalibus, si resister sunt cardines.

3. Cum instantia, vel quilibet documentum, advenit, in capite ipsius documenti sigillum in calamo nigro apponetur, quod nomen Dicasterii quod documentum accipit, datam receptionis, et spatium album, ubi numerus protocollatus, Dioecesis originis, et indicatio orationis scribuntur. De instanti exhibita, mentio fieri debet, cum annotatione propria in protocollato generali. Si orator Ordinarius fuerit, vel Curia sua, de receptione causae et numero protocollato assignato, debite informabuntur. Pro actis in exitu, missis ex officio, in velina sigillum in calamo nigro apponitur, quod nomen Dicasterii quod actum mittit, datam missionis, numerum protocollatum, et indicatio destinataris.

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4. Ad faciliorem investigationem petitionum vel praecedentium causae determinatae, triplici schedario constituetur: unus pro nominibus, unus pro Dioecesis originis, et unus pro materiis tractatis vel schedario systematico. In singula cardine, sive in illa pro nominibus, sive in illa pro Dioecesis, sive in illa systematica, numerus protocollatus et data relativa ad identificationem causae, et collocatio eius in Archivis generalibus, si causa iam conclusa et ideo archivata est, scribuntur.

5. Numerus protocollatus assignatus ab initio petitioni manet, etiam si causa praeter annum protrahitur.

[*Latin ed. p. 175*]

General Regulations of the Roman Curia.

175. Upon completion of a case, a special archival number will be assigned to it, which shall be recorded both in the protocol and in the various index cards, indicating its location within the general archive.

6. After the necessary investigations have been conducted regarding any prior cases related to a particular matter, or after a new protocol number has been assigned to it, a special pre-printed folder will be prepared. This folder will contain, on its cover, the identifying information of the case, and inside, a list of the documents contained therein, previously numbered in sequential order, in order to avoid both accidental misplacement and different locations for the same documents. This folder, with the indication of all attached documents, will be transmitted for review to the relevant officials, according to the specific regulations of each Dicastery.

7. A record of the transmission of the case must be kept in a special index, preferably using visible index cards, so that it is easy to ascertain, at any time, which office holds a case that is temporarily absent from the archive. Similarly, these index cards must include a record of the distribution of documents to consultants, rapporteurs, etc.

8. Once a decision has been made in a particular case, it will be transmitted:

a) to the protocol officer for registration in the general protocol and so that he may arrange for the decision, letter, or decree to be sent for the Superior's signature;

b) to the scribes, if a letter is to be prepared or a decree drafted;

c) to the accountant for the recording of expenses or taxes;

d) to the distributor for the dispatch or delivery of the decision; and finally,

e) to the archivist, so that he may re-file the case in the archive.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Commentarium Officiale. The archivist, if the matter is to be considered definitively closed, will assign a filing num-

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ber within the general archive, making the appropriate annotations. 9. If the documents are returned unsigned or with some special observation, the Officials will proceed according to the circumstances, in accordance with the instructions of their Superiors. 10. In each Dicastery, there must be a specialized library, kept up-to-date in the subjects pertaining to that Dicastery, and entrusted, for its proper functioning, to an Official designated by the Superior Prelate. The Holy Father Paul VI, in the Audience granted to the Cardinal Secretary of State on February 22, 1968, the Feast of the Chair of Saint Peter the Apostle, approved the general regulations in the definitive text mentioned above, ordering their promulgation and publication in ACTA APOSTOLICAE SEDIS, as well as their immediate application in all Dicasteries of the Holy See and in every other body dependent on the Administration of the Patrimony of the Apostolic See.

[*Latin ed. p. 177*]

Year and Volume LX, May 15, 1968, No. 4. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. APOSTOLIC CONSTITUTIONS. I. OF KINGSTON AND OTHERS (REGIOPOLITANA IN JAMAICA). A new ecclesiastical province is established in Jamaica, named "Regiopolitana in Jamaica," of which the metropolitan Church will be the Church of Kingston. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event, earnestly urges and requests that, as far as possible, we arrange the Churches throughout the world in a suitable manner; which, indeed, if done with deliberation and reason, often brings many benefits, creates advantages, and yields advantages to the faithful. For this reason, when the Sacred Congregation for the Propagation of the Faith, having carefully considered and with the advice of the venerable Brother Mary Joseph Lemieux, Archbishop with the title of Saldanus and Apostolic Nuncio in the Republic of Haiti, proposed that Jamaica, the Bahamas, and Bermuda should become an ecclesiastical province, we, considering this to be of the greatest benefit, decree and order the following. In these islands, we establish a new ecclesiastical province, to be called Regiopolitana in Jamaica, of which the metropolitan See will be the Church of Kingston, which was previously directly subject to the Holy See, while the suffragan dioceses are Nassaviensis and Hamilton.

[*Latin ed. p. 178*]

Acts of the Apostolic See – Official Commentary. The island of Bermuda, hitherto subject to the Apostolic See, and also the region of Montego Bay, are hereby established. Furthermore, we deem it fitting that the venerable Brother John Joseph McEleney, up to this day Bishop of Kingston, be raised to the dignity of Archbishop and Metropolitan of the entire Royal Province of Jamaica. Moreover, the venerable Brother Mary Joseph Lemieux, of

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whom mention has been made, or someone whom he shall delegate, shall endeavor to carry out all that we have commanded in these letters, with all due authority. Once the matter is concluded, the documents shall be drawn up, and examples of sincere faith shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed therein, and thus obtain its full effect. No prescriptions of any kind whatsoever shall be able to impede the effectiveness of this Constitution, since by it we abolish all such. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, bearing the seal of the person holding the highest ecclesiastical dignity, and signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the fourteenth day of the month of September, in the year of Our Lord one thousand nine hundred and sixty-seven, in the fifth year of Our Pontificate. For the Holy Roman Church: Hamletus I. Card. CICOGNANI. Gregory P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith, in charge of public ecclesiastical affairs. Francis Tinello, Apostolic Chancellor. Joseph Del Ton, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. In the Register of Public Acts, volume CXXV, number 55.

[*Latin ed. p. 179*]

Acta Pauli PP. VI, 179, II. KOLENSIS. The Apostolic Prefecture of Kole is raised to the rank of a diocese.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY:

The principal reason why the Apostolic Prefecture of Kole has been raised to the rank of a diocese is that the Holy Law of the Gospel has been widely spread within the boundaries of that Prefecture. This is why the Sacred Congregation for the Propagation of the Christian Faith has decided to elevate it to the status of a diocese. Furthermore, this addition of dignity is not only a sign of due recognition, but also a sign of the best hopes, given the apostolic labors that have already been carried out there for a long time by the members of the Congregation of the Most Sacred Heart of Jesus and Mary, as well as the perpetual adoration of the Blessed Sacrament in the altar.

Since, after hearing the venerable Brother John Baptist Maury, Archbishop with the title of Laodicea in Phrygia, and Apostolic Nuncio to the Congo, we have considered it fitting to accept the opinion of the aforementioned Sacred Congregation, by our supreme and apostolic authority, we raise the Prefecture of Kole to the rank of a diocese, with the same name and the same boundaries. We make a new suffragan diocese

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of the metropolitan See of Luluabourg, so that its Bishop will be subject to the authority of the metropolitan, according to the norms of Canon Law.

Furthermore, we decree that the episcopal see shall be in the city commonly called Kole; and the episcopal cathedra shall be in the principal church of that city. Moreover, the Bishop shall take care to appoint diocesan consultants, who will assist him and give him counsel, as long as a College of Canons cannot be established. In all other matters, the prescriptions of the Code of Canon Law shall be diligently observed.

Let the venerable Brother John Baptist Maury, whom we have mentioned, or a priest delegated by him, bring these decrees to effect; and let him prepare the appropriate documents and send them to the Sacred Congregation for the Propagation of the Faith, duly signed and sealed.

We will and desire that this Constitution be effective now and forever; so that those things which have been decreed by it may be observed by those to whom they pertain.

[*Latin ed. p. 180*]

The Acts of the Apostolic See – Official Commentary 180, must be religiously observed, and therefore must have full force. No prescriptions of any kind can impede the effectiveness of this Constitution, since through it we abolish all others. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person holding a position of prominence in the ecclesiastical hierarchy, and which have been signed by a public notary, shall be considered entirely valid, just as if the original were presented. Given in Rome, at St. Peter's, on the fourteenth day of the month of September, in the year of Our Lord nineteen hundred and sixty-seven, in the fifth year of Our Pontificate.

For the Sacred Congregation for the Propagation of the Faith,

Pro.S. B.

E.

Cancellario

B.

HAMLETUS I.

Card. CICOGNANI

GREGORIUS P.

Card. AGAGIANIAN

Prefect of the Sacred Congregation for the Propagation of the Faith

Franciscan Tinello

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Apostolic Chancellor
©
Iosephus Rossi, Titular Bishop of Palmyra, Apostolic Protonotary
Eugenius Sevi, Apostolic Protonotary
At the Apostolic Chancery,
in the book of lead, volume CXXV, number 53.
III

LULUABURGENSIS (LUISA)

A portion of the territory of the archdiocese of Luluaburg is detached, and a new diocese is established, to be called "Ludovicana."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT,

In the highest summit of pontifical authority, established by the counsel and will of God, aware of the office entrusted to Us, how vast, immense, and full of cares it is, in it We place all Our labors.

[*Latin ed. p. 181*]

Acta of Pope Paul VI, 181, which we present so that, considering the affairs of the Churches, wherever they are spread throughout the entire world, we may embrace them with care and diligence, either to increase the honor of the great Divine Majesty, or to assist, as conveniently as possible, the salvation of the Christian people. For this reason, since it has seemed good to the Sacred Congregation for the Propagation of the Christian Faith, after hearing both the venerable Father John Baptist Maury, Archbishop with the title of Laodicea in Phrygia, and Apostolic Delegate in the Congo, and also the Ordinary Prelate of the place, that a new diocese should be established in that nation, We have judged this to be for the benefit of the people, and We decree and command the following. We separate that territory from the archdiocese of Luluaburg, which constitutes its southern part; with which, We establish another diocese, to be called Ludovica, from the name of the city and its prince. Its boundaries with the archdiocese of Luluaburg will be the same as those of the civil districts called Tshishilu and Luiza, up to the river Mbuji-Mayi, with all other boundaries remaining unchanged. This new Church will be a suffragan of the metropolitan See of Luluaburg, and its affairs will be entrusted to the care of the Congregation of the Most Holy Heart of Mary, who will spare nothing for their love of God that is conducive to the eternal salvation of souls. The capital city of the diocese, namely the city of Ludovica, will be the seat, and in its principal

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temple the episcopal chair will be placed, with all the proper rights pertaining to such temples. Furthermore, a college of Canons will be established; and if this cannot be done at present, diocesan Consultors will be chosen, who will assist the Bishop, either by counsel or by work. Otherwise, that is, the governance of the diocese, the rights of the faithful and of the clergy, the election of a Vicarious Capitular, and similar matters, shall be regulated according to Canon Law. Finally, documents of any kind pertaining to the new Church shall be sent to its episcopal curia, to be kept with religious care in the religious archives. Furthermore, Our mandates shall be carried out by the venerable Father John Baptist Maury, or by whomever he may delegate. After the acts have been performed, copies shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. We will and desire that this Constitution be effective now and in the future; so that those things which have been decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. The effectiveness of this Constitution shall not be hindered by any prescriptions of any kind, since by it We abolish all such. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of the person most distinguished in ecclesiastical dignity, and which have been attested by a public notary, shall be valid.

[*Latin ed. p. 182*]

Acts of the Apostolic See - Official Commentary 182, the same faith shall be given to it as would be given if it were demonstrated. Given in Rome, at St. Peter's, on the sixth day of the month of September, in the year of Our Lord nineteen hundred and sixty-seven, in the fifth year of Our Pontificate. For His Holiness, the Chancellor, © HAMLETUS I. Cardinal OICOGNANI, Prefect of the Sacred Congregation for the Propagation of the Faith, GREGORIUS P. Cardinal AGAGIANIAN. Franciscus Tinello, Apostolic Chancellor. © Iosephus Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. In the Apostolic Archives, table, volume CXXV, number 7. IV. St. PETER and ARCIS GALLICAE and others. A new ecclesiastical province is established in Media America, of which the metropolitan see will be St. Peter and Arcis Gallicae. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Since Christ, the Son of God and Redeemer of mankind, commanded His apostles that they should be, indeed, witnesses for Him "in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth" (Acts 1, 8), it has certainly come to pass through the holy providence of God and through the labor of those very Apostles, and of those who have succeeded them in the governance of the Church, so happily and prosperously that now all peoples, and

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nations, and tribes have come to know the true God, and many live according to the doctrines and precepts of Christ. Therefore, since the Sacred Congregation for the Propagation of the Christian Faith, having heard the venerable Brother Mariam Iosephum Lemieux, Archbishop in title of Saldita and Apostolic Delegate in the French-speaking regions of Central and South America, has considered it opportune to establish a new ecclesiastical province in that place, We, after due deliberation and approving the plan, have decreed and ordered the following. From the territory of the Churches of St. Peter and Arcis Gallicae.

[*Latin ed. p. 183*]

By these Apostolic Letters, We constitute a new ecclesiastical province, comprising the territories of Gallicae, or Martinique, Basse-Terre, and Point-à-Pitre, and Cayenne; the metropolitan see of this province shall be the first of the three, which shall henceforth be called Saint Peter and Arc-de-France; the others shall be suffragan sees. Therefore, We decree that the former, with a changed name, shall be called Basse-Terre and Saint-Pierre, while the latter, retaining its name, shall be called Cayenne. Furthermore, We judge it fitting that the venerable Brother Henry Mary Varin de la Brunelière, hitherto Bishop of the cathedral see of Saint Peter and Arc-de-France, or Martinique, shall resign the metropolitan archiepiscopal see of the same Church, with all just rights and obligations. We also decree that the cathedral church dedicated to Saint Louis, in the city of Arc-de-France, shall henceforth be the metropolitan church, suitably adorned. Moreover, that which We have commanded by these Apostolic Letters, the venerable Brother Mary Joseph Lemieux shall see to its execution, or someone whom he may delegate. Let the acts be recorded, and let true copies of these documents be promptly sent to the Sacred Congregation for the Propagation of the Faith. We will and declare that this Constitution is now and shall forever be effective; so that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since We derogate from them all by means of it. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, as would be given to this Constitution itself, if it were presented. Given at Rome, at Saint Peter's, on the sixth day of the month of September, in the year of Our Lord one thousand nine hundred and sixty-seven, in the fifth year of Our pontificate.

For His Holiness:

B. Hamlet, I. Cardinal, Prefect of the Sacred Congregation for the Propagation of the Faith.

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Cicognani, Cardinal Secretary of State.

Agagianian, Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith.

Francis Tinello, Apostolic Secretary.

B. Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary.

John Calieri, Apostolic Protonotary.

(Seal)

(Reference: In the Apostolic Archives, book CXXV, number 80.)

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - Official Commentary • V

FROM THE HOLY SEE

The Apostolic Prefecture of Dorumaënsis is elevated to the rank of a diocese.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE.

It has not been long since, through apostolic letters sealed with the leaden seal, whose opening words are "Who daily," the Apostolic Prefecture of Dorumaënsis was established, entrusted to the care and diligence of the members of the Order of the Brothers of Saint Augustine; which occurred on the fourth and twentieth day of the month of May, in the year one thousand nine hundred and sixty. And since the affairs of the Catholic Church have flourished there with happiness, and the best hopes exist that in the future they will flourish even more, We have considered that it would be of great benefit to the inhabitants of that land, and that it would be possible to inspire the Brothers of Saint Augustine to undertake greater labors for the Gospel of Christ, if, according to the judgment of the Sacred Congregation of Propaganda Fide, We were to raise that See to the number of dioceses.

Therefore, having heard this venerable matter from the Most Reverend Father John Baptist Maury, Archbishop with the title of Laodicene in Phrygia, and Apostolic Nuncio in the Congo, We decree and order the following:

We raise the Apostolic Prefecture of Dorumaënsis to the dignity of a diocese, with the same name and boundaries, with all the rights and privileges that flow from canon law.

The head of the new diocese, which will be subject to the Metropolitan Church of Kisangani as a suffragan, will be the city commonly called Do-

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ruma; and the episcopal seat will be in the principal church of that city.

Furthermore, the Bishop shall take care to appoint diocesan consultants, in place of Canons, so that he may be properly assisted.

With regard to other matters, the prescriptions of the Code of Canon Law shall be observed scrupulously.

It shall be the duty of the aforementioned Venerable Father John Baptist Maury, or a priest delegated by him, to ensure that all that We have prescribed is carried out.

Whoever has completed this task shall send the appropriate documents to the Sacred Congregation of Propaganda Fide as soon as possible, duly signed and sealed.

We will and desire that this Constitution be effective now and forever; in such a way that those to whom it pertains shall observe religiously what has been decreed therein, and thus obtain its full effect.

To the efficacy of this Constitution, no prescriptions of any kind shall be contrary.

[*Latin ed. p. 185*]

The acts of Pope Paul VI, number 185, are valid, since through them we derogate from all things to the same extent. Furthermore, no one is permitted to divide or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the sixth day of the month of September, in the year of Our Lord nineteen hundred and sixty-seven, in the fifth year of Our pontificate. For His Eminence, the Cardinal Secretary of State, Hamlet I. Card. CICOGNANI, Prefect of the Congregation for the Propagation of the Faith, Gregory P. Card. AGAGIANIAN, Regent of the Apostolic Chancery, Francis Tinello, Apostolic Protonotary, Joseph Del Ton, Apostolic Protonotary, Eugenius Sevi, Apostolic Protonotary. In the Apostolic Chancellery, volume CXXV, number 75. VI. MONTEREYENSIS - FRESNENSIS. After certain territories have been taken from the diocese of Monterey-Fresno, a new diocese is established, named "Monterey in California." The former diocese will henceforth be called "Fresno." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THE GOOD OF THE FAITHFUL. Deeply concerned for the good of the faithful, as Our office as the supreme governor of the Church demands, we seek out the ways and means that we know will contribute to the benefit of souls and to the more appropriate governance of the dioceses. Therefore, when Our beloved son, Aegidius, Cardinal Vagnozzi of the Holy Roman Church, while acting as Apostolic

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Delegate in the United States of America,

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - The Official Commentary of this Apostolic See, after having heard the assembly of Bishops of that Nation, has requested that, with certain territories detached from the diocese of Monterey-Fresno, a new cathedral See be established; therefore, by Our supreme authority and with the opinion of the venerable Brothers, Our Cardinals, who preside over the Sacred Congregation for Bishops, We decree the following. From the diocese of Monterey-Fresno, we separate the counties which they call Santa Cruz, Monterey, San Benito, and San Luis Obispo, which, surrounded by continuous mountains, commonly called the Coast Range, and the Pacific Ocean, constitute a region called the Coast Area; and We establish a new diocese, to be called Monterey in California, with the same boundaries and the aforementioned counties. The episcopal See will be located in the city of Monterey, and the episcopal chair of the pastoral office will be in the sacred curial church dedicated to God in honor of Saint Charles, Bishop and Confessor, located in the same city, which will henceforth be the cathedral church, with appropriate privileges. To the Holy Prelate, in addition to granting all rights, We also impose offices and obligations, as are proper to resident Bishops. Furthermore, the diocese of Monterey in California will be a suffragan diocese of the metropolitan See of Los Angeles in California; likewise, its Bishop will be subject to the Archbishop Metropolitan of that Church. The episcopal table will be supported by the revenues of the curia, by the contributions of the faithful, and by goods arising from canon 1500 of the Code of Canon Law, accruing to the new diocese. Until a college of canons is established, the Bishop will choose diocesan consultants, who will perform their office until the canons are established. As soon as these Letters are put into effect, the priests of that church will be considered assigned to it, in whose territory they hold a legitimate office or benefice; the other priests, clerics, and seminarians will be assigned to it, in which they legitimately reside. All documents pertaining to the clergy, the faithful, and the temporal goods of the new diocese shall be transferred to its curia, to be kept religiously in the archives. Finally, We command that the diocese of Monterey-Fresno, together with the cathedral church of the same name, dedicated to God in honor of Saint John the Baptist, henceforth be called Fresno, from the city commonly called Fresno, in which the episcopal See will also be located. Let the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus, and currently the Apostolic Delegate in the United States of North America, or a priest delegated by him, see to it that what We have commanded be carried into effect, and let him take care to draw up the appropriate documents and send them to the Sacred Congregation for Bishops as soon as possible.

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This Constitution is now and forever effective.

[*Latin ed. p. 187*]

Acta Pauli PP. VI, volume 187: We desire that those things which are decreed through it be religiously observed by those to whom they pertain, and therefore obtain their force. No prescriptions of any kind can hinder the effectiveness of this Constitution, since through it we abolish all others. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the sixth day of the month of October, in the year of Our Lord one thousand nine hundred and sixty-seven, in the fifth year of Our pontificate. For the Holy Roman Church, the Chancellor, & Hamlet I. Card. CICOGNANI, Charles Card. CONFALONIERI, from the Sacred Congregation for the affairs of the Church, Pro-Prefect, Francis Tinello, Regent of the Apostolic Chancery, Joseph Rossi, titular Bishop of Palmyra, Apostolic Protonotary, John Calieri, Apostolic Protonotary, at the Apostolic Chancery, in volume CXXV, number 89. APOSTOLIC LETTERS: Concerning the title and privileges of the Basilica Minor of the temple of the Blessed Virgin Mary, Help of Christians, dedicated in the city of Cuenca. PAUL PP. VI, for the perpetual memory of the matter. — That the temple of the Most Blessed Virgin Mary, Help of Christians, which rises in the noble city of Cuenca, is not only distinguished by its beauty and size, and is frequented by a large number of the faithful, but is also known to the sacred prelates, and by the unanimous sentiment of those prelates,

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - The official announcement states that this [church] is the sanctuary of the entire nation. However, the particular piety by which Conchensem considers this church to be its principal seat, benefits the Brothers of the Most Holy Redeemer and laudi, and with merit, those who, with eagerness, fulfill the vow made by Our Predecessor, Pope Pius IX, imm., faithfully guarding the image of Our Lady of Perpetual Help entrusted to them, and striving to spread her name and cult in every way. Indeed, a religious house was soon founded in this city, from which other houses of the same Congregation originated in Australi America; and the temple, magnificently constructed, is likewise dedicated to the Celestial Queen, patroness of the missionary work. Therefore, when the students of St. Alphonse were recently holding a secular commemoration of the blessed beginnings of Mary's apostolate, the Episcopal Council of Ecuador considered that this temple or sanctuary should be adorned with a more significant title, and therefore, through the letter of its President, requested

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from Us the dignity of a Minor Basilica. This request, in which we know the Archbishop of Conchensem, as well as the Prefect of the same religious family, are primarily involved, we have willingly decided to grant, confident that piety towards the Mother of God will be fostered even more intensely, and that more and more fruit will be produced in the hearts of the faithful. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these Letters, and perpetually, we affix and adorn the church of the Most Blessed Virgin Mary of Perpetual Help, which exists in the city of Concha in Ecuador, with the title and dignity of a Minor Basilica, with all the liturgical rights and privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. We decree, establish, and declare that these present Letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of the month of December, in the year 1966, in the fourth year of Our Pontificate. I. Card. CICOGNANI, Prefect of the Congregation for Sacred Rites. © HAMLETUS

[*Latin ed. p. 189*]

The acts of Pope Paul VI, Book VI, Title II, concerning the title and privileges of the Minor Basilica of the parish church of Saint Suitbert, located in the place called "Insula Caesaris" in the city of Dusseldorf, within the archdiocese of Cologne, are presented.

PAUL VI, for the perpetual memory of the matter.

The parish church, dedicated to Saint Suitbert, which is renowned for its antiquity and religious significance, is located in the suburban region of "Insula Caesaris," or, as it is commonly called, "Kaiserswerth," in the city of Dusseldorf, within the boundaries of the archdiocese of Cologne. That holy man, a companion of Willibrord, arrived from his homeland of Britain towards the end of the seventh century, to proclaim the Gospel of Christ, and there he established a church and a monastery. In the eleventh century, a new basilica replaced this sacred edifice, notable for its Romanesque style of architecture, and in the thirteenth century, it was expanded on the side of the choir.

A most precious treasure of this temple is the ark, crafted with elegant skill by the goldsmiths of the Cologne school, in which the remains of Saint Suitbert are kept. The faithful are accustomed to come to this "glorious sepulcher" to offer their devotions, especially on the Kalends of March, when the feast day of the same saint is celebrated. Furthermore, the temple

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is commended for its worship, its excellent furnishings, and the sacred vestments appropriate for the rites.

Moved by all of this, Our Beloved Son, Joseph, Cardinal Frings, Archbishop of Cologne, at the request of the clergy and the faithful people of that parish, asked Us to bestow upon the church, so richly deserving of praise, the title and rights of a Minor Basilica.

Gladly complying with these requests, We, after consultation with the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, in perpetuity, elevate the parish church dedicated to God in honor of Saint Suitbert, Bishop and Confessor, located in the suburb of the city of Dusseldorf, within the boundaries of the archdiocese of Cologne, to the dignity of a Minor Basilica, with all the liturgical rights and privileges that properly belong to temples of the same title.

Notwithstanding any contrary provisions.

We decree, establish, and declare that these present letters shall remain forever valid and effective; shall have and obtain their full and complete effect; and shall be observed by all to whom they pertain or may pertain.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - The official record, which fully and completely testifies to this, and by which it is to be rightly judged and defined; and which shall be void and of no effect from now on, if anything contrary to these matters should happen, knowingly or unknowingly, by anyone with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-eighth day of the month of March, in the year 1967, in the fourth year of Our Pontificate.

8B HAMLETUS I. Card. CICOGNANI

The Most Blessed Virgin Mary Immaculate, under the title of "Sacro Nome," is declared the principal Patroness of the diocese of Caxias do Maranhão.

PAULUS PP. VI

For the perpetual memory of this matter.

The most excellent office which the Most Blessed Virgin Mary fulfills in the dispensation of divine salvation is so effective and present in every part of the Christian world, that all the faithful, certainly led by hope, may frequently turn to her and seek her firm patronage. Thus, it seems fitting to say this of the diocese of Caxias do Maranhão, in which the Marian devotion, having taken a particular name from the "Sacro Nome," excites a great love in the hearts of the people and encourages them to publicly

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perform acts of veneration to the heavenly Queen.

The Venerable Brother Aloisius Gonzaga da Cunha Marellim, the pastor of this church, has reported that the fervor of piety is so great that, recently, granting the wishes of his clergy and people, he has chosen the Holy Mother as the Patroness of the entire territory entrusted to him. For this reason, he also requested that we confirm this declaration by a decree of Our authority.

Gladly complying with these requests, We, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters and forever, We confirm the Most Blessed Virgin Mary Immaculate, piously called "da Medalha Milagrosa" (of the Miraculous Medal), as the heavenly Patroness of the entire diocese of Caxias do Maranhão, before God.

[*Latin ed. p. 191*]

We decree and declare, with all the honors and liturgical privileges that rightly belong to the principal patrons of places, and with the faculty of celebrating the liturgical feast of the same every year, on the twenty-seventh day of the month of November, with the Office and Mass duly approved for the Congregation of Missions. All contrary things notwithstanding. These things we decree, we establish, we determine, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that they shall be null and void from this time forward, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-sixth day of the month of May, in the year 1967, in the fourth year of Our Pontificate. & HAMLETUS I. Card. CICOGNANI. Saint Philip of Jesus, a martyr, is chosen as the principal patron of the diocese of Tlalnepantla. PAUL VI. For the perpetual memory of the matter. The faithful of the diocese of Tlalnepantla are encouraged to venerate with singular piety Saint Philip of Jesus, a native of Mexico, a member of the Franciscan Order, who poured out his blood for God. Moved by this, the Venerable Brother Philip of Jesus Cueto González, Bishop of that See, willingly fulfilling his vows, and with the consent of the canons of the cathedral church, the entire clergy, and the people of God entrusted to his care, chose him as the heavenly patron of his jurisdiction, so that he might protect the flock entrusted to him with strong protection and promote the Catholic cause with great benefits. Therefore, since the same Ordinary of Tlalnepantla requested us to ratify this election, we, wishing to grant such a request, have decided to do so. And therefore, after consultation with the Congregation for Sacred Rites, with our certain

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knowledge and mature deliberation, and with the fullness of Our Apostolic power, by these letters, in perpetuity, we confirm Saint Philip of Jesus, the Martyr, as the principal patron among the heavenly patrons of the entire diocese of Tlalnepantla, or.

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - We establish and declare, with all the rights and liturgical privileges that properly belong to the principal Patrons of dioceses, to the aforementioned [territories]. Notwithstanding any contrary provisions. We decree, we establish, we decide that these present Letters shall remain forever firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall be fully assisted by them; and that they shall be duly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be rendered null and void. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the fourteenth day of the month of June, in the year 1967, in the fourth year of Our Pontificate.

£8

HAMLETUS I.

Card. CICOGNANI

The Apostolic Vicariates of Jesselton, Kuching, and Miri are separated from the Apostolic Legation in Indonesia and placed under the authority of the Apostolic Delegation for Thailand, Laos, Malaya, and Singapore.

PAULUS PP. VI

For the sake of future remembrance.

— We are led by Our supreme apostolic office to diligently and carefully perform those things which appear to contribute more to the propagation of the Christian name and to the salvation of the faithful in those regions which are cultivated by the heralds of the Gospel. Therefore, it is necessary for Us to arrange matters in certain territories of Eastern Asia in a manner more suitable to the present times; and We have considered it opportune to separate the Apostolic Vicariates of Jesselton, Kuching, and Miri, which until now were subject to the Apostolic Legation in Indonesia, and to place them under the authority of another. Therefore, We, after due deliberation with the Sacred Congregation for the Propagation of the Faith, with full knowledge and mature deliberation of Our Apostolic authority, by the force of these Letters, separate the aforementioned Apostolic Vicariates of Jesselton, Kuching, and Miri from the Apostolic Legation in Indonesia, and add them to the Apostolic Delegation for Thailand, Laos, and the Malaya

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Peninsula, which shall henceforth be called the Apostolic Delegation for Thailand, Laos, Malaya, and Singapore.

[*Latin ed. p. 193*]

The acts of Pope Paul VI, year 193, without any further additions. We decree, we establish, and we declare that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effects; and that those to whom they pertain, or who may pertain to them, shall now and in the future be fully supported by them; and that they shall be rightly judged and defined; and that they shall be declared null and void from this moment forward, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the thirteenth day of the month of November, in the year 1967, in the fifth year of Our Pontificate.

© HAMLETUS I. Card. OICOGNANI, for public affairs.

Pope Pius X, and Confessor, the principal patron of the Congregation of the Sons of the Immaculate Mary, is elected.

PAUL PP. VI. For the perpetual memory of this event.

"The Roman Pontiff, Pius, of the tenth name, ... zealously fulfilling the precept that has gone forth from the mouth of Christ, has loved and cherished by feeding." These words were spoken by Pope Pius XII, after, two days before, he had raised that outstanding shepherd of the Church, Our Predecessor, to the ranks of the Saints, before a multitude of the faithful, with the lights of the sanctuary ablaze (A. A. S. 46 [1954] p. 313). This man, so pleasing in charity, is held in the highest esteem by the Sons of the Immaculate Mary. For they remember that, having been established in the Chair of Peter, he devoted paternal care to the work founded by Father Anthony Piccardo, and that he granted to that same association the name and the rights of a religious congregation. For this singular piety, the Supreme Moderator and the Council of that association, fulfilling the wishes of all its members, have elected the aforementioned Saint Pius X as the principal patron of the entire Congregation of the Sons of the Immaculate Mary. Therefore, prayers have been offered to Us that We might approve this election. Having readily accepted these requests, We, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, declare by these letters that Saint Pius X, Pope and Confessor, is the principal heavenly patron of the entire Congregation of the Sons of the Immaculate Mary, perpetually.

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - We confirm, before God, the Patron [of this institution], or we again establish and declare, with all the honors

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and liturgical privileges that rightly belong to principal patrons, notwithstanding any contrary provisions. We decree these present letters to remain forever firm, valid, and efficacious; to produce and obtain their full and complete effects; and to fully support those to whom they pertain, now and in the future; and to be rightly judged and defined accordingly; and to be declared void from this moment and null, if anything contrary to these should, by anyone, with any authority, knowingly or unknowingly, be attempted. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eighteenth day of the month of December, in the fifth year of Our Pontificate, 1967. © HAMLETUS I. Card. CICOGNANI, for public affairs of the Church. LETTER I To His Eminence, Most Reverend Father Anthony Baraniak, Archbishop of Posnaniensem, concerning the celebrations of the thousandth anniversary from the founding of that Church. PAULUS PP. VI, Venerable Brother, greetings and the Apostolic Blessing. — You have informed Us, by Our letters, that the venerable Church of Posnaniensem, founded by Our Predecessor John XIII, of blessed memory, in the year 1968, is to be solemnly commemorated here with a thousand years having passed. And you have requested, in the name of the clergy and the people entrusted to you, that We honor these upcoming celebrations with the favor of Our benevolence and the pledge of Our good will, so that they may be made more joyful. We gladly receive this request, presented with such filial piety and courtesy, and We hasten to share in your joy, so that through this letter Our voice may resonate among you, congratulating you, and praying for your well-being. It is not Our intention to recount the events that have taken place in the archdiocese of Posnaniensem, especially since they are already deeply ingrained in your minds.

[*Latin ed. p. 195*]

The Acts of Pope Paul VI, page 195, contain this. Nevertheless, I must not omit the year 1956, when all of Poland, ten centuries after receiving the Gospel of Christ, concerning the most important matters pertaining to the sacred religion in your country, We, as it were, outlined. But I wish to recall only one thing, which you yourself, venerable Brother, have placed in bright light with eloquent words: namely, the feasts, by which the most noble beginnings of your faith will be celebrated throughout the year, falling within the same course of the year which We wished to be called the year of proclaiming the Christian faith, because of the recurring memories of the blessed Apostles Peter and Paul's martyrdom in Rome: We call them Apostles, to whom the Metropolitan Church of Posen was entrusted and consecrated by Our predecessors, so that it might be protected by their most important heavenly patronage. Therefore, you should mark the days of the upcoming feasts with a white stone, which are connected to you with a singular event of the entire Church; you should recount the beginnings of your nascent Church with a moved and religious spirit, confirming

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the purpose of the Christian faith, and professing its precepts in morals and institutions, whether of individuals, families, or society. For faith, "the substance of things hoped for, the evidence of things not seen," as St. Augustine beautifully writes, "must extend itself into the actions of life, so that it is not enough that your voice sounds praises of God, but that your works agree with your voice. When you sing with your voice, sometimes be silent; but let your life sing, so that you never be silent." "Let your voice be in deeds: ...let the love of God be freely given in your good works, let the love of your neighbor be beneficial." Therefore, We greatly desire that these anniversary celebrations may kindle and spread a great and vivid flame of faith among all classes of citizens, so that, preserving the sacred heritage of your forefathers, you may shine forth with the grace of all virtues. May the holy patrons, Peter and Paul, be favorable to you, and may the Most Blessed Virgin Mary, Mother of God and of the Church, Queen of Poland, exalted and ever fruitful, protect you with her benevolence, so that, through the constancy of virtue and the fruit of good works, you may always proceed to new advancements for your country. May these heavenly gifts and consolations be granted to you through Our Apostolic Blessing, which We impart to you, to all the archdiocesan priests, and...

[*Latin ed. p. 196*]

We impart earnestly to religious men, to those dedicated to a holy life, and to the most beloved Christian people, that « you be clothed with the Lord Jesus Christ »). Given in Rome, at St. Peter's, on the twentieth day of the month of January, in the year nineteen hundred and sixty-eight, in the fifth year of Our Pontificate.

PAULUS PP. VI

To the Most Reverend Father Paul, Cardinal of the Holy Roman Church, celebrating the fiftieth anniversary of his priesthood.

PAULUS PP. VI

Beloved Son, greetings and the Apostolic Blessing.

With a glad heart, We recently received the news that you will celebrate the fiftieth anniversary of your priesthood at the end of the month of February. Remembering this happy event, Beloved Son, We eagerly desire to express openly the affection with which We have always regarded you, and the equal esteem that We have for you, having found a most excellent opportunity. Therefore, joining the chorus of many who congratulate you, those who have benefited from your works in nearby and distant regions, or who have experienced the power of your virtue in attracting souls, Our voice adds auspicious words to you, and We pray and desire that all things

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be bright, happy, suitable for your progress, and conducive to it.

Above all, We give thanks to God with you, because He has graciously not only guided the course of your life, but also because He has granted you, over so long a period of time, the strength and resources to serve the holy Church in a manner worthy of praise. It will surely be pleasing to you, in the midst of the performance of your duties, to have applied and offered your diligence and studies, not so that you may receive empty delights, but so that you may offer religious devotion to the Author and Giver of all good things, who has been a strong helper to you and generous in His gifts, and thus, in turn, you may be encouraged to dedicate yourself for the sake of the Gospel, and to add new merits to your already great ones.

4 Cf. Rom. 13, 14.

[*Latin ed. p. 197*]

The Acts of Pope Paul VI, 197. It is now pleasing to remember how you, first as Apostolic Delegate in Japan, amidst the arduous divisions of war, distinguished yourself with a particular foresight, wisdom, and skill in affairs; and then as Apostolic Delegate in Australia, and afterwards as Apostolic Nuncio in France, you demonstrated prudence and diligence in thought and action. Finally, you were appointed by our blessed predecessor, Pope John XXIII, to the College of Cardinals, called to the universal cares of the Apostolic See. Indeed, you have devoted your efforts to preparing and implementing the constitutions and decrees of the Second Vatican Council, and you do not cease to dedicate yourself daily to fruitful labor, especially now, as you are in charge of the Council for Non-Christians, with the hope of even greater fruit in the future: and for your industry, worthy of commendation and reward, we offer you our thanks. Well done, beloved Son, and enjoy, together with those who hold you dear, this most joyful remembrance. Furthermore, we add our heartfelt wishes that God may preserve you for many years, and that this year, dedicated to the faith, as it is dedicated to the commemoration of the martyrdom of the Holy Princes of the Apostles, may He make you, Cardinal Archpriest of the Patriarchal Basilica of St. Peter's, a shining example of the love, practice, and defense of the Catholic faith. May it follow from this that, rich in faith, abundant in good works, and outstanding in the example of your life, you may proceed from virtue to virtue, and that, with the care of so many, you may attain the promises, seeking the acquisition of heavenly goods, and strive "to be kept safe in the heavens in an inheritance that will never perish, never become soiled, and never lose its freshness" (1 Peter 1:4), a noble crown. These things, indeed, we have sincerely wished for you, beloved Son, as a witness to the inclinations of Our will, and we impart the Apostolic Blessing, and we wish it to extend through you to all those who will surround you, or in any way participate in these solemnities, on the occasion of your priestly ordination anniversary. Given in Rome, at St.

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Peter's, on the eleventh day of February, in the fifth year of Our pontificate. PAUL VI, POPE.

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis - Official Commentary III To His Eminence, the Most Reverend Father, Achille S. R. E. Cardinal Liénart, Bishop of Insulensem, relinquishing the governance of that diocese. During your recent visit to Rome, you requested with great earnestness that you be relieved of the pastoral responsibility of the diocese of Lille, which you have borne with courage since Our predecessor, Pope Pius XI, entrusted it to you. The reasons which you presented to Us in support of your request lead Us to accept it without delay, confident that your zealous coadjutor, and tomorrow your successor, will know how to continue the work so generously begun. For forty years you have directed the diocese of Lille, and you have indeed deeply marked it with your priestly imprint. And your influence has since then extended widely within the Church of France, where the Assembly of Cardinals and Archbishops which you presided over with great wisdom prepared the way for what would become, with the Council, the Episcopal Conference. Everyone knows the eminent role you played in the preparation, as well as in the proceedings, of this assembly. Everyone also knows how much the recent Popes, just as Pope Pius XI, valued receiving your wise counsel. We ourselves are pleased to acknowledge the close relationships We have had with you for a long time. Pastor of all, especially the poor, your missionary zeal has made you the foremost Prelate of the Mission of France, and you have known, in difficult times, to guide its course, with that prudent boldness which has never ceased, since its beginnings, to characterize your episcopate, for the best service of the Church in the world today. There is no doubt that, surrounded by the affection and respect of all your beloved diocesans, and in particular of your priests, you will continue to serve the Lord and souls. From the bottom of Our heart, We ask this of Almighty God, invoking upon you an abundance of divine graces, as a pledge of which We give you Our affectionate Apostolic Blessing. From the Vatican, March 7, 1968. PAULUS PP. VI.

[*Latin ed. p. 199*]

Acts of Pope Paul VI, 196S, Allocutions, I. To the members of the Society of the Divine Word, who attended the General Chapter of their religious community.

Beloved sons,

We are pleased that, while celebrating your General Chapter, you have so readily and humanely offered your obedience to the Vicar of Christ. This demonstration gives Us no small cause for joy; indeed, the opportunity is presented to Us to greet before the assembled Fathers of the General Chapter, among whom We see the new General Superior, and to offer greetings

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to the entire religious family, a large, zealous, and fruitful one, founded by Arnold Janssen, that burning apostle. For it is one of the religious congregations of recent times, distinguished by its large number of members and its recent foundation, established in the past century, which, unjustly, some are wont to criticize: this excellent flower has sprung forth in the lands of the Catholic people of Holland.

Turning Our minds to your origins, your progress, your activity, and the service you render to the Church, We are pleased on this occasion to offer you praise for the propagation of your Society, and also for the many works in which you are engaged, whether in the spiritual realm, or in the area of human culture, or in the missionary province. But above all, We are pleased to see the serious attention you devote to the formation of your members, and the love with which you adhere to the Church, faithfully observing its doctrines and laws, recognizing its needs, and fostering its apostolate in a useful, well-organized, and appropriate manner for these times.

All of this is confirmed by the fact that you have come here to Us, not only to testify your obedience to the Vicar of Christ, but also, and indeed primarily, to receive from him counsel and guidelines, which you will follow in the work you are undertaking, adapting your Constitutions to the conditions of this age, according to the mind and doctrine of the Second Vatican Ecumenical Council.

* January 22, 196S.

[*Latin ed. p. 200*]

200 - Acta Apostolicae Sedis - Official Commentary

We gladly fulfill this request, greatly appreciating the effort you are making to respond to the Church's expectation regarding religious perfection and the apostolate, as if by a new and powerful impulse. With regard to this, two objectives in particular should guide your work: the first concerns the restoration of the past, so that the original beauty of your Society may shine forth, just as the Founder and legislative Father conceived and desired it to be. Therefore, you must first consider the matter of the spiritual doctrine and its application, which was unique and proper to your Founder, Arnold Janssen, and which is evident from his constant labors, when he was director of the "apostolate of prayers" in the diocese of MÃ¼nster, when he oversaw the publication of Catholic commentaries at intervals, and when he promoted the performance of spiritual exercises of all kinds for the faithful. This spiritual doctrine and its application originated and grew from a singular devotion to the Most Holy Trinity and the Spiritus Sancti; and it was therefore true and genuine, rooted in dogma, and suitable for abundantly and firmly fostering Christian piety. In this matter, he was not an innovator but a faithful restorer.

Then, you must consider the primary purpose of your Institute, which

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pertains to the cultivation of missions and the promotion of Catholic culture, but whose foundation must always be the consecration by which you have devoted yourselves to God and Christ. Therefore, the apostolic action must always conform to the needs of this religious consecration, according to the words: "Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you." Do not change your Constitutions regarding this matter; for if this outstanding good were removed from its proper place, it would easily lead to a serious detriment, since consecration ought to be the force that impels souls to all actions, and therefore to all aspects of the apostolate, including the missionary work. Finally, moved by the spirit of your legislative Father, renew your love for the Church; love her, respecting her true form, as declared by the first and second Vatican Ecumenical Councils. Do not think that fidelity to the supreme authority of the Church, established in Rome, will hinder you from expressing your efforts in a "Catholic" manner, nor that your Institute, with its own character, cannot flourish and adapt itself to people and circumstances, as is the case in missions.

[*Latin ed. p. 201*]

The Acts of Pope Paul VI, No. 20: "Indeed, Rome will certainly contribute to ensuring that the unity of your Institute is established and maintained in a fitting and beautiful manner, and that it is spread throughout the world; for no one can truly be called a Catholic who does not faithfully adhere to this Apostolic See, not only through external canonical bonds, but especially through internal love of unity and a sincere desire to obey the will of Jesus Christ, who entrusted the Catholic unity to Blessed Peter and his successors. Therefore, we are greatly and paternally pleased, and we believe that this has been done with wise deliberation, that the principal seats of your Institute, namely Rome and Nemours, are located so close to the Apostolic See of Peter, that your members may be able to draw from them a rich source of true faith, which the Apostle of the Gentiles praised, and that they may always wish to draw from its Catholic influence their standard for action and thought!

"Another purpose, to which your concerns should especially be directed, is to adapt your religious discipline to the conditions of the present times, especially in those matters that pertain to the cultivation of the mind and the performance of the missionary apostolate. If this is indeed required, it is necessary to remove whatever has proven to be less suitable, less just, or superfluous; however, care must be taken that not everything is completely changed without any distinction; such a course of action would be more of a subversion than a renewal. Therefore, such an adaptation must be introduced, which, while faithfully preserving the proper function and the principal laws of your Society, will lead you more quickly and effectively to the attainment of evangelical perfection and the fulfillment of the apos-

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tolate. We do not intend to pursue every detail in this matter. However, it is permissible to touch upon at least some things that we believe should be particularly kept in mind by you. Specifically, it is important to diligently strive to imbue your members with a correct missionary spirit, to kindle in them a burning zeal for proclaiming the Gospel, to cultivate in them perfect charity towards all, and to fully understand the necessity that all are drawn to adhere to Christ and to enter into his one true Church. We also earnestly commend to you diligent study, so that the message of faith may be presented to people in a more appropriate manner and form, which fully responds to the needs of our spiritual age. This requires from you, with diligent investigation of Catholic doctrine..." (Reference: Romans 1:8).

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Commentarium Officiale: Nova studia coniunguntur, quae variarum gentium indolem, mores, consuetudines illustrent. Denique necesse est, ut in laboribus vestris praecipuum obtineat locum cura spiritualis iuvenibus adhibenda, iis praesertim qui addicti sunt studiis, itemque ut varia opera et incepta promoveantur ad missionales vocationes sive religiosas sive saeculares in omnibus regionibus fovendas ac multiplicandas. Habetis iam, dilectissimi filii, ea breviter commemorata, quae ad religiosae vitae vestrae renovationem hodie magnopere conferre videntur. Spem autem bonam foventes, fore ut vos hanc viam alacres ingrediamini, minime dubitamus, quin vos illam vitae plenitudinem attingere possitis, ad quam vos Deus pro Ecclesiae bono et hominum sempiterna salute advocavit. Interea, dum super vos et super labores vestros ex animo invocamus Spiritum Sanctum, a quo tota alitur vita Corporis Mystici Incarnati Verbi Dei, hoc est Ecclesiae, Eius supernorum donorum auspex esto Apostolica Benedictio, quam Reverendissimo Patri Ioanni Schütte, olim Superiori Maiori vestro Nobis carissimo, Reverendissimo Patri Ioanni Musinsky, digno eius successori, universis moderatoribus et sodalibus, necnon duabus Religiosarum Sororum Congregationibus, quae cum Instituto vestro coniunctae sunt, peramanter in Domino impertimus. II Ad Praelatos Auditores, Officiales et Advocatos Tribunalis Sacrae Romanae Rotae, novo litibus iudicandis ineunte anno coram admissos. * To see today gathered around Us the Prelates Auditors of the Sacred Roman Rota, together with the other distinguished Prelates and Officials of this College and the lawyers practicing before this Apostolic Tribunal, is for Us a cause of great pleasure and comforting solace. Thus, as it is comforting to be able once again to repeat how much esteem and consideration We hold for your persons and for your work dedicated to the fulfillment of the delicate and arduous task that the Church has entrusted to you. Almost as a testimony of this esteem and consideration, We are pleased now to recall what We recently expressed in raising to the dignity of Cardinal the then Dean of the Auditors of the Sacred Rota. * On

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February 12, 1968.

[*Latin ed. p. 203*]

Acts of Pope Paul VI, 203. In order to dedicate the elected virtues and precious gifts of the Most Reverend Cardinal Francesco Brennan to an even more complete service of the Church and the Apostolic See, We are also very grateful to extend Our particular greeting today to the new Dean of this College, the Most Illustrious Monsignor Boleslao Filipiak. While We thank him for the message he wished to address to Us, We intend to recall the numerous and most valid titles by which he now so worthily holds this high office. To these titles, among which the solidity of his preparation and the seriousness of his studies stand out, We would like to add that of his native land, Poland, which is so dear to Us, not only for reasons of particular personal memories, but also for that wonderful fidelity to the Church, which represents his unmistakable characteristic. This meeting of Ours offers Us the happy opportunity to briefly allude to some of the topics of vital interest to us all: in particular, to the necessary and irreplaceable service rendered to the Church by your Tribunal in the exercise of the "potestas iudicandi"; to the valuable contribution that your College has offered and continues to offer to the activity of the Apostolic See; and to the prospects of further utilization of this contribution for the fulfillment of the commitments currently incumbent upon the Church in the legal field. The judicial function of the "sacra potestas" granted by the Savior to the Church, as a necessary complement to the legislative function, is also linked to the profoundly human character of the Church, which, although holy, is nevertheless subject to imperfections in its members. Saint Paul, in his first letter to the Corinthians, highlights this function proper to ecclesiastical authority, forbidding the faithful to turn to pagan tribunals to resolve their disputes. Saint Augustine refers to this precept of the Apostle: "The wicked oppress the weak, and compel them to bring their causes to us, to which we dare not say: 'Man, who appointed me as a judge or divider among you?' For the Apostle appointed ecclesiastical men to be aware of such causes, forbidding Christians to argue in the secular court." 1 2 Following up on the teachings, briefly mentioned above, of Scripture and Tradition, the Second Vatican Council does not hesitate to affirm in the Constitution Lumen Gentium: "The bishops, who are the vicars of Christ, have the sacred 1 2 1 Corinthians 6, 1-7; cf. Enarr. in Ps. 118, serm. 24, 3: M.L. 37, 1570.

[*Latin ed. p. 204*]

"The Apostolic See has the right and the duty, before God, to enact laws for its subjects, to render judgments, and to regulate all matters pertaining to the order of worship and the apostolate." But this sacred task of judging proved to be particularly arduous for the Roman See from the earliest cen-

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turies, to which, due to its primacy, controversies arising within local communities were increasingly referred by pastors and the faithful. Hence, the necessity for the Bishop of Rome to secure some form of assistance and aid in order to fulfill the onerous task of administering justice; assistance and aid that, after a long and multifaceted evolution of forms and structures, was finally established by Our predecessor Innocent III, and especially by John XXII, in the institution of your venerable College, under the name of "Auditors of the Sacred Palace." From that time onward, the Auditors of the Rota and their integrity and competence have been entrusted with the necessary and indispensable task of serving as Apostolic Judges.

Turning our gaze to the history of these centuries, We are particularly grateful to recall the immense amount of work accomplished by those who preceded you as members of this College, to extol their merits in the service of the Church, their eminent knowledge, and their outstanding virtues. "Men distinguished by doctrine and integrity" were called upon from the earliest times. James Emerix, in his "Tractatus seu Notitia" concerning the Roman Rota, written in the 17th century (recently published by an eminent scholar, a member of your College, Mons. Ch. Lefebvre), outlines almost the spiritual profile of your Tribunal: "Therefore, with the passage of time, the Sacred Rota and this praiseworthy Tribunal have grown to such eminence that from it have emerged men of outstanding virtue and integrity in life, and among them, the aforementioned St. Raymond and St. Antoninus, Bishop of Florence, and seven Popes..."

This exemplary integrity of life, which informed the vast knowledge of the equitable and just principles of these Auditors, made them appear as the very embodiment of justice: "Living justice"; which,

[*Latin ed. p. 205*]

205 The acts of Pope Paul VI, as Saint Thomas affirms, drawing upon Aristotelian thought, indeed express the ideal of a judge according to the sentiment of the people. It is therefore not surprising that the "jurisprudence" cultivated by these men has represented a decisive factor in the development of ecclesiastical legislation, beginning with the Decretals of Gregory IX, and in the formation of "ius commune." 8 But the merit of your College, no less than from the wonderful heritage of the past, is highlighted by the activity of the present. Faithful to its centuries-old tradition, your Sacred Tribunal continues to be, even today, an organ of singular expertise, to which the Pope entrusts the necessary definition of the causes referred to the Holy See, particularly the most delicate matrimonial causes. This solemn recognition of your qualified suitability, and at the same time, a desire to facilitate your work, is what we intended with that extension of the competence of your Tribunal, which we decreed in our Apostolic Constitution "Regimini Ecclesiae Universae"; that is, we intended to entrust to your Tribunal all causes of nullity of marriage that come to this Apostolic

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See, even if both parties are non-Catholics or belong to different Eastern rites. Your "daily task" of judging assumes, in the present circumstances, the dimensions of an exceptional contribution to the good of the Church and of human society. Now that an abnormal sense of freedom would even seek to abolish any norm of legal order, now that a certain spirit, more superficial than scientific, would not hesitate to replace the perennial norms inscribed by God in the heart of man with a certain legal relativism, your Decisions solemnly proclaim every day the existence of a divine law that does not pass away nor grow old, and strive authoritatively to bring the lives of all those who appeal to your Tribunal into conformity with it. We also wish to reiterate to you the importance that the Holy See places on your valuable and irreplaceable contribution with regard to the twofold problem to which the Church's commitment in the area of Law is currently directed. We refer first of all to the revision of the Code of Canon Law. The vast and multifaceted experience accumulated by your Tribunal in recent years enables you, today as in the past, to... *[The text is incomplete here.]*

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - The official commentary aims to provide a copious and qualified resource for the new legislation. Not only, as is evident, the section dedicated to the structure and dynamics of the canonical process and the doctrine of marriage, but also the very principles and fundamental institutions of Canon Law can be identified more genuinely and defined in more secure terms with the contribution of the doctrine contained in your Decisions. Through these, the felicitous results achieved by the most recent development of civil law of the Nations, as well as the data acquired by the sciences of medicine and psychiatry, will filter into the new Code. The profoundly human sense that inspires your Sentences will contribute to illuminating the mystery of man and the Christian of today, that is, the one who will be the recipient of the renewed Code, the one to whom the new legislation must offer a clear guide and a valid aid for courageously living the evangelical truths and his own vocation in the Church of Christ. But all this immense effort to revise the Code would be largely fruitless if, at the same time, one does not also strive to renew the study of the same Law, and to increase the number of those who dedicate themselves to specialized legal studies, and who will contribute tomorrow, in various ways and at various levels, to implementing the renewed laws of the Church. This is precisely the other arduous task that today engages the Church, eager to renew, among other ecclesiastical studies, also the study of Canon Law. We hope that your College will also contribute effectively to this, both by transmitting wise suggestions to the competent authority, and by continuing to carry out a genuine work of canonical training through your "Studio Totale," which, although recently established, has already acquired undeniable merits before the Church and before science. Finally,

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recalling the words that the Reverend Dean wished to address to us at the beginning of this meeting, we remember that we also perceived in them a heartfelt tone, an echo of agonizing concern, for the attacks to which the sacred institution of marriage is subjected in today's society. Now, this cry of alarm that you, Judges in the Church, have raised, if, because of its undeniable reliability, it increases Our sorrow and Our pain, nevertheless also offers us a starting point that revives Our confident hope; it is the consoling certainty that the spiritual attitude and the commitment...

[*Latin ed. p. 207*]

Acts of Pope Paul VI, page 207: The personal dedication with which you carry out your duties, far from becoming sterile in a cold and detached bureaucratic formalism, always remains sensitive to the vital importance and the intimate purpose of your ministry: the defense of the human conjugal bond, and especially the safeguarding of the sacramental gift of marriage, with which Christ wished to vivify His Church, the members of His Mystical Body. On this renewed harmony of intentions and commitments, We now invoke the copious outpouring of heavenly graces, as a pledge of which We impart to you all, with heartfelt affection and paternal love, Our Apostolic Blessing.

To the Members of the General Council of the Pontifical Commission for Latin America.

We are pleased to welcome the Members of the General Council of the Pontifical Commission for Latin America. This meeting brings to Our mind the one in which, from the early days of Our Pontificate, We expressed Our intention to promote the Pontifical Commission for Latin America, in which We recognized "an effective organism providentially willed" by Our venerated Predecessor, Pope Pius XII, for the Catholic renewal of the great continent. The convergence of forces around the Pontifical Commission soon suggested to Us the idea that it could be complemented by an organism that would coordinate the work and initiatives of all. This is the Council that you comprise, and which for more than four years has continued to provide a response to the pressing needs of the solidarity of the entire Church in a sector where grave and urgent needs are pressing. In this, We see interpreted and implemented those teachings and suggestions of the Second Vatican Council, which repeatedly call for close collaboration within the universal Church. This is a collaboration that unites a significant portion of the Episcopate of the Church, and with the Episcopate, the highly meritorious Religious Families. It is a collaboration that fully realizes the meaning of this word: a work accomplished together for an identical purpose. We are pleased today to see it particularly engaged around a problem of the utmost importance.

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*February 14, 1968.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - Commentarium Officiale concerning the state of the Church in Latin America: namely, the movement of apostolic personnel – diocesan priests, religious, nuns, and laypersons – who come from Europe and North America to serve the Church in Latin America; and of those clergy from this continent who travel to Europe or North America to complete their formation. It must be added that, especially, this movement of apostolic personnel towards Latin America deserves consideration due to the significant proportions in which it is developing. Here, Our voice should rise from the calm tone of these simple observations to the more fervent tone of praise for those who have answered the Church's imploring call; for you, venerable Brothers, and for the episcopal bodies presided over by you, who have validly helped them to realize their generous aspirations. This praise cannot be separated from a hymn of praise to the Most High who has inspired such good will. Therefore, let us bless the Lord for the diligence you have shown, so that nothing may be lost, nothing neglected or discouraged, of all that constitutes the present and potential contribution that apostolic souls can bring to Latin America for the cause of the Church. We know well that, through a zealous and enlightened collaboration, you have created structures and employed the most effective methods to ensure the greatest possible effectiveness of the assistance that you provide through your clergy. In addition to the seminaries specially established, and the centers and courses of preparation, there is the initiative – implemented for the second time last month – of a European Week, with the aim of gathering priests, religious, nuns, and laypersons who are about to depart for Latin America, uniting them in study and prayer in an atmosphere of fraternal charity, so that the encounter becomes a fervent Pentecost, after which the apostles set out to fulfill their mission. We are equally well aware of the care you dedicate to the assistance of those who have already entered this new field of apostolate. We also feel it is our duty to thank you for what you are doing through a multitude of generous financial contributions, which have a significant impact on the solution of many problems. We wish to reiterate here the appreciation we have expressed on several occasions. You cannot be alone in your work; therefore, Our exhortation is addressed to all who are called, in whatever way, to support and extend it.

[*Latin ed. p. 209*]

Acts of Pope Paul VI, 209. The collaboration of individual bishops will be especially valuable. It is incumbent upon them to foster and promote the recruitment of candidates who, as much as possible, meet the needs of the assistance that the Church in Latin America requests. We hope that the number of dioceses willing to move from a state of abundance to one

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of sacrifice will increase. Bishops should not be content with what their respective national organizations so laudably do. The bishop and the entire Christian community can look with pride upon their personnel serving in a more extensive and arduous ministry for the Church, considering them as a vanguard to be generously supported, even by preparing the sending of others who will replace those who, having completed their service, will return to their original diocese. The discussion also addresses the Latin American bishop who receives a priest; his responsibilities become intertwined with those of the bishop who offers him. Frequent contact between the two prelates is so beneficial for the good success and for the moral support of the priest, who, in the new circumstances in which he performs his ministry, often encounters difficulties. In this way, the profound animation that the priest must embody will be better realized, as he is, even if temporarily, separated from his own diocese in order to respond to a true vocation. Similar considerations apply to the other aspect of the problem that has occupied you in recent days: that of Latin American clergy who go to Europe or North America to prepare for a particular scientific or pastoral qualification that will better enable them to serve in the sacred ministry in their countries. Here, too, collaboration between Episcopal Conferences and Religious Families can help many and, therefore, the Church, which places great hopes in them. The Apostolic Blessing, which we impart to you with all our heart, should serve as an expression of our gratitude for what you are doing, and also as a pledge of divine assistance for the apostolic activity to which you have dedicated yourselves. May it also abound upon your collaborators; upon all members of the Episcopal Conferences of America and Europe; upon all – priests, seminarians, religious, religious sisters, and lay people – who work or are preparing to work in the Church and for the Church, in Latin America. 14 - A. A. S.

[*Latin ed. p. 210*]

Acts of the Apostolic See - Official Commentary 210 IV. Held in the Vatican Basilica, on the feast of the Chair of the Apostle St. Peter, before sacred prelates and laymen who attended the Eucharistic Sacrifice, celebrated by the Most Blessed Father. * Venerable Brothers and beloved Sons, May our meditation be inspired by the reality of the moment we are living. Every circumstance is worthy of reflection; and reflection helps us to move from the celebration of the liturgy, from thought to action, from communion with the truth that the Lord offers us, to communion with His life, which the Lord actualizes in the Eucharistic Sacrifice. The first circumstance that demands our attention is your presence, venerable Brothers and beloved Sons: here is the entirety of the Italian Episcopate; here, in a select but representative group, is that Catholic laity, the fruit of so much care and so much love, which now comes to perfect its relationships with the Hierarchy of the Church, in view of a greater effectiveness of

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Catholic life and a more organic solidarity of intentions, of responsibilities, of action within the community of the People of God. Let us rejoice in this encounter. Let us savor this precious hour of spiritual harmony. Let charity pour forth the sentiments proper to an assembly such as this; may the material union of this rare, solemn, and numerous presence become, in this instant, spiritual. May the liturgical greeting acquire its full meaning, and, God willing, its effectiveness: The Lord be with you! May that Lord, who said that He wishes mystically to be present wherever some are gathered in His name, penetrate, envelop, and seal this wonderful communion. We will carry with us from this encounter a gift, a purpose: that of making permanent the unity that here gives the Italian Church awareness of a new historical existence, of its commitment to live in the same charity. Let us repeat with conviction, full of joy and strong as a promise: "Christ's love has united us into one." 1 May another circumstance of this ceremony, which is external, become internal. We find ourselves on the tomb of the Apostle Peter; we find ourselves in the Basilica built with such monumental grandeur and such eloquence of art and spirituality, so that it may be more open, more welcoming, more impres* February 22, 1968. 1 Matthew 18:20.

[*Latin ed. p. 211*]

The Acts of Pope Paul VI, page 211, witness to the great throng of the faithful who gather at the humble and glorious tomb of the disciple chosen to be the foundation of unity and stability, the center of pastoral love of the Catholic Church of Christ. And here, bewildered and astonished by the immensity of the disparities in which He lives and acts, but certain of the exalted authenticity of His own mission, He who speaks to you must remind you that, since the episcopal succession of the Apostle Himself has fallen upon Him, the figure and function of the Vicar of Christ is before you, entirely for you, as it should be for the Servant of Servants of God; and this not so much to arouse in you feelings of obedience and fear, but rather of wonder at the paradoxical works of the Lord, and together with feelings of security, comfort, and fraternity. And behold, a second gift, a second purpose, we shall bring with us as a fruitful remembrance of this present celebration: *Bonum est nos Me esse*; that is, we shall strive to preserve this reciprocal relationship of hierarchical communion, of fidelity of service, of pastoral affection, which is fundamental in the constitution of the universal Church, and which is and must be felt even more strongly in the Italian Church: "Where Peter is, there is the Church," we shall repeat together with Saint Ambrose.

And then, venerable Brothers and dearest Sons, today is a feast that renews and exalts all these thoughts; we celebrate precisely the feast of the Chair of Saint Peter; it is the Nativity of Peter from the Chair, which, postponing to another date the commemoration of the martyrdom of the Apostle, wishes today to honor the Roman episcopate of Peter, his ministry, his

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teaching. Does it not seem to you that this aspect of today's feast offers an obvious connection with the profession of our faith, which the very centenary of the martyrdom of the Apostles Peter and Paul has led us this year to renew, to deepen, to proclaim? And the Gospel, of which we have just heard the reading, does it not oblige us, personally and collectively, to make our own the confession of Peter concerning the divine messianity of our Lord Jesus Christ: "You are the Christ, the Son of the living God?" This, too, is a circumstance worthy of note, in order of spiritual and historical importance, of the transcendent beauty that a genuine, conscious, and collective expression of faith acquires from the entire Italian Episcopate, together with the Laity.

[*Latin ed. p. 212*]

The Acts of the Apostolic See – Official Commentary, 212, represents, within the group of Catholic students, in the crown of students from the Roman Seminaries of the Italian language, the Lateranense, along with the Minor Seminary of Rome, the College of Capranica, the Lombard Seminary, and the other Italian ecclesiastical colleges in Rome. This circumstance is noteworthy, especially considering the critical phase in which the faith, both concerning the psychology of the act in which it is expressed, and concerning the doctrinal content that defines it, finds itself in the present evolution of culture, in the radical problem that some critics have raised, in the effort of theological renewal that, more or less everywhere, troubles and stimulates it, in the context of ecumenical dialogue, in the ideological pluralism that religious freedom fosters, in the detachment from the traditional rationality of our speculative thought, and in so many other difficulties and crises and temptations, which disturb and exalt the modern spirit, both within and outside the Church. Therefore, the profession of faith that today emerges from this assembly takes on the appearance of a decisive affirmation: we believe in God, we believe in Jesus Christ, we believe, and indeed, in a certain sense, we feel the Holy Spirit that makes us bold and happy in the expression of our act of faith, which, arriving unanimously at the foot of this altar, concludes in a confident surrender to that holy Church, which here has its foundation in the apostolic stone; and without any shadow of triumphalism, but in the sincerity of a lived testimony, we experience the truth of the words of the evangelist John: "For whatsoever is born of God overcometh the world. And this is the victory which overcameth the world."

If it is permitted us to linger for a moment on the fullness of meaning of this act of faith, which seems suggested by Peter himself, whom we venerate today, when he wrote, "Resistite fortes in fide" [Resist steadfastly in the faith], we will exhort you, venerable Brothers and beloved Sons, to support, in the very act itself, the theological movement that is proper to it, that is, to translate it into the virtue of hope, the sister that follows faith,

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which has received the ultimate revelation of the divine world: "God is love" [Deus caritas est]; and we have believed in charity. Yes, "God is Love." Hope is the spontaneous response of the soul to this certainty, once it has been accepted and measured. It bursts forth precisely at that moment, at that very instant, when...

[*Latin ed. p. 213*]

213 Acts of Pope Paul VI, paragraph 10: Faith in God reveals itself as faith in charity. Furthermore, none of us has forgotten the scriptural definition of faith, which is essential to hope: "Now faith is the substance of things hoped for, the evidence of things not seen." Therefore, it seems to Us that your profession of faith, made solemn by the aforementioned circumstances, if it is to remain steadfast in the truths of which it infallibly and ineffably makes us a gift, must be carried into the eschatological horizons, which are the reality of that Kingdom of God, which we anticipate in time, which we proclaim in our historical development, which we strive for through all the discipline of Christian life, and which we prefer to that temporal order, of which we are nonetheless citizens, but pilgrims towards "new heavens and a new earth, which we await according to the promise of Christ."

11 12 13 It should not be said that, oriented in this way and free from temporal aspirations, we become strangers in this land in which Providence has granted us to live, nor incapable of converse with the profane world, entirely focused on earthly realities, which have become extremely fruitful and seductive in our time. The entire conciliar Constitution *Gaudium et spes* is there to demonstrate the contrary and to resolve the problem of the relationship between Christianity and humanism. And we conclude that our mission, and precisely in this troubled and confused hour, is to instill good hopes, true hopes, new hopes in the men and women to whom our ministry is directed; and this – let it be said with due caution – also for the temporal life of our brothers and sisters (for indeed, these are the men and women who, through the life they live, are close to us). It is incumbent upon us, believers, those who hope and love, to continually bring the light to the blind man, bread to the hungry man, peace to the angry man, support to the weary man, comfort to the suffering man, hope to the despairing man, the joy of goodness to the child, and the energy of good to the young man. If there is a crisis in the world today, it is the crisis of hope, the ignorance of the ends for which it is worth employing the enormous wealth of means with which modern civilization has enriched, but also burdened, human life. We are the guides. We are those who have knowledge of the ends. We must be masters of hope. And this is said to you, Pastors.

10 Cardinal Garrone, *Que faut-il croire?*, p. 284.

11 Hebrews 11:1.

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12 Dante, *Paradise*, 24, 64.

13 Cf. 2 Peter 3:13.

[*Latin ed. p. 214*]

The Acts of the Apostolic See – Official Commentary 214, which is precisely what guides the human flock to the pastures of true life; and let it be said to you, Lay Catholics, that with the Pastors, you contribute to the Church and to the world the thought and the work of Christian salvation. And here we conclude our discourse. We have not spoken of what pertains to your General Assembly and the many concrete matters in which your pastoral ministry is carried out today; but the letter that, in Our name, was addressed to you regarding this matter by Our Cardinal Secretary of State, and the extensive and authoritative communications made to the Assembly itself by the Cardinal President, the Patriarch of Venice, as well as by the other speakers, have already given due emphasis to these facts and these problems. Let it suffice now to assure you of Our most heartfelt interest and of Our intention to support as best as possible the aspirations, the anxieties, and the labors of Our esteemed Brothers in the Episcopate, and to renew Our expression of veneration and esteem for your admirable activity, which we sincerely wish to be ever more organically and effectively understood, shared, and supported by our valiant Catholic laity. And may this serve to validate these sentiments and these wishes, through Our Apostolic Blessing. V. In the Clementine Hall of the Roman diocese, and to forty other speakers present in the City during this time.

* Reverend Clergy, Cardinals, esteemed Brothers in the Episcopate, and in this Audience, on the threshold of Lent, We intend that it have the character of a simple and affectionate conversation. It should have as its obligatory theme, preaching; a vast and profound theme, when considered in the mystery of the transmission of the Word of God; a complex and difficult theme, when considered in its doctrinal and moral content in relation to the needs of the People of God; a delicate and arduous theme, when considered in its subjective and practical modalities, which confer dignity and effectiveness upon preaching. But today we will not speak of this. We are, moreover, convinced that you all know the importance of preaching in the economy of salvation. * February 26, 1968.

[*Latin ed. p. 215*]

The Acts of Pope Paul VI, page 215, concerning the primacy which belongs to him in the order of means for the spreading of the Gospel, and which has been affirmed to him by the recent Council: the principal mission of the Church is to preach. And we wish to believe that you dedicate the best of your time to preaching and its didactic form, catechesis, preparing yourselves, especially, with your strength and your heart, certainly with some effort, but also with not a few fruits of pastoral value.

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We shall speak of you. Of you, to whom the novelty of the recent change of our Cardinal Vicar and your immediate Superior, obliges us, together, to remember and to thank the wise and zealous Cardinal Traglia, whom we hold in such high esteem, who, after many years of ministry in this our Roman Diocese, has preferred to accept an office more suited to his physical strength, but who leaves a treasure of teachings, examples, and works, to which the Roman Clergy will always be indebted, and from which it can always draw good inspiration; this change also obliges us to greet the new Cardinal Vicar, present here, Angelo Dell'Acqua, who has been our very active collaborator in the Secretariat of State; and to assure him of our trust and our support, while we recommend to you all that you wish to alleviate his labors and to make them fruitful with happy results through your docile and filial cooperation.

We hope much from this meeting of priestly wills with those who, by our mandate, have the responsibility for the direction of the care of souls in this our beloved Rome.

We speak of you, dear and venerable Rectors, Assistants, and Priests, who here exercise the care of souls. We think of you as needing comfort; and God knows how much we would like to be able to give it to you.

Needing, we say, for the quantitative difficulties of your ministry: what a sense of fear, and sometimes of dismay, is aroused by the sight of these immense human hives, which are the dwellings of a great city!

Needing for the moral and ideal difficulties that the city population, modern in its ways, presents to the proclamation and practice of religion: how much indifference, how much distrust, how much hostility the pastoral ministry encounters among the people, largely torn from their original environment, pressed by economic and social needs, often permeated by anti-religious and subversive propaganda, accustomed now to agnostic and materialistic secularism, and unable, if not rebellious, to the proclamation of the faith.

[*Latin ed. p. 216*]

Acts of the Apostolic See - Official Commentary 216, of pious and observant Christian life! We understand you, Brothers and dearest Sons, and we share your anxieties, and also the disappointments that often oppress the heart of the shepherd of souls. We are close to you, praying, suffering, working with you and for you. We would like to console you in this regard, reminding you of what you already know well: the Lord does not ask of us prodigious results from our pastoral work; the results are His gifts, and their dispensation is His calculation, His secret; we remember: "Neither he that planteth is any thing, nor he that watereth: but God that giveth the increase." What the Lord asks of us is dedication, effort, sacrifice; as Saint Paul also says: "But I most gladly will spend and be spent myself for your souls: although loving you more, I be loved less." And we also remind

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you that where the pastoral work is ordered, persevering, loving, zealous, even if carried out with a lack of strength and means, it is never without fruit; you know this: this our people, in general, is not only not refractory to the pastoral care that is bestowed upon it, but is almost always receptive; often it desires it, it demands it; and sometimes it responds in a measure greater than expectation and our capacity to receive; the miracle of the miraculous catch... "and their net was broken," is often repeated even in our time and in the present circumstances. The pastoral work, accomplished with method and with an evangelical spirit, comforts itself. But there are other trials, other anxieties in many priests of our time, to which, if yours are, we would like to bring comfort. Even to you, dearest priests, to you young priests especially, the stormy wave of questions, doubts, negations, and reckless novelties, which today affects the ministerial priesthood in other nations, may have reached you, perhaps not with the same intensity observed elsewhere, but perhaps with some resulting and insidious influence, raising problems concerning its true concept, its primary function, its just position, its original and authentic reality. The priest, thus assailed, questions himself, puts his vocation in doubt, discusses the canonical form of the Catholic priesthood, fears that he has chosen poorly the employment of his life, feels his celibacy no longer as a free fullness of immolation and love, but as an unnatural burden; and above all, he looks at the world, from which he has withdrawn and defended in order to better know it, to evangelize it, and to serve it.

[*Latin ed. p. 217*]

217 The acts of Pope Paul VI, with reason, and with a sense, not of apostolic love, but of profane nostalgia, easily deceive themselves into thinking that, by immersing themselves in their temporal, social reality, they might better redeem it, or at least bring balance to their own interior anxieties. My children and brothers: if ever such sentiments should arise in your spirits, let this our occasional exhortation be a valid comfort to your priestly fidelity. We cannot here treat this topic in a comprehensive and exhaustive manner, as it involves a multitude of problems that circumstances, in themselves worthy of careful analysis, have raised and exacerbated. But a single word from the Divine Master we say to you: *Nolite timere.* Be not afraid. Do not allow yourselves to be swayed by theories and examples that shake the normal and authoritative judgment of the Church. Do not doubt your faith, your choice, your irrevocable dedication. Do not shun the love that Christ has had for you. Be happy to be his humble ministers. Love with new passion the modest, laborious, but sublime priestly service to which the Holy Spirit has called and enabled you. We would like the coming Lent to serve for each of you to confirm in your spirit a threefold certainty. First, the certainty of that original, irreversible, ineffable relationship that binds us to Christ, which we call the priesthood. The priesthood is not a mere

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ecclesiastical office, a mere service rendered to the community; it is a sacrament, an interior sanctification, consisting in the conferral of particular, prodigious faculties, which enable the priest to act *in persona Christi*, and therefore give him a very special, indelible "character," which qualifies him before Christ as his living instrument, and thus places him in a particular and inexhaustible relationship of love with Christ: *Vos amici mei estis.* Our spiritual life should be continuously nourished by the awareness of our ordination, and by the loving choice that Christ has made of us: *Ego vos elegi*; and it would not suffer oscillations of doubt and lukewarmness, if this immanent, loving, and powerful will of Christ to act through our humble person, forever made available to Him, were perceived by us as an invitation to a confident intimacy.

The other certainty that must support our priestly conscience is...

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis - Commentarium Officiale, and it is from this that the bond which completely and irrevocably links us to the service of our brothers arises. The priest no longer belongs to himself. The purpose of the priesthood is *diaconia*, the unreserved and unconditional service to the Mystical Body of Christ, to the Church, to the People of God, to men. This awareness of the lost dominion over oneself, of the gift made to charity forever, this qualification of being a servant to others, what corroborating security can it offer to the priest, who knows his own limits and his own needs, and who can be continually tempted to "rebuild his life," to seek his own prestige and his own interest, and therefore to disturb the purpose that characterizes priestly life? Hence, a third certainty, perhaps tormenting because implacable in its demands, but extremely fortifying, that of holiness, which must shape the life of a man to whom it has been granted, on the one hand, to be chosen by Christ for his minister, and on the other hand, to be destined to transmit to others "the mysteries of God," not through an impersonal, bureaucratic, purely canonical ministry, but through a living ministry, which is almost the personification of the preached Word, through a vital effort to be a model, to truly be *alter Christus*. This certainty of being obligated to holiness also infuses the priest with a characteristic courage; he no longer fears himself, nor others, being freed from the bonds of ambitious egoisms, and he walks humbly and boldly towards the fulfillment of his sacrifice in imitation of that of Christ, towards perfection and the fullness of charity. We want to believe that you are not lacking the comforts of these certainties; and if We remind you of them, it is to strengthen them, and to renew to you, Parishes, Priests and Religious, who have the good fortune to belong to the Roman Clergy, the exhortation to full and exemplary fidelity to the Catholic priesthood. Always think of your vocation: *Videte enim vocationem vestram, fratres*, and remember that the radiance of your example assumes, precisely because you are Romans, a universal breadth,

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and extends not only throughout the Church, but also beyond its precise boundaries, to Christian brothers separated from us, to the whole world that looks to this City and often judges the Catholic religion by the way in which you live it and present it. We would have so many other things to say to you, but time is pressing. The pastoral visit, the great problems related to the work of new churches...

[*Latin ed. p. 219*]

219 The acts of Pope Paul VI encompass the understanding of the Council and the new institutions it establishes, the guidance and formation of youth, the fostering of ecclesiastical vocations, the implementation of the liturgical reform, vigilance over the press that spreads among the people, suppressing that which is filled with incorrect ideas and licentious displays, and promoting that which is good, especially our Catholic press, to spread it; the poor, who still surround the outskirts of the city in the modern districts, to love them, visit them, and help them... how many things! But you know them and always hear them discussed in the instructions given to you. Therefore, consider these instructions as given even by Us, and may Our Apostolic Blessing support you in all your pastoral activities.

VI To those who attended the meeting held in Rome by members of the Council from international institutions, concise letters concerning FAO-WHO. We are pleased to greet you, representatives of the Joint Commission of the Organization for Food and Agriculture and the World Health Organization, gathered here to establish the standards of the Codex Alimentarius. We gladly express Our profound esteem, Our sincere encouragement, and Our heartfelt wishes. Your diligent work indeed aligns with the concerns We expressed last year: "The efforts, even considerable ones, made to assist developing countries financially and technically would be illusory if their results were partially nullified by the workings of commercial relations between rich and poor countries." 1 But, as We were well aware, it is not enough to denounce the evil or to appeal to good intentions in a general way: it is necessary to seek realistic ways that will allow effective solutions to be brought about. Therefore, We called upon those who can put into action the appropriate means: "International conventions, with a sufficiently broad scope, would be useful; they would establish general standards with the aim of regulating certain prices, guaranteeing certain productions, and supporting certain emerging industries." 2

* February 29, 1968. Letter *Populorum progressio*, n. 57. Ibid., n. 61.

1

2

[*Latin ed. p. 220*]

Acta Apostolicae Sedis - Official Commentary 220

Your efforts, it seems to us, are in line with these perspectives, since they

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help countries that export food products to present their products in a form that makes them acceptable in importing countries. Thus, while consumers in the latter obtain greater satisfaction, producers in the former find more secure markets and revenues that help them balance their economy. May this effort to develop food standards, accomplished with the collaboration of an increasing number of governments, contribute to restoring "at least a certain equality of opportunity between partners," as We have expressed Our wishes. Indeed, this is the goal to be achieved: not to strengthen the privileges of nations already favored, but to allow all peoples to access more dignified living conditions, where the deficiencies of hunger are no longer a dreaded specter, where "the poor Lazarus may sit at the same table as the rich."

In this perspective, We gladly encourage the joint efforts of the F.A.O. and the W.H.O. in service of the global community, and We earnestly invoke upon you, and upon the labor of your Commission, the graces of light from the Almighty God.

While offering you a heartfelt welcome, Gentlemen, We wish to assure you of the high importance We attribute to your discussions of alimentary norms in the Mixed Commission of the Food and Agriculture Organization, and of the World Health Organization. In fact, by your efforts to establish worldwide standards for food preparation, labeling, and grading, you contribute towards closer communications and a more intimate physical communion between the peoples of the world, and particularly between the less developed and the more developed nations. The consequent wider availability and acceptance of foods will constitute your achievement "to multiply bread so that it suffices for the tables of mankind." We referred to such high purposes recently, in Our Encyclical Letter on the Development of Peoples, asserting that "Every nation must produce more and better quality goods to give to all its inhabitants a truly human standard of living, and also to..."

[*Latin ed. p. 221*]

Acta Pauli Pp. VI 221 6, a tribute to the common development of the human race. And We noted further that "the present situation calls for concerted planning... (which) presupposes careful study, the selection of ends and the choice of means, as well as a reorganization of efforts to meet the needs of the present, and the demands of the foreseeable future." It is therefore a pleasure for Us to commend and encourage the work of your Commission, which so nobly responds to those requirements; while We invoke upon you, your deliberations, your collaborators, and your respective nations, richest divine graces and favors.

7 NUNTIUS SCRIPTO DATUS: To the faithful of the Island of Mauritius, which, having become a region of its own, has attained civil liberty.

My dear sons, at this very moment, united with all your compatriots,

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you are inaugurating your political independence with joy. We desire to share your pride, to express Our particular affection for you, to encourage you with paternal benevolence, and to offer you the fervent wishes that We hold for you and your noble homeland.

When the Church sees a country taking control of its destiny, after having been wisely prepared for it, it can only rejoice in this as a human advancement that is well in accordance with the designs of the Creator. Is it not indeed part of the divine plan that each society, having acquired the necessary maturity, should one day attain responsibility and take its place in the concert of nations?

It is not, however, that you should renounce the fruitful solidarities of yesterday or today, nor that you should close the door to the alliances of tomorrow: for who, especially in these days, could claim with wisdom to live apart from other peoples? We are becoming increasingly dependent on one another. But now you yourselves are assuming the choice of your policy and the means of realizing it. This is certainly a grave moment in your history, which evokes both pride and apprehension: for Our part, We wish to recognize in it a stage laden with promises.

* N. 48. N. 50.

7

[*Latin ed. p. 222*]

Acta Apostolicae Sedis - Official Commentary 222. To your young nation, We desire first an era of peace and tranquility, without which all constructive effort would be doomed to failure. During these past centuries, very diverse ethnic groups have come to form your people, enriching it with their values and giving it the appearance it has today on the threshold of independence. Your island, which appeared to some visitors as "the star and the key of the Sea of India," has become the crucible where European, African, and Asian civilizations have been brought together to meet, to collaborate, and to create a new homeland. This state of affairs, in our view, is part of the designs of Providence, which now calls you to together assume your destiny in a profound harmony. Christians – We like to believe – will be at the forefront of those who work for peace, and, if necessary, for forgiveness and reconciliation, "creating an atmosphere of understanding and dialogue, rather than a climate of distrust and fear." Moreover, they will strive to ensure that each person, each community, without any racial discrimination, effectively has access to the same fundamental rights, for without justice, peace would be nothing but an illusion. "You are all brothers!" May this word of the Lord illuminate your path and give you confidence. 1 2 Participating equally in civic, economic, and political responsibilities, you will be working to achieve the integral and solidarity development of all your resources and all your possibilities. And to speak of development, as We stated in Our recent encyclical on this subject, is "to be concerned

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as much with social progress as with economic growth." 3 On this path, a great reason for hope shines before Us: the deeply religious soul of your people. If "there is no true humanism that is not open to the Absolute, in the recognition of a vocation that gives the true idea of human life," you are well placed to defend yourselves against the easy allure of materialistic theories that lead to truncated and false conceptions of humanism. The Christian faith was brought to you by generous missionaries whom you rightly venerate. It has not only fostered a flourishing of places of worship, frequented in a manner... 4 5 1 2 3 4 5 Message to Africa, no. 19. Matthew 23:8. Letter Encyclical, *Populorum Progressio*, no. 34. Ibid., no. 42. Cf. Message to Africa, no. 37.

[*Latin ed. p. 223*]

The Acts of Pope Paul VI, volume VI, page 223, are very faithful; they have also, to a great extent, permeated the morals and customs. Many priests, religious, nuns, and Christian laypeople respond each day to the call of the Lord, and apostolic movements are flourishing. Of this vitality, dear Sons, We congratulate you. We are pleased to encourage you to testify always more and always better of that faith which is your treasure. May it bind you each day more closely to Christ and to the Church which is His Body! May it allow you a fruitful dialogue with your Muslim, Hindu, Buddhist, and Jewish brethren! May it illuminate the course of your history! To him to whom it belongs, in the absence of the Most Reverend Bishop, to direct the diocese, to you, priests, religious, and nuns, to you all, dear Sons, who are gathered in prayer in the cathedral of Port-Louis, to all your compatriots, and especially to those who will take charge of the destiny of your country, We express Our esteem and Our most fervent wishes. And with a generous heart, We implore upon you, your families, and your homeland, as a pledge of a glorious and blessed future, the abundant graces of the Almighty God.

From the Vatican, March 1, 1968.

PAULUS PP. VI.

[*Latin ed. p. 224*]

Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR BISHOPS

PROVISIONS FOR CHURCHES

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Most Holy Father, by Divine Providence, has, through successive decrees of the Sacred Congregation for Bishops, provided for the following churches with new pastors:

On January 1, 1968:

— To the titular episcopal see of the Church of Badiae, he appointed the Most Reverend Alfred Viola, formerly Bishop of Salta.

On January 5:

— To the titular episcopal see of the Church of Aquaealbensi in Mauritania, he appointed the Reverend Ignatius Nazarenus Trejos Picado, Rector of the minor seminary and pro-synodal judge of the archdiocese of St. Joseph in Costa Rica, whom he appointed as Auxiliary to the Most Reverend Charles Humbert Rodríguez et Quiros, Archbishop of St. Joseph in Costa Rica.

On January 8:

— To the titular episcopal see of the Church of Tubunensi in Mauritania, he appointed the Reverend Father Mary Martínez de Lejarza, of the Society of Jesus, Rector of the "Loyola" college in the Republic of Guatemala, whom he appointed as Auxiliary to the Most Reverend Mari Casariego, Archbishop of Guatemala.

On January 10:

— To the titular episcopal see of the Church of Selemselitanae, he appointed the Most Reverend Michael Angel Machado y Escobar, formerly Bishop of St. Michael.

On January 22:

— To the titular episcopal see of the Church of Sinnadensi in Mauritania, he appointed the Most Reverend Vilson Laus Schmidt, formerly Bishop of Xapecoënse.

On January 31:

— To the cathedral church of Copiapoënsi, he appointed the Reverend Charles Camus Larenas, from the clergy of the diocese of Valparaíso, a parish priest of the Most Holy Savior and a vicarious episcopal in the city commonly called Valparaíso.

On February 3:

— To the metropolitan church of Tucumanensi, he appointed the Reverend Blasius Victor Conrero, a parish priest of the parish commonly called "Niño Jesús de Praga" in the city of Cordoba.

— To the titular episcopal see of the Church of Titulanae in Numidia, he appointed the Reverend Father Elisen Gomes de Oliveira, a member of the Order of the Brothers of St. Mary Virgin of Mount Carmel, whom he appointed as Auxiliary to the Most Reverend Adelmi Cavalcante Machado,

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Archbishop of Maceió.

[*Latin ed. p. 225*]

The Sacred Congregation for Bishops, on this 225th day, the 5th of February.—To the titular Bishop of the Church of Lesvita, Reverend Father Joseph T. Sánchez, General Vicar of Legazpi, whom the Most Reverend Teopisto Alberto and Valderrama, Archbishop of Caceres, has appointed as Auxiliary. To the titular Bishop of the Church of Thimida, Reverend Doctor Benvenuto Tudtud, a member of the parish clergy of the Most Holy Sacrament in the archdiocese and city of Cebu, whom the Most Reverend Epiphanius Surban Belmonte, Bishop of Dumaguete, has appointed as Auxiliary, on the 8th of February. To the titular Bishop of the Church of Thuribita, Reverend Father Servilius Conti, a member of the Immaculate Conception, Prelate of Roraima, on the 15th of February. To the Cathedral Church of Saint Augustine, His Excellency Paul F. Tanner, formerly Bishop in title of Lamasba. On the 17th of February. To the Metropolitan Church of Saint Louis, His Excellency John I. Carberry, formerly Bishop in title of Columbus. On the 23rd of February. To the titular Church of Rusellae, for this occasion an archiepiscopal see, Reverend Father Lawrence Antonetti, of the clergy of the diocese of Novara, an Urban Antistite, whom the Apostolic Nuncio in the Republics of Honduras and Nicaragua has appointed. On the 2nd of March. To the Metropolitan Church of New York, His Excellency Terence James Cooke, formerly Bishop in title of Summa. On the 3rd of March. To the Cathedral Church of Saint Louis of Potosi, His Excellency Stanislaus Alcaraz Figueroa, formerly Bishop of Matamoros-Reynosa. On the 11th of March. To the Cathedral Church of Green Bay, His Excellency Aloysius John Wycislo, formerly Bishop in title of Stadia. To the titular Bishop of the Church of Timidana, Reverend Father Walter I. Schoenherr, an Urban Antistite, from the archdiocese of Detroit, whom the Most Reverend John F. Dearden, Archbishop of Detroit, has appointed as Auxiliary. To the titular Bishop of the Church of Ululi, Reverend Father Thomas I. Gumbleton, Pro-Chancellor of the Metropolitan Curia of Detroit, whom the Most Reverend John F. Dearden, Archbishop of Detroit, has appointed as Auxiliary, on the 6th of March. To the titular Bishop of the Church of Vico-Ateri, His Excellency James I. Sweeney, formerly Bishop of Honolulu. To the Cathedral Church of Honolulu, His Excellency John Joseph Scanlan, formerly Bishop in title of Cenae, on the 9th of March. To the Cathedral Church of Wilmington, His Excellency Thomas I. Mardaga, formerly Bishop in title of Mutugenna, on the 12th of March. To the titular Bishop of the Church of Tigamibena, His Excellency Benjamin I. Webster, formerly Bishop of Peterborough, on the 15th. A. A. S.

[*Latin ed. p. 226*]

226 Acta Apostolicae Sedis - Official Commentary — To the titular

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bishop of the Church of Bida, Reverend Father John J. Cassata, Vicar General of the Galveston-Houston diocese, whom the Most Reverend Thomas Gorman, Bishop of Dallas-Arlington, appointed as Auxiliary. II RHEMENSIS - AMBIANENSIS AND OTHERS DECREE Concerning Matters to be Addressed. Whereas the Sacred Congregation for the Discipline of the Sacraments, by Decree of December 22, 1966, had established a single tribunal for the French regions of Campania and Picardy, to hear cases concerning the nullity of marriages, the Most Reverend Ordinaries of Rheims, Amiens, Beauvais, Chalons, Evreux, Soissons (-Laon-Saint-Quentin), and Troyes, desiring to exercise the function of judging more expeditiously in ecclesiastical tribunals, recently petitioned the Apostolic See, requesting that all causes, both contentious and criminal, which, according to common law, pertain to their respective jurisdictions, be henceforth heard by the tribunals of Rheims, in the first instance of jurisdiction, and by Amiens, in the court of appeal. Furthermore, Our Holy Father Paul, by Divine Providence, Pp. V I, having received the favorable opinion of the Most Reverend Paul Bertoli, titular Archbishop of Nicomedia and Apostolic Nuncio in France, considering such a petition to be beneficial for the good of souls, decided to grant it, with the necessary precautions. Wherefore, with due regard for the interests of those concerned, or presumed to be concerned, and by the fullness of Apostolic authority, We decree the following: 1. The Tribunal of Rheims shall judge, in the first instance, all causes, both contentious and criminal, of the Churches mentioned above; 2. From such causes, heard in the first instance before the Tribunal of Rheims, appeal shall be made to the Tribunal of Amiens. Concerning the matters above, this Consistorial Decree is issued, to be valid for a period of ten years, for the purpose of experimentation. To ensure the execution of these matters, the aforementioned Most Reverend Paul Bertoli has been appointed by the same Supreme Pontiff, and granted the necessary and appropriate powers to delegate, for the purpose in question, any man constituted in ecclesiastical dignity.

[*Latin ed. p. 227*]

The Sacred Congregation for Bishops, having considered the matter, decrees that a certified copy of the executed act be sent to the Sacred Consistorial Congregation, notwithstanding any objections, even those of particular note, and after revoking previous decrees. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 23rd of November, 1967. CAROLUS Cardinal CONFALONIERI, Pro-Prefect. L. rB S. © Ernestus Civardi, Archbishop titular of Serdica, Secretary III.

DECREE Concerning the Translation of the Episcopal Cathedra to the Cathedral Church of Breda.

Because the episcopal Cathedra in the Cathedral Church of Breda, dedi-

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cated to the glory of Saint Barbara, Virgin and Martyr, no longer adequately serves the needs of the faithful and the proper decorum of divine worship due to the depopulation of the city center, the Most Reverend Hubertus Ernst, Bishop of Breda, has earnestly requested the Apostolic See to transfer the episcopal Cathedra from the aforementioned Church of Saint Barbara to a new, more suitable church, recently constructed within the same episcopal city, dedicated to the glory of Saint Michael the Archangel.

Furthermore, this Sacred Congregation for Bishops, having received the favorable opinion of the Most Reverend Angelo Felici, titular Archbishop of Caesarea, and of the Apostolic Nuncio in the Netherlands, and after mature deliberation and approval, considering that this will be beneficial to the Church of Breda, has decided to grant the request. Therefore, with the consent of those who are, or are presumed to be, interested, and by virtue of the special faculties granted to him by the Supreme Pontiff Paul VI, by the present Decree, which shall have the same validity as if it were issued by an Apostolic Letter with the papal seal, the aforementioned church, dedicated to the glory of Saint Michael the Archangel, is raised to the dignity and rank of the Cathedral Church of Breda, so that in the same church, the episcopal Cathedra shall henceforth be.

[*Latin ed. p. 228*]

228. Acts, from the Official Commentary of the Apostolic See, can be established and ought to be, together with all the prerogatives, rights, and privileges with which other Cathedrals of the Church are adorned and enjoy. To this, the Sacred Congregation for Bishops assigns the aforementioned Reverend Father, Dom Angelus Felici, granting him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, the task of submitting to the same Sacred Congregation an authentic copy of the executed act, as soon as possible. All contrary things notwithstanding. Given in Rome, from the offices of the Sacred Congregation for Bishops, on the 20th of April in the year 1968. CAROLUS Cardinal CONPALONIERI, Prefect. L. S. ® Ernestus Civardi, Archbishop titular of Serdica, from the Secretariat.

HARLEMENSIS-ROTERODAMENSIS DECREE Concerning the alteration of boundaries.

In order to better serve the salvation of souls, the Most Reverend Father Theodorus Henricus Zwartkruis, Bishop of Harlem, and the Most Reverend Father Martinus Antonius Jansen, Bishop of Rotterdam, recently requested from the Apostolic See that the boundaries of their Churches be somewhat altered and better arranged. The Sacred Congregation for Bishops, having received the favorable opinion of the Most Reverend Father Angelus Felici, Archbishop titular of Caesarea and Apostolic Pro-Nuncio in Holland, and considering that such alterations would be beneficial to the spiritual good of the faithful, deemed it fitting to accept the aforementioned

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requests, by virtue of the special powers granted to it by the Supreme Pontiff, Paul VI, by the Divine Providence, Pope. Therefore, with the consent of those who have an interest, or are presumed to have an interest, this Decree, which shall be valid as if Apostolic Letters sealed with the papal seal had been issued, separates from the Diocese of Harlem the entire parish of Saint Matthias in the town called Warmond in the Dutch language, and also the island called "Lakenpolder," and joins them to the parish of Saint John the Baptist in the town commonly called De Kaag.

[*Latin ed. p. 229*]

The Holy Congregation for Catholic Institutions, in its decree numbered 229, permanently attaches these [institutions] to the diocese of Rotterdam, thereby modifying the boundaries of both dioceses. To carry out these matters, the Holy Congregation appoints the Most Reverend Father Angelo Felici, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, in order to achieve the aforementioned purpose, with the obligation to submit the authentic copy of the completed act to the same Holy Congregation as soon as possible. All contrary decrees to the contrary notwithstanding. Given at Rome, from the offices of the Holy Congregation for Bishops, on the 20th of April in the year 1968. CHARLES Cardinal CONFALONIERI, Prefect. L. s. B. Ernestus Civardi, Archbishop titular of Serdica, Secretary.

THE HOLY CONGREGATION FOR CATHOLIC INSTITUTIONS, DECLARATION:

The Faculty of Theology of the University of Breslau is recognized as continuing in the Theological Seminary of the same city. After the lectures of the Faculty of Theology of the University of Breslau were interrupted in the year 1945, the Major Archdiocesan Seminary of Breslau restored the Theological Studies in such a way that the chairs, professors, and the entire scientific efficiency of the esteemed Faculty are to be considered as completely transferred to the Seminary itself. Therefore, the Apostolic See recognizes that the theological-philosophical studies which are now carried out in the Theological Seminary of Breslau possess academic dignity, inasmuch as they continue and produce what was done in the former Faculty, both in the chairs and in the examinations, and in the philological-historical scientific investigation. Therefore, the academic institution and the degrees which are now conferred in the aforementioned Theological Seminary of the Seminary are...

[*Latin ed. p. 230*]

Acts of the Apostolic See - Official Commentary 230. The Major Seminary of Vratislaviensis, with its institutions, both pastoral and doctrinal, intended for ecclesiastical or lay students, is nothing other than a continu-

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ation of the renowned Theological Faculty of the celebrated University of Vratislaviensis. With all legally binding provisions observed, it is earnestly hoped that the Theological Seminary of Vratislaviensis, which now operates with chairs, student exercises, libraries, and the publication of books, will in the future bring forth abundant and salutary fruits for the People and the Church. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the twentieth day of February, in the year of Our Lord 1968, on the feast of the Chair of Saint Peter. GABRIEL MARIA Cardinal GARRONE, Prefect. L. © S. 8B. Joseph Schroffer, Archbishop titular of Volturnum, Secretary. SACRED CONGREGATION FOR THE EVANGELIZATION OF PEOPLES, OR FOR THE PROPAGATION OF THE FAITH. Regarding Fort Jameson (CHIPATENSIS). Decree Concerning the Change of Name. Whereas the Most Reverend and Venerable Lord Alfridus Poledrini, Archbishop titular of Vazaritanus and Apostolic Pro-Nuncio in Zambia, proposed that the present denomination of the diocese of Fort Jameson be changed so that it would henceforth be called Chipatensis, according to the new name recently given to the city of Fort Jameson, namely Chipata, the Sacred Congregation for the Evangelization of Peoples has decreed:

[*Latin ed. p. 231*]

The Sacred Congregation for the Evangelization of the People, also known as the Congregation for the Propagation of the Faith, having maturely considered the matter, deemed it fitting to adhere to the aforementioned wishes of the Apostolic Pro-Nuncio. Therefore, the same Sacred Congregation, by virtue of the powers granted to it by His Most Holy Father, Pope Paul VI, by Divine Providence, approved the aforementioned proposal and ordered the drafting of the present Decree concerning the matter. Given at Rome, from the offices of the Sacred Congregation for the Evangelization of the People, also known as the Congregation for the Propagation of the Faith, on the fifteenth day of the month of April, in the year of Our Lord 1968. G. P. Card. AGAGIANIAN, Prefect. L. © S. © Sergius Pignedoli, Archbishop titular of Iconium, Secretary.

[*Latin ed. p. 232*]

232 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Citation by edict

TAURINENSIS

Concerning the nullity of marriage (De Filippi - Beato)

Since the current place of residence of Mr. Lucian Beato is unknown, we

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summon him, in the matter concerning which the foregoing pertains, to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - ROMA) on May 21, 1968, at the tenth hour, for the purpose of resolving or signing the following question: Does the nullity of the marriage exist, in this case?

The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the current place of residence of the aforementioned Mr. Lucian Beato, are to take care that he is duly informed of this edictal citation.

* Gerardus Maria Rogers, Secretary

From the Chancery of the Tribunal of the Sacred Roman Rota, on the fifteenth day of the month of March in the year 1968.

Orlandus Di Jorio, Notary

* The current place of residence of Mr. Lucien Beato, defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (ROMA, Palazzo della Cancelleria), on May 21, 1968, at 10 o'clock, to resolve or subscribe to the following question: Does the nullity of the marriage exist, in this case?

The Ordinaries of the places, the pastors, the faithful who have knowledge of the place of residence of the aforementioned Lucien Beato, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 233*]

Tribunal Vicariatus Urbis 233

TRIBUNAL VICARIATUS URBIS

Citation éditoriale

ROMANA

De la nullité du mariage (Novelli - Di Vazziani)

Puisque le lieu actuel de résidence du seigneur Amadei Di Vazziani est inconnu, nous citons ledit seigneur, en vertu de la présente, pour qu'il se présente, soit en personne, soit par un procureur légitimement constitué, devant le Tribunal du Vicariat de Rome (Piazza S. Giovanni in Laterano, 6 - Roma), le 30 mai 1968, à neuf heures et demie, afin de parvenir à un accord ou de signer la question suivante :

Est-il établi qu'il y a nullité du mariage, dans ce cas ?

Les Ordinaires des lieux, les curés et les fidèles qui auraient connaissance du lieu de résidence actuel du dit seigneur Amadei Di Vazziani, doivent, dans la mesure du possible, veiller à ce que ledit seigneur soit dûment informé de cette citation.

* Anscharius Buttinelli, Juge Instructeur

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Ex Aede Tribunalis Vicariatus Urbis, le 16 mars 1968.

Ioannes Nastasi, Chancelier

* Le lieu de la demeure actuelle de M. Amédée Di Vazziani, défendeur dans cette cause, étant inconnu, nous le citons à comparaître, par sa propre personne ou par un procureur légitimement constitué, au siège du Tribunal du Vicariat de Rome (Piazza S. Giovanni in Laterano, 6 - Roma) le 30 mai 1968, à 9 heures 30, pour concorder ou souscrire le doute ci-dessous rapporté :

Est-il établi qu'il y a nullité du mariage, dans le cas ?

Les Ordinaires des lieux, les curés, les fidèles ayant connaissance du lieu de la résidence dudit M. Amédée Di Vazziani, devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES! Tuesday, January 16, 1968, in the Palace of Congregations, the Ordinary Session of the Holy Congregation of Rites was held, in which the Most Reverend Cardinals and the Reverend Prelate Officials discussed the introduction of the Cause of the Servant of God Rebecca Ar Rayés, from Himlaya near Bikfaya, a professed religious of the Lebanese Order of Antonine Maronites. They also examined the reports of the theological censors regarding the writings of the Servants of God: 1. Nicola Barré, a professed priest of the Order of the Minims, founder of the Sisters of the Infant Jesus; 2. Felice Maria Ghebre Amlak, a professed priest of the Sacred Cistercian Order; 3. James of Ghazir, a professed priest of the Order of the Friars Minor Capuchins; 4. Maria Agnese Chiara Steiner, a professed nun of the Second Order of St. Francis; 5. Liduina Meneguzzi, of the Institute of St. Francis de Sales; 6. Nicola Wolf of Rippertschwand, a family man, a farmer; 7. Paola Renata Carboni, a young woman in the world. Tuesday, January 30, 1968, in the Apostolic Palace of the Vatican, the Preparatory Session of the Holy Congregation of Rites was held, in which the Most Reverend Cardinals, the Reverend Prelate Officials, and theological consultants discussed the martyrdom of the Servants of God Simon Berneux, Bishop of Capso and Apostolic Vicar of Korea, and twenty-three other companions, who, it is asserted, were killed in hatred of the faith in the years 1866-67. On the same day, the Ordinary Session of the Holy Congregation of Rites took place, in which the Most Reverend Cardinals and the Reverend Prelate Officials examined the report of the theological censors regarding the writings of the Servant of God Charles de Foucauld, a secular priest. Tuesday, February 13, 1968, in the Palace of Congregations, in the presence of the Most Reverend Cardinal Paolo Giobbe, Promoter or Relator of the Cause of the Servant of God John Henry Charles Steeb, a secular priest, founder of the Sisters of Mercy of Verona, the Antepreparatory Session of the Holy Congregation of Rites

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was held, in which the Reverend Prelate Officials and Reverend theological consultants discussed the heroic virtues of the aforementioned Servant of God. Tuesday, February 27, 1968, in the Apostolic Palace of the Vatican, the Preparatory Session of the Holy Congregation of Rites was held, in which the Most Reverend Cardinals, the Reverend Prelate Officials, and theological consultants discussed the

[*Latin ed. p. 235*]

From the Roman Curia Diary, 235: The heroic virtues of the Servant of God Maximilian Kolbe, a professed priest of the Order of the Friars Minor Conventual. Subsequently, the Ordinary Particular Congregation took place, in which the same Cardinals and the Reverend Prelate Officials examined the reports of the theological censors regarding the writings of the Servant of God Giovanni Calabria, a priest, founder of the Congregations of the Poor Servants and the Poor Servants of the Divine Providence.

SECRETARY OF STATE: BY ORDER OF

The Holy Father, in accordance with the Motu Proprio *Pro comperto sane*, of August 6, 1967, has appointed:

Members of the Sacred Congregation for the Oriental Churches: Their Excellencies, the Reverend Monsignors: Parecattil Giuseppe, Archbishop of Ernakulam; Yemmeru Asrate Mariam, Archbishop of Addis Abeba; Varthalitis Antonio, Archbishop of Corfu; Dudas Nicola, Eparch of Hajdudorog; Kocisko Stefano, Eparch of Pittsburg of the Ruthenians; Cristea Basilio, Titular Bishop of Lebedo; Rusnak Michele, Titular Bishop of Zernico.

Members of the Sacred Congregation for Bishops: Their Excellencies, the Reverend Monsignors: Primatesta Raul Francesco, Archbishop of Córdoba; Scherer Alfredo Vincenzo, Archbishop of Porto Alegre; Leveque Luigi, Archbishop of Rimouski; De Borja Valenzuela Bios Francesco, Archbishop of Antofagasta; Schneider Giuseppe, Archbishop of Bamberg; Gonzaga Lino, Archbishop of Zamboanga; López Aviña Antonio, Archbishop of Durango.

Members of the Sacred Congregation of Rites: Their Excellencies, the Reverend Monsignors: Boudon Renato, Bishop of Mende; Manziana Carlo, Bishop of Crema; Zauner Francesco, Bishop of Linz; Botero Salazar Tullio, Archbishop of Medellin; Wright Giovanni G., Bishop of Pittsburgh; Bigirumwami Luigi, Bishop of Nyundo; Pham-van-Thiên Giuseppe, Bishop of Phu-Cuong.

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis - Official Commentary: Members of the Sacred Congregation for the Clergy: Their Excellencies, the Most

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Reverend Monsignors: Cousins William E., Archbishop of Milwaukee; Knox James Robert, Archbishop of Melbourne; Garcia de Sierra y Méndez Segundo, Archbishop of Burgos; Rubio Diaz Alfred, Bishop of Sonsón; Schoiswohl, Joseph, Bishop of Graz-Seckau; Coderre Geraldo M., Bishop of Saint-Jean de Québec; Hänggi Anthony, Bishop of Basel. Members of the Sacred Congregation for Catholic Education: Their Excellencies, the Most Reverend Monsignors: Brunon John, Bishop titular of Vagai, Superior General of the Sulpicians; Kaczmarek Lech, Bishop titular of Alia, Auxiliary Bishop of Gdansk; Suquia Goicoechea Angel, Bishop of Almería; Lane Loras, Bishop of Rockford; Durand Florez Richard, Archbishop of Cuzco; Henríquez Jiménez Louis, Bishop titular of Lamdia, Auxiliary Bishop of Caracas; Gonzaga Lino, Archbishop of Zamboanga. The Holy Father has included among the Consultors of the Sacred Congregation for Religious Orders and Secular Institutes: Mother Araño Maria del Rosario, Superior General of the Congregation of Jesus and Mary; Mother Pastoors Felicia, General Prioress of the Ursulines of the Roman Union; Mother Torchio Candida, Superior General of the Congregation of the Sisters of Charity of Saint Antida; Mother Omer Maria, Superior General of the Congregation of the Sisters of Charity of Cincinnati; Mother Lang Maria Demetria, Superior General of the Sisters of the Most Holy Savior; Mother Guillemin Susanna Luisa, Superior General of the Daughters of Charity of Saint Vincent; Reverend Father Andrea Augier; Mr. Giuseppe Lazzati. By Apostolic Briefs, the Holy Father Paul VI, happily reigning, has appointed: Apostolic Protonotaries ad instar participantium: March 17, 1967. Monsignor Cordero Crespo Michael Francis (Cuenca in Ecuador). April 5th: Monsignor Ayerdi Adot Basil (Lima). May 22nd: Monsignor Palacios Bravo Manuel Maria (Cuenca in Ecuador). June 1st: Monsignor Forristal Leonardo M. (London).

[*Latin ed. p. 237*]

Diarium Romanae Curiae 237, July 5, 1967.

Most Reverend Monsignor Ferret Ernesto (Auch).

October 18, Most Reverend Monsignor Bahiense Pessoa da Silva Mario (Feira de Santana).

November 3, Most Reverend Monsignor Clément Dionigi (Trois-Rivières).

November 4, Most Reverend Monsignor Devan Francesco (Ogdensburg).

November 29, Most Reverend Monsignor Meaggia Sebastiano (Bosa).

December 4, Most Reverend Monsignor Garvey Francesco (Buffalo).

December 4, Most Reverend Monsignor McLauglin Bernardo (Buffalo).

December 4, Most Reverend Monsignor Schieder Giuseppe (Buffalo).

December 4, Most Reverend Monsignor Sierakowski Stanislao (Buffalo).

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December 6, Most Reverend Monsignor Caravaglios Lorenzo (Mazara del Vallo).

December 12, Most Reverend Monsignor Borea Antonio (Ventimiglia).

December 13, Most Reverend Monsignor Hötzel Giovanni (Meissen).

With letters from the Secretariat of State, the Holy Father, Pope Paul VI, in the joy of his pontificate, has appointed:

January 25, 1968.

The Most Reverend Cardinals Traglia Luigi and Dell'Acqua Angelo, Members of the Sacred Congregation for the Doctrine of the Faith.

The Most Reverend Cardinal Seper Francesco, Member of the Pontifical Commission for the Interpretation of the Decrees of the Second Vatican Council.

January 29.

His Excellency Reverend Monsignor Hänggi Antonio and the Reverend Abbot Weakland Remberto, of the Order of Saint Benedict, Members of the "Consilium ad exsequendam Constitutionem de Sacra Liturgia."

February 6.

The Reverend Father Huot Dorio Maria, of the Company of Mary (Montfortians), Under-Secretary of the Sacred Congregation for Religious Orders and Secular Institutes (Section for Religious Institutes).

February 1.

The Reverend Father Ferrata Giovanni Battista, Dean of the College of Advocates of the Sacred Consistory, Promoter of Justice in the Court of First Instance of the State of the City of the Vatican.

February 23.

The Most Reverend Cardinals: Siri Giuseppe, Archbishop of Genoa; Cooray Tommaso B., Archbishop of Colombo; Roy Maurizio, Archbishop of Québec; Garrone Maria Gabriele, Prefect of the Sacred Congregation for Catholic Education; de Furstenberg Massimiliano, Prefect of the Sacred Congregation for Eastern Churches; Staffa Dino, Pro-Prefect of the Supreme Tribunal of the Apostolic Signature; Krol Giovanni G., Archbishop of Philadelphia; Bengsch Alfredo, Archbishop of Berlin; Brennan Francesco, Prefect of the Sacred Congregation for the Discipline of Sacraments; Gut Benno, Prefect of the Sacred Congregation of Rites, Members of the Pontifical Commission for the Revision of the Code of Canon Law.

[*Latin ed. p. 238*]

Acta Apostolicae Sedis - Official Commentary 238, March 8, 18, 23, 27, 29, 30, April 1, 3, 1968.

The Most Reverend Cardinals Beran Giuseppe and Zerba Cesare, Members of the Cardinal Commission for the Prefecture of Economic Affairs of

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the Holy See.

His Excellency, Reverend Monsignor Schroffer Giuseppe, Secretary of the Sacred Congregation for Catholic Education, Consultant of the Sacred Congregation for Religious Orders and Secular Institutes.

The Reverend Monsignor Etteldorf, Secretary of the Cardinal Commission for the Prefecture of Economic Affairs of the Holy See.

The Reverend Fathers: Gelot Giuseppe, of the Society of the Missionaries of Africa; Lanfry Giacomo, of the Society of the Missionaries of Africa; Goetz Giuseppe, of the Society of Jesus; Williams Giovanni, of the Society of Jesus; Luneau Augusto, of the Oblates of Mary Immaculate, Consultants of the Secretariat for Non-Christians.

The Reverend Signor Don Giulio of the Marquise Sacchetti family, Special Delegate of the Pontifical Commission for the State of the City of the Vatican.

The Reverend Signor Engineer Viesi Italo, Director of the General Directorate of Technical Services of the State of the City of the Vatican.

The Reverend Signor Knight of the Order of St. Gregory, Soleti Adolfo, Director of the General Directorate of Economic Services of the State of the City of the Vatican.

Their Excellencies, Reverend Monsignors: De Keyser Maurizio, titular Bishop of Tino; Monsignor Arns Paolo Evaristo, titular Bishop of Respetta; Monsignor Wright Giovanni Giuseppe, Bishop of Pittsburgh; Monsignor Corboy Giacomo, Bishop of Monze, Members of the Secretariat for Non-Believers.

The Reverend Monsignor De Marchi Giuseppe, Head of the Office of the Secretariat of State for Relations with the Sacred Dicasteries.

His Excellency, Reverend Monsignor Nasalli Rocca di Corneliano Mario, Prefect of the Apostolic Palace.

The Most Reverend Cardinals Villot Giovanni, Prefect of the Sacred Congregation for the Clergy, and Garrone Gabriele Maria, Prefect of the Sacred Congregation for Catholic Education, Members of the Sacred Congregation for the Doctrine of the Faith.

The Reverend Monsignor Maczynski Francesco, Consultant of the Sacred Congregation for Religious Orders and Secular Institutes.

The Reverend Monsignor Palestro Vittorio, Head of the Chancery of the Tribunal of the Sacred Roman Rota.

[*Latin ed. p. 239*]

From the Roman Curia Diary 239, Secretariat of State: The Holy Father Paul VI, may He reign happily, has appointed:

Apostolic Protonotaries, as participants: January 2, 1968.

Most Reverend Stephen Cárdena (Fermo).

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Domestic Prelates of His Holiness:

December 12, 1966.

Most Reverend Eufrasio Oya Garcia (San Juan de Puerto Rico).

January 12, 1967.

Most Reverend Luigi Federico Henríquez Pérez (La Vega).

April 25.

Most Reverend Tommaso M. McHale (Toronto).

Most Reverend Michele Pearse Lacey (Toronto).

June 12.

Most Reverend Andrea Márquez Gómez (Cumaná).

June 28.

Most Reverend Filippo Bugelnig (Gurk).

Most Reverend Alessio Zechner (Gurk).

July 19.

Most Reverend Raimondo Greve (Berlin).

Most Reverend Alfredo Heyder (Berlin).

Most Reverend Erico Klausener (Berlin).

Most Reverend Robert Staderini (Rome).

August 18.

Most Reverend Gerardo Manik Muttukumaru (Colombo in Ceylon).

Most Reverend Pietro Welgama Lekam Appuhamilage (Colombo in Ceylon).

September 19.

Most Reverend Patrizio Giovanni Taylor (Liverpool).

October 24.

Most Reverend Giulio González Ortega (Ponce).

October 28.

Most Reverend Sebastiano Lake Grantry (Brisbane).

Most Reverend Giovanni Luigi Morgan (Melbourne).

Most Reverend Bernardo David O'Regan (Melbourne).

November.

Most Reverend Daniele Castillo (León).

Most Reverend Edoardo Giuseppe Rohan (Armidale).

Most Reverend Normanno Francesco Tuttle (Armidale).

November 7.

Most Reverend Lorenzo Bauer (Würzburg).

Most Reverend Michele O'Brien (Clifton).

November 14.

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Most Reverend Patrizio Michele Duignan (Elphin).
Most Reverend Pietro Giovanni O'Leary (Elphin).
Most Reverend Giuseppe Del Giudice (Segni).
Most Reverend Francesco Poursines (Montpellier).
Most Reverend Renato Theron (Montpellier).
Most Reverend Beniamino Vailhe (Montpellier).
November 16.
Most Reverend Alfonso Conti (Agrigento).
November 21.
Most Reverend Flaminio Cerruti (Casale Monferrato).
November 23.
Most Reverend Alberto Bovone (Alessandria).
Most Reverend Vladislao Bavdaz (Gorizia).
November 27.
Most Reverend Carlo Fischer (Meissen).
Most Reverend Benno Lobmann (Meissen).
Most Reverend Ernesto Pfeiffer (Meissen).
November 28.
Most Reverend Antonio Pagano (Naples).
Most Reverend Luigi Pignatiello (Naples).

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - Commentarium Officiale, 30 Novembris 1967. Reverendissimus Dom Gavathas Basilio (Corfú). Reverendissimus Dom Eneja Michele (Onitsha). Reverendissimus Dom Del Corpo Egilio (Venafro). 11 Decembris: Reverendissimus Dom Simons Guglielmo Uberto (Haarlem). Reverendissimus Dom Delaney Michele Erberto (Saint Catharines). 12: Reverendissimus Dom Corish Patrizio J. (Ferns). 13: Reverendissimus Dom D'Aquino Umberto (Capua). Reverendissimus Dom Iodice Mario (Capua). Reverendissimus Dom Nicolò Donato (Capua). Reverendissimus Dom Vassallo Antonio (Capua). 28: Reverendissimus Dom D'Souza Ermanno (Mangalore). 30: Reverendissimus Dom Razza Leonello (Frascati). 4 Ianuarii 1968: Reverendissimus Dom Lozza Lino (Roma).

Camerieri secreti supranumerarii Sanctitatis: 28 Iunii 1967: Reverendissimus Dom Huber Francesco (Freiburg im Breisgau). 2 Augusti: Reverendissimus Dom Panizza Benvenuto (Biella). 22 Augusti: Reverendissimus Dom Capasso Gennaro (Benevento). 30: Reverendissimus Dom Berg Giuseppe Massimiliano (Sucre). 19 Septembris: Reverendissimus Dom Doran Patrizio Giovanni (Liverpool). Reverendissimus Dom Gibb Giuseppe (Liverpool). Reverendissimus Dom Marsh Tommaso (Liver-

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pool). Reverendissimus Dom Mooney Giorgio Giuseppe (Liverpool). Reverendissimus Dom Weinrich Maurizio (Fulda).

NEcrologium: 23 Februarii 1968: Reverendissimus Dom de Miranda Vilas-Bòas Mario, Archiepiscopus titularis Hibbae. Reverendissimus Dom Henschke Francis Augustin, Episcopus Waggae, 24 Wagga. Reverendissimus Dom Berti Leonello, Episcopus titularis Germanicopoli, Vicarius Apostolicus Luang-Prabang. Reverendissimus Dom Condere Alfred, Episcopus titularis Bamaccora. 25: Reverendissimus Dom Baranzini Ettore, Archiepiscopus Siracusa. 5 Martii: Reverendissimus Dom Malouf Joseph, Episcopus Baalbek Melchitarum. Reverendissimus Dom Muszynski Edward Jan, Episcopus titularis Mastaurae in Asia, 15. 16: Reverendissimus Dom Walsh Emmett Michael, Episcopus Youngstown. 25: Reverendissimus Dom Swirski Ignacy, Episcopus Siedlce. 27: Reverendissimus Dom Hallinan Paul J., Episcopus Atlanta. 29: Reverendissimus Dom Blak James, Episcopus Paisley.

[*Latin ed. p. 241*]

Year and Volume LX, May 31, 1968, No. 5. ACTA APOSOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. APOSTOLIC CONSTITUTIONS. I. OF HASSELT. In the diocese of Hasselt, recently established, a College of Canons is instituted. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Because God, although He cannot be circumscribed by any limits, nor contained within any space, nevertheless commanded that both the first tabernacle and, later, the most holy temple be built, so that the threshold thereof might be open to all the people of God who wish to adore His divine majesty; therefore, the holy Church of Christ, and this most blessed See of Peter, the watchful mother of all the churches, has always held it as a sacred duty not only to erect temples, most beautiful and magnificent, in honor of the highest Creator, but also to establish colleges of men, whose proper task it should be to care for the splendor of the sacred ceremonies with piety, prayer, and supplication. For this reason, when the venerable Brother Joseph Heuschen, Bishop of Hasselt, made supplications to this Apostolic See, requesting that a college of Canons be established in his diocese, We, having considered the matter, and having heard the venerable Brother Sylvio Oddi, Archbishop with the title of Mesembria, and Apostolic Nuncio in Belgium, to whom We have granted this authority, have approved and confirmed, and We decree as follows: We institute a College of Canons in the diocese of Hasselt, which shall consist of one Dignity, namely the Deanery, and a fixed number of Canons, 16.

[*Latin ed. p. 242*]

Acts of the Apostolic See - Official Commentary 242, concerning the

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number of benefices. The granting of dignities and prebends, along with their canonical rights, shall be conferred by the Bishop of Hasselt, according to the law, whereby the endowments for these benefices are established by civil authority. Concerning choral prayers, they shall be arranged so that the canonical hours are recited daily, and Mass is celebrated solemnly with singing. We grant, however, that the Canons, within the boundaries of their diocese, may wear a minor habit, of violet color, over the cassock, and that the color and style of the biretta, as well as the tassels and the pectoral cross, shall also be of the same color; furthermore, they shall wear a black biretta. We also grant that these same individuals may carry a cross, depicting the image of the Blessed Virgin Mary on its reverse side, suspended from a silk ribbon, woven with silver and gold threads. Regarding all other matters pertaining to the Canons, the laws of common law shall be observed as much as possible, until they are amended. Furthermore, laws, or Chapter Constitutions, shall be established promptly, and these, after being approved by the Bishop, shall be observed diligently. Moreover, these things which we have commanded, let the venerable Brother Sylvius Oddi bring to a conclusion, or someone whom he has delegated; and let the proceedings be recorded, and copies worthy of belief be sent to the Sacred Congregation Consistorial. We will and desire that this Constitution be effective now and in the future; so that those things which have been decreed by it are religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since we hereby repeal all such prescriptions. Furthermore, it shall be permissible to no one to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are signed by a public notary, shall have the same full force and effect as if the original were presented. Given at Rome, at St. Peter's, on the twenty-second day of the month of November, in the year one thousand nine hundred and sixty-seven, in the fifth year of Our pontificate.

ALOISIUS Card. TRAGLIA

CAROLUS Card. CONFALONIBRI

S. R. E.

Chancellor of the Sacred Congregation for Bishops

Prefect: Franciscus Tinello

Apostolic Regent: Ioannes Calieri

Protonotary Apostolic: Eugenius Sevi

Protonotary Apostolic: Loco £B Plumbi

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In Ap. Cane, tab., vol. CXXVI, n. 10.

[*Latin ed. p. 243*]

Acta Pauli PP. VI 243 II. GERONTOPOLITANAE. The Gerontopolitana Prefecture is elevated to the dignity of a diocese, retaining the same boundaries and name.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. This Apostolic See, mother of all the Churches and of all the peoples who glory in the Christian faith, not only establishes ecclesiastical jurisdictions, but also raises them to a higher degree of dignity and honor, since it gives hope that great and important benefits for the Holy Church may arise from this, and that suitable assistance may be provided for the Christian people. Now, the Gerontopolitana Prefecture, established by Apostolic Letters with the lead seal on the twentieth day of the month of July in the year 1961, having, in a short period of years, shown considerable growth, and the Christian cause having made magnificent progress, we have judged it to be good, in order to gather greater fruits, if we should raise the same ecclesiastical jurisdiction to the dignity of a diocese. Therefore, having sought the opinion of the venerable Brother, the Most Reverend Cardinal, Prefect of the Sacred Congregation of the Consistory, and having heard the opinion of the venerable Brother Brunus Torpigliani, Archbishop with the title of Malliana, Apostolic Nuncio in the Republic of Guatemala, by Our apostolic authority We decree and order the following. We raise the Gerontopolitana Prefecture to the rank and dignity of a diocese, retaining the same name and boundaries as before; its episcopal see will be in the city commonly called "Huehuetenango," and the episcopal chair of the pastoral office will be in the sacred church, which is also located in that city and dedicated to God in honor of the Blessed Virgin Mary, conceived without sin; and We wish that this church be considered as a cathedral, with the proper honors. We also establish a new diocese, a suffragan of the Archdiocese of Guatemala, and We wish that its sacred Antistite be subject to the Metropolitan Archbishop of the same Church. The Bishop, whether he be the first or his successors, will enjoy all the rights and privileges pertaining to all those of the same dignity; but he will be bound by the duties and obligations of his exalted office. In the new diocese, We order that a college of Canons be established, according to...

[*Latin ed. p. 244*]

Acts of the Apostolic See - Official Commentary 244 norms concerning the issuance of other Apostolic Letters; meanwhile, however, diocesan consultants shall be chosen, who, although ceasing from their office, shall observe the Canon Laws. The Episcopal fund shall consist of the same goods which previously belonged to the Prefecture of Gerontopolis, together with the revenues of the Curia and also with the sums and goods spontaneously

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offered by the faithful. Furthermore, with regard to the administration of the diocese, the administration, the election of a Capitular Vicar in the event of a vacancy, and other matters of this kind, it is to be ensured that all that the sacred canons prescribe is observed. Finally, we decree that the present Letters be brought into effect by the venerable Prelate Bruno Torpigliani, of whom we remember, who is granted the power to delegate another suitable man for this purpose, provided that he is a man adorned with ecclesiastical dignity and with appropriate credentials, to be sent to the Sacred Congregation of the Consistory as soon as possible. We wish this Constitution to be effective now and in the future; in such a way that those for whose benefit it is enacted shall observe what has been decreed therein with religious devotion, and thus it shall obtain its force. No prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of this Constitution, since by it we derogate from all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the twenty-third day of the month of December, in the year of Our Lord one thousand nine hundred and sixty-seven, in the fifth year of Our Pontificate. ALOISIUS Card. TRAGLIA CAROLUS Card. GONFALONIERI S. B. E. Chancellor of the Holy Congregation Prefect Franciscus Tinello, Apostolic Chancellor. Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Joseph Del Ton, Apostolic Protonotary.

[*Latin ed. p. 245*]

ACTA Pauli PP. VI 245. APOSTOLICAE LITTERAE.

By this title and privileges, the Basilica Minor Sanctuary of the Blessed Virgin Mary, commonly known as "dei Suffragio," in the town commonly known as "Grotte di Castro," in the diocese of Faliscodunum, is solemnly consecrated and adorned.

PAULUS PP. VI.

For the perpetual memory of this event.

The temple of the Blessed Virgin Mary, commonly called "dei Suffragio," which is located in the town called "Grotte di Castro," within the territory of the diocese of Faliscodunum, is frequently visited by the faithful. This devotion has been practiced since the 17th century, when the people, deeply devoted to the Marian faith, contributed funds to build a magnificent temple in honor of the image of the Mother of God, which is renowned for its miracles. Considerable care and expense have also been devoted to its

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decoration and embellishment in subsequent ages. Due to this pious zeal, this Marian shrine was adorned with a golden diadem by the authority of the Petrine College of Canons in the year 1728. In memory of this event, it is customary to celebrate it with great solemnity every sixteenth year, in the presence of a gathering of Bishops and even Cardinals.

To increase the dignity of this distinguished church, the current parish priest, within whose jurisdiction this sanctuary is located, humbly requested, with the support of the Venerable Brother Aloysius Boccadoro, Bishop of Faliscodunum, that We benignly grant it the title and rights of a Basilica Minor.

After gladly hearing these requests, We, after consulting with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby, by these Letters, perpetually elevate the Sanctuary of the Blessed Virgin Mary, called "dei Suffragio," located in the town of "Grotte del Castro," to the dignity of a Basilica Minor, with all the rights and privileges that properly belong to churches of this name.

Notwithstanding any contrary provisions.

We decree, establish, and ordain that these present Letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be of no effect.

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis – This commentary is now and forever to be considered valid, should anything contrary to these matters be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of June, in the year 1967, in the fourth year of Our Pontificate.

8B HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church, honors the cathedral church of Trujillo, which holds the title and privileges of a Minor Basilica.

PAULUS PP. VI

For the perpetual memory of this event.

The cathedral church of Trujillo is proclaimed a source of pride for Peru, as it is very distinguished for its antiquity, its works of art, and its religious significance. It was already a parish church, with the name "mother church," when, in the year 1777, this diocese was established by Gregory XIII, Our Predecessor. Then, Pius XII, also Our Predecessor, raised it to the

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rank of an archdiocese. Therefore, that church, the cathedral, having been increased in honor, and after having suffered serious damage on several occasions from earthquakes and tremors, has been restored and repaired with great zeal by the sacred pastors and the faithful. And not long ago, excellent works were undertaken to restore it to its former beauty. It is a building of remarkable size, noble in its construction, and adorned with two towers at the front. One cannot help but admire the large wooden altar, covered in gold, and the choir stalls. Finally, the seating is excellent, conducive to piety, where the sacred rites are frequently performed by a numerous clergy.

Moved by these things, the Venerable Brother Charles Jürgens Byrne, the Archbishop of Trujillo, signifying the wishes of the clergy and the faithful entrusted to his care, requested that We grant the cathedral church, which We have praised, the name and status of a Minor Basilica.

Gladly complying with these requests, We, after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, perpetually and in perpetuity, We raise the cathedral church of Trujillo to the honor and dignity of a Minor Basilica, with all the rights and privileges that properly belong to churches bearing this title.

Notwithstanding any contrary provisions.

We decree, establish, and ordain that these present letters shall forever remain valid and effective; and that they shall have full force and effect.

[*Latin ed. p. 247*]

The acts of Pope Paul VI, page 247, shall have full and complete effect, and shall fully apply to those to whom they pertain, now and forever; and thus it is to be rightly judged and defined; and anything to the contrary, concerning these matters, shall be null and void from now on, if anything should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-third day of the month of August, in the year 1967, in the fifth year of Our Pontificate.

HAMLETUS I. Cardinal CICOGNANI.

The Most Blessed Virgin Mary, under the title of "Salus Infirmorum" (Health of the Sick), is chosen as the principal patroness before God of the entire "Pious Union of the Apostles for the Sick" and of all the sick in Polonia.

PAULUS P. P. VI.

For the perpetual memory of this matter.

"Good works, which confirm us as Christians," (St. Augustine, Miscel-

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lanea Agostiniana, I, L. G. Morin, 5, n. 1, p. 606), to a considerable extent pertain to the fact that those who are afflicted by illness and are tormented by pain and suffering may receive relief and consolation. It is fitting that the Virgin Mary should rightly preside over these works of Christian charity, since, when piously invoked, she does not cease to alleviate the sorrows and miseries of the afflicted with maternal care. Therefore, she who is invoked by the Church as "Salus Infirmorum" is declared and recognized by the members of the "Pious Union of the Apostles for the Sick" and by all the sick in Polonia to be their celestial patroness, whom they have chosen with singular devotion.

Therefore, our beloved son, Stephen, Cardinal of the Holy Roman Church, Archbishop of Gnesen and Warsaw, on behalf of all the Bishops of Polonia, requested us to confirm this choice.

Gladly fulfilling these requests, We, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, in perpetuity, We confirm and declare the Most Blessed Virgin Mary, to whom the name "Salus Infirmorum" has been added, as the principal patroness before God of the entire "Pious Union of the Apostles for the Sick" and of all the sick in Polonia, and We grant to her all the honors and liturgical privileges that are fitting.

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Official Commentary. The privileges properly belong to the respective groups of patrons, together with the faculty of celebrating their feast day annually on the sixth day of July and of using their own Mass text, which is contained in the Proper of Saints for certain places. All contrary provisions to the contrary notwithstanding. We decree, establish, and declare that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that they shall fully and completely apply to those to whom they pertain or may pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-seventh day of January, in the year 1968, in the fifth year of Our pontificate. ALOISIUS Card. TRAGLIA, 8. R. E. Cancellarius L. B s. In Ap. Cane, tab., vol. CXXVII, n. IS. IV. Saint Francis de Sales, the principal patron, and Saint Joan of Valois, Queen, also the principal patron of the same Third Order, are named. PAULUS PP. VI. For the perpetual memory of the matter. Indeed, all have known the excellent virtue of Saint Francis de Sales, which was present in all his words and actions, by which he flourished in gentleness of manner, and in charity towards God and his neighbors, whose grace not only caused him to endure grievous labors, but

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also, according to the precept and example of Christ (Cf. John, 1 sqq.), as a good pastor, most prepared and instructed, he sought death. However, very few have truly known, or have had no understanding whatsoever, of the particular connections that existed between this great man and the Order of the Friars Minor. It is with such admiration for Saint Francis of Paula, the most blessed founder of his Order, that, besides imitating his virtues, he obtained that the members of the Third Order should also be counted among its members, having professed the rule of the Tertiary Friars Minor with the highest devotion in Gratianopolis, in the year 1617; indeed, in this...

[*Latin ed. p. 249*]

The Acts of Pope Paul VI, volume 2, page 249, record that he was accustomed to boast; and so, if he ever encountered a member of the Little Family, he would address him with the utmost kindness, and say such things as: "And I am your man. And I am the Least, and that not only in name!" And those members of the Little Family repaid this benevolence and similar zeal of the most blessed man with no less devotion. They not only rendered him the due honor while he lived, but also, when the venerable man departed this life, they took care to record the events of his life, and they sent suppliant letters to the Apostolic See, so that so excellent a man might be enrolled among the Saints. And since this occurred in the year one thousand six hundred and sixty-five, the Society of the Minims, besides being filled with great joy over so prosperous a success, celebrated the feast days as if they concerned their own Holy Order. From that time onward, the piety of the Minims towards him grew ever more, like a river increased by countless streams, until this very day. Something similar occurred concerning the devotion of those same members to Saint Joan of Valois, Queen, who, because she had known the blessed Francis of Paola, and had made salutary use of his counsel and advice, and had followed in the footsteps of her predecessor in virtue and holiness, always held a prominent place in the Society of the Minims. Therefore, when the beloved son Francis Maria Savarese, Corrector General of the Order of the Minims, together with his Council, and with the prayers of the entire Society, especially of the Third Order, presented them to Us, so that We might grant to the Heavenly Saints, whom We have mentioned, the title of Patrons of the Third Order, We, after due deliberation, and with the advice of the Sacred Congregation of Rites, declare and establish Saint Francis of Sales, Bishop, Confessor, and Doctor of the Church, as the principal Patron of the Third Order of the Minims, and also Saint Joan of Valois, Queen, as equally the principal Patron of the same Third Order, granting her all the rights and liturgical privileges that are customarily granted to the Patrons of religious congregations, without prejudice to anything to the contrary. We decree that these Letters shall be firm now and forever, so that they may have their effect. Given at Rome,

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near Saint Peter, under the Fisherman's ring, on the second day of the month of February, in the year of Our Lord one thousand nine hundred and sixty-eight, in the fifth year of Our Pontificate. ALOISIUS Card. TRAGLIA, S. B. E. Cancellarius L. © S. In Ap. Cane, tab., vol. CXXVII, n. 11.

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis - Official Commentary of the LETTER to His Eminence, the Most Reverend Cardinal William Theodore, who has completed ten years since receiving the sacred order of the priesthood. PAUL VI, Pope. Beloved Son, greetings and the Apostolic Blessing. — We know that you are soon to complete your fiftieth year, during which, having obeyed with great willingness the Lord who called you to the sacred duties, you entered the priesthood and first celebrated the Divine Host. This, indeed, provides Us with a most excellent opportunity to share with you, from the depths of Our heart, the spiritual joy that this birthday, filled with sweet memories, undoubtedly brings to you, our beloved Son. Looking back on the past years, it is fitting that you give thanks to the Author and Giver of all good things, who has granted you the opportunity to cultivate virtues and to serve the people of God through this high office. Endowed with excellent mental gifts, you have contributed much labor and study to the discipline of canon law; for which reason you justly were admitted among the judges of the Sacred Roman Rota, as it is called, and later appointed prefect of that college. While performing these duties, justice shone forth in you, whose "great... splendor... helps rather our community and society than itself" (St. Ambrose, *De Officiis* I, 28; PL 16, 68), urging you to "charity of truth" (St. Augustine, *De Civ. Dei* 19, 19), which is the most desirable good, and thus you have served the benefit and progress of the Church in no small measure. Nor can we remain silent concerning your mind, devoted to this See of Peter, which is the mother and wisest teacher of the entire flock of the Lord. Having been rightly co-opted among the Purple Fathers, you are even more closely united with it. Therefore, looking back on the long time that has passed, you can rightly affirm that you have lived a life worthy of the words inscribed on the insignia of your dignity: "Rightly and wisely." Considering these things, We implore the highest and eternal God to grant you light and strength, that He may preserve your strength, and grant you the enjoyment of a fruitful old age, and that you may continue for a long time to labor for the benefit and honor of this Petrine See.

[*Latin ed. p. 251*]

Acts of Pope Paul VI, Vol. VI, p. 251. These things, beloved Son, We impart to you, the Apostolic Blessing, a witness of Our affection, and We willingly desire that it apply also to all those who participate in this sacred solemnity, observing this anniversary. Given in Rome, at Saint Peter's, on

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the nineteenth day of the month of March, in the year 1968, the fifth of Our pontificate. PAUL VI.

To His Eminence, Father James, Cardinal Lercaro, Prefect of the Sacred Roman College, appointed by the Most Blessed Father, to preside over the forty-fourth International Eucharistic Congress in Bogota.

Your Eminence,

The letter that you sent us, inspired by that profound devotion to the Chair of Peter, which has always distinguished you and which makes you so dear to Our heart, which you sent us on the day of Easter, brought us great comfort; and We were equally pleased with the meeting we had with you during the recent Audience, on April 24th.

And as you entrust the pastoral care of the Archdiocese of Bologna to a successor whom you yourself have chosen, and whom We consider to be very capable and worthy of inheriting your precious spiritual legacy, We wish to express to you how deeply alive in our hearts are the feelings of gratitude, admiration, and good wishes that we feel for you, especially at this moment, for your venerable and always dear person.

First, gratitude: for the faithful service that you have rendered to the Church for over twenty years in the ministry of the episcopate; the first five years in the illustrious see of Saint Apollinaris, in Ravenna; and the others – which have marked your personality as a pastor and a teacher – on the chair of Saint Petronius, under the watchful protection of the Blessed Virgin of Saint Luke, who watches over the beloved city of Bologna from the heights of the hills, as a visible bulwark of her maternal protection.

Then, admiration: for the important tasks that you have carried out, especially on the occasion of the Second Vatican Ecumenical Council; first in the preparatory phase, then during the Council itself with the office that We entrusted to you as Moderator, and subsequently in the post-conciliar period, as President of the "Consilium ad exsequendam Constitutionem de Sacra Liturgia." Your name will forever be linked to this work, because you gave it impetus.

[*Latin ed. p. 252*]

The Acts of the Apostolic See - Official Commentary 252, concerning the liturgical reform, which had already matured in her mind, through various preparatory initiatives, ever since she was a wise educator of youth and a teacher of religion in public schools, and a most zealous Parish Priest of the Immaculate Conception in the city of Genoa. Nor do we wish to forget the diligent and tireless work that she developed in the Church of Bologna with the implementation of the conciliar decrees. Finally, we hope that the Church may continue to enjoy her precious experience for many years to come, even in this new phase of her life, so rich in works, doctrine, and authority, acquired through her faithfully exercised priestly and pastoral

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ministry. These sentiments of ours towards you, Cardinal, receive today a new, public confirmation in the appointment to which we call you, as a sign of our particular attention. Indeed, we have wished to entrust you with the task of representing us as our Legate to the 39th International Eucharistic Congress, which will be held next August in Bogota, Colombia. At that Congress, the first after the Council, you will bring your voice as a teacher, your zeal as an apostle, who has always made the Eucharistic Mystery, lived with exemplary piety and celebrated with the lively participation of the entire assembly of your people, the cornerstone of your priestly life. Finally, we dedicate our affectionate thoughts to that which you, Cardinal, love to call your Family, namely the "Madonna della Fiducia" [Our Lady of Confidence] Association, born from an inexhaustible and original study of paternal charity, with the aim of fully forming healthy and strong young minds, developing in them, through study, prayer, and a common family life, a sense of Christian wisdom. We renew our assurance of our prayers according to your intentions, so that, as you have devoted yourself to the good of the Church, so may the biblical promise be fulfilled for you: "The Lord will guide you always, and fill your soul with splendor... And you shall be like a watered garden, and like a fountain, whose waters do not fail" (Isaiah 58:11). In anticipation of the invoked heavenly gifts, we are pleased to impart to you, Cardinal, and to all those dear to you, our special Apostolic Blessing. From the Vatican, on the 27th of April of the year 1968, the fifth of our Pontificate.

PAULUS PP. VI

Isaiah 58:11.

[*Latin ed. p. 253*]

Acts of Pope Paul VI, 253. HOMILY delivered in the Patriarchal Archbasilica of the Lateran Palace, on Thursday, "at the Supper of the Lord," with the Most Blessed Father performing the sacred pontifical rites.

* Venerable Brothers and most beloved children, Such is the vastness, the richness, and the depth of the events, mysteries, and rites that Holy Thursday offers to our consideration, that we too will once again renounce the desire to comprehend everything, to say everything; and we will choose one of the aspects of this sorrowful and blessed recollection of the "Supper of the Lord," upon which we concentrate, for a brief moment, our reflection, as if it were the focal point, which allows us to glimpse, in its perspective, the multiple meanings of the event being celebrated. It seems clear to us that this focal point is love. And we do not pronounce this word easily, a word that is too easily used, with the many ambiguous meanings in which the most varied and contradictory expressions of feeling and will are strangely united, from the lowest and most depraved of passion and

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vice to the highest and most sublime of heroism and charity, even to those that transcend the infinite outpouring goodness of God, all bearing the same name of love. But this encounter of the word, indeed of the reality of love, in this celebration of Holy Thursday, is for us a fortune, a school; that of knowing how to distinguish, among the many equivocal or imperfect forms of love, that which is the most true, the most authentic, the most worthy of such a name. Let us listen to the Evangelist John, who, on that blessed evening, availing himself of the spiritual and mystical atmosphere that had been created during that most desired supper by the Master, more than of the convivial position assigned to him, deserved to rest his head upon the breast of Jesus. He begins his account with carefully chosen words: "Before the Passover feast, Jesus, knowing that his hour had come to pass from this world to the Father, and since he loved those who were in the world, he loved them even to the end." Even to the end, what does that mean? Even to the end of his earthly life? This indicates that we are in a conscious vigil, preceding the...

* April 11, 1968. Cf. Luke 22:15. John 13:1.

[*Latin ed. p. 254*]

The Acts of the Apostolic See - Official Commentary 254: The tragedy of the Passion, that is, in that testamentary hour, in which everything concludes with accents and gestures of supreme sincerity, and the heart reveals its deepest reserves in the simple solemnity of the last confidences. Or, does it mean: to the very end of every conceivable measure, to the excess, to the incredible limit, to which only the Heart of Christ could reach? To give Himself with the totality that true love demands, and with the effusion that only a divine love can conceive and can accomplish? Whatever interpretation we give to that superlative expression, we will remember that it places love, which in His very words reaches the summit of its measure, in the context of Christ's last vigil: "No one hath greater charity than this, that a man lay down his life for his friends." To love is to give; to give is to love. To give everything, to give one's life. Here is the true line of love, here is its limit.

3. Let us then consider the mysterious event that concluded that Paschal supper. Saint Paul writes, the first to seal it in biblical history: "The Lord Jesus, in the night in which he was betrayed, took bread; and when he had given thanks, he broke it, and said: Take, and eat: This is my body, which is given for you: do this in remembrance of me. And in like manner he took the chalice... saying: This chalice is the new covenant in my blood: This do ye, as often as you drink, in remembrance of me." The bloody gift that Christ was about to offer to humanity in His imminent sacrifice on the cross is reproduced, is multiplied, is perpetuated in the gift, identical but bloodless, of the Eucharistic Sacrifice. It is impossible to understand this unless we think of the love that invented this extraordinary way of

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communicating with us. It is impossible for us to receive, as it deserves, this immolated and real presence of Christ in the Eucharist, which we are about to celebrate, unless we enter into that projection of love that He directs towards us; again, Saint Paul exclaims: "He loved me, and delivered himself for me."

4. 5. We are pursued by this ineffable, irresistible love. We are so known, remembered, besieged by this powerful and silent love, that it gives us no respite, that wants to communicate with us, that wants to be understood, received, reciprocated by us. All of Christianity is here. Christianity is communion of divine life, in Christ, with our own. Christianity is appropriation of God; and God is charity, is love.

John 15:13. 1 Corinthians 11:23-25. Galatians 2:20.

[*Latin ed. p. 255*]

Acts of Pope Paul VI, p. 255. The revelation, although always veiled by a system of words and signs, the sacramental system, in order to preserve our freedom intact, even in this fullness of encounter, becomes radiant. If we believe in this mystery of faith, if we enter the cone of light and love that it casts upon us, how can we remain impassive, how inert, how distracted, how indifferent? Love desires love: "love pardons no loved one." It is fire: how can we not feel its warmth? how can we not, in some way, seek to correspond to it?

Even in this, the Lord has provided, from that blessed evening. To understand what He said on this matter, after the astonishing lesson of love and humility that He gave to His disciples by washing their feet, we must imagine that He, Jesus Christ, is here among us, in this His Roman Church, which safeguards His words, His powers, His examples, His perennial promise; and we must ask ourselves: what would He say to us? What recommendation would He make? What lesson would He connect to His Paschal mystery, which we are celebrating? Let our hearts be silent for a moment, and let us listen: "I give you a new commandment: that you love one another; as I have loved you."

Again, it speaks of love. But this time, love must originate from us. The love received from Christ must be followed by our love for our fellow men, for the community that finds us united around Him; the physical, occasional, external presence must become a spiritual, perpetual, internal union; thus is the Church formed, thus is its Mystical Body completed. A new circulation of charity must make us friends from enemies, brothers from strangers. With this paradoxical commitment: we must love as He has loved us.

That "as" is dizzying. It warns us that we will never have loved enough. It warns us that our profession of Christian love is still at its beginning. It warns us that the precept of charity contains within itself potential devel-

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opments, that no philanthropy, that no sociology will ever equal. Charity is still constricted and enclosed within boundaries of customs, of interests, of egoisms, which, we believe, must be expanded. "Let the spaces of charity be expanded," exclaims St. Augustine. And, for our encouragement, and perhaps for our rebuke, from the sweet and terrible lips of Christ fall these other unforgettable words, always about love: "By this all men will know that you are my disciples, if you love one another."

Dante, I, 5, 103. John 13:34. Sermo 10 de verbis D.ni.

[*Latin ed. p. 256*]

Acts of the Apostolic See - Official Commentary 256 9 (reciprocally you will love one another)). Therefore, love is the hallmark of authentic Christianity. Oh! What a lesson! What a program! What a renewal, what an "update" is always presented to our fidelity to Christ the Lord! May these divine words, worthy of Holy Thursday, resound in this hall, in this assembly, in this Roman Church, so that they may find their humble, happy, and willing fulfillment here; and may our Master and Savior Jesus grant us this Paschal grace of always remembering them, living them, and reliving them.

ALLOCUTIONS

I. To the faithful in the Vatican Basilica, on the first anniversary of the publication of the Encyclical Letter "Populorum Progressio."

* Beloved sons and daughters, Your visit finds Us preoccupied with a thought, of which We believe it is right to give an account also to you, as a father to his children. It is a year (the exact anniversary fell yesterday, March 26th) since We published the Encyclical Letter, which, from its opening words, is entitled "Populorum Progressio," addressed to the Church and the world, to draw the attention of all to a characteristic and fundamental fact of our time: the awakening of the consciousness of peoples regarding the need to progress, an awakening that seems to reveal a general law of humanity, that of being more, having more, and enjoying more of the goods that life and the world offer to man. This idea of progress was not new to already civilized and developed nations, to the point of constituting one of those magical and mythical formulas of which modern man boasted and exulted, as if it were a religion, a complete conception of the new times. But when the idea of progress entered the psychology of populations stagnant in their primitive, or imperfect, forms of civilization, that is, lacking the prodigious economic and social resources derived from scientific discoveries (think, for example, of electricity) and from the application of the resources of nature to machinery, [reference to John 13:35].

* March 27, 1968.

[*Latin ed. p. 257*]

Acts of Pope Paul VI, 257, China. Powerful instruments, that is to say,

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aids to human labor, which multiply its output prodigiously while simultaneously diminishing toil, have caused and continue to cause immense unrest among these populations, arousing in them the desire, the need, and the right to move from the modest, and often miserable, level of their standard of living to a higher, richer, more dignified, and more human level. This aspiration is still very much alive; it ferments in the majority of humanity, producing the multiple effects that we all know: the striving for independence, initially political, then economic and cultural, highlighting at times most grievous conditions of these new peoples: hunger, disease, ignorance, and the inability to improve themselves through their own efforts; and, being as they are intolerant of any form of colonial exploitation, they sometimes do not even recognize the advantages that the colonial era brought them, and thus measure their inferiority in comparison to advanced peoples, with sentiments rebellious to any form of tutelage from wealthy peoples, and hostile to that very prosperity which has been produced among them by others, and which is still held by a few, whether foreigners or natives, almost exclusively to their own advantage. Tears and anger characterize, for the most part, the psychology of these young peoples, who suffer from a new ailment, previously unnoticed, but now intolerable: the awareness of economic and social inequality, which separates and humiliates them in comparison to prosperous peoples. This is a crucial and global problem. It transfers the famous social question from within individual societies to the international dimension, to all of humanity; and if social justice – which promotes the transformation of the classes that compose a society towards a more equitable distribution of wealth and culture, so that no one lacks what is sufficient for life as a human being, and so that no one is given an exaggerated and selfish enjoyment of temporal goods when others are painfully deprived – is applied on the plane of relations between nation and nation, then one understands the vastness and importance of the problems raised by modern progress, when every people now acquires the notion, and with the notion, the legitimate claim, in so many ways, to be a part of it. Can the Church be indifferent to this gigantic aspect of contemporary human life? The Church certainly is not meant to deal with the technical solution of these problems; we mean the economic and political problems that concern the admission of developing peoples to the level of sufficiency and dignity that is their due.

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Commentarium Officiale, but these very problems derive their logical and human force from a conception of human life, which only religion provides. And that is: it is religion, and especially the Christian religion, that sees in human progress a divine intention: God created man to be lord of the earth, and the earth to be for the ordered benefit of all. It is religion that offers a foundation of justice to the claims

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of the needy, when it reminds that all men are sons of the same heavenly Father, and therefore brothers. It is religion alone that can remind the rich that they are stewards, and not despotic masters, of their goods, the fruits of which must, in some equitable measure, benefit those in need. It is the Catholic religion, our own, that establishes the supreme law of charity, foresighted of the evils and needs of the neighbor, and compelling, with the sweet and free empire of love, to help others; and it is the religion of Christ, of which the principle and end in this world is the order, the balance, the concord of men, which reminds us that the development of peoples is the current name of peace.

Could we remain silent, if this is the case? We could not. And therefore we have spoken. It seemed to some that our words were harsh and unjustified towards those economic systems, which of themselves do not tend to create equal conditions among men, favoring some and obliging others to suffer from a perpetual state of inferiority; but it is certainly not our intention to deny the natural terms of economic processes, nor to offend those who promote them, when a non-partial, non-selfish, but global, and human vision frames such processes within the requirements of the common good. Thus, it seemed to others that, by denouncing in the name of God the very grave needs for which so much of humanity suffers, we were opening the way to the so-called theology of revolution and violence: far from our thought and our language is such an aberration; quite different from the positive, courageous, and energetic activity necessary, in many cases, to establish new forms of social and economic progress.

Furthermore, it seemed to many, and perhaps even to you who are listening to us, that such a complex and gigantic question, as is that of the proper and decisive promotion of the progress of peoples, is outside the interest of individual men, the initiative of the private sector, and that of intermediate bodies; and this is true; this is a matter for those who govern the course of general politics and international relations; but nevertheless, it can and must concern the attention of all, it must be the subject of public opinion, it must enter the minds of all, it must be a problem of...

[*Latin ed. p. 259*]

Acts of Pope Paul VI, p. 259: The conscience of every Christian: Modern communications have made even the most distant our neighbors; and wherever there is hunger, misery, and the inability to live as free and dignified men, there is a call to our charity. When you benefit the missions, when you contribute to the relief of hunger in the world, when you support the works that promote literacy, etc., you are responding to the vocation of this universal charity, which aims at the just progress of peoples. We have wanted to remind you of this great theme, to which the Church is committed, and to which Our post-conciliar Commission *Iustitia et Pax* (of which we see here some valiant leaders) attends with intelligent and

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fervent activity, so that you may know how the heart of the Church beats today; and if your heart beats in unison with its own, Our Apostolic Blessing is assured to you. To the faithful, especially to young people devoted to literary studies, greetings.

Beloved sons and daughters, And among all: Our thoughts are directed to you, dear Students who today occupy the first places in this great Audience, and would be filled with so many things to say to you, and Our words, instead, wish to be simple and brief, but important in relation to your intellectual formation, as well as that of every other of Our listeners. We will ask you a question: Have you understood the meaning of the symbolic name of Peter, given by Jesus to His principal disciple, Simon, son of Jonas: "I say to you, you shall be called Peter, and upon this rock I will build My Church,"* that is, the society of those who believe in Me and are gathered in My name around, indeed founded upon you? Is the concept that Jesus wanted to express clear, even though, upon closer examination, it is so complex and profound; that is, the concept of solidity, of firmness, of permanence, let us say of immobility? Jesus, giving to Simon, son of Jonas – a good man, but, as far as we know about him, a man enthusiastic and changeable, generous and timid – the title, indeed the gift, the charisma of strength, of hardness, of the ability to resist and to support, which is precisely the nature of a stone, a rock, a boulder.

*March 3, 1968. Matthew 16:18.

[*Latin ed. p. 260*]

The *Acta Apostolicae Sedis* – Official Commentary 260 associated the message of his word with the new and prodigious virtue of this Apostle, who, along with those who would legitimately succeed him, was to bear witness with unparalleled certainty to that very message, which we comprehensively call the Gospel. Consider this carefully. We now stand at the tomb of Simon, who became Peter. We remember and experience the truth of the founding word of Jesus: here, that stone (which is also an image and a derivation of that other stone, the cornerstone, the center, the foundation, the strength of all Christianity, which is Christ Himself), that stone, we say, remains firm, solid, and secure. This is a wonderful historical, psychological, and theological marvel. It is a proof, so to speak, of another prophetic and solemn word of Jesus: "Heaven and earth shall pass away, but my words shall not pass away." And this singular fact holds particular importance for you, dearest children, who, as students, and you all as scholars, from a pedagogical and ideological perspective, are seekers of truth. What is study if not a search for many beautiful and wonderful truths? But what does modern thought, not excluding scientific thought, tell you about this? It tells you that truth is not immutable, not definitive, not certain; so that today, the school is defined rather as a search for truth, rather than as the possession and acquisition of truth. Indeed: everything

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changes, everything progresses, everything transforms; human thought is characterized by its movement, by its historical development, by what is called historicism, raised to a system to the point of making time the generator and the destroyer of the truths that the school teaches, little by little; "chronolatry" dominates culture, with the result that nothing is certain, nothing is stable, nothing is worthy of being accepted and believed as a value to which one can entrust the guidance and meaning of life.

This phenomenon also invades the field of religion, which many would like to subject to a radical revision, attempting to strip it of those dogmas, that is, those teachings, which seem antiquated and surpassed by scientific progress, and which are incomprehensible to modern thought. In the attempt to give Catholicism an expression more in conformity with current language and mentality, that is, to "update" religious teaching, it often, unfortunately, subverts its very essence, and seeks to make it "understandable" by first changing the formulas with which the Church-teacher has clothed it, and 2 Matth. 24, 35.

[*Latin ed. p. 261*]

The acts of Pope Paul VI, page 261, are as if sealed, intended to preserve his identity across the centuries, while simultaneously altering the very content of traditional doctrine, subjecting it to the dominant law of transformative historicism. The Word of Christ is no longer the Truth, which does not change and remains always identical and equal to itself, always living, always luminous, always fruitful, even if often beyond our rational comprehension; but it is reduced to a partial truth, like others, which the mind measures and shapes within its own limits, ready, in the subsequent generation, to give it another expression, according to a free examination, which strips it of all objective and transcendent authority. It will be said that the Council initiated and authorized such a treatment of traditional teaching. Nothing is more false, if we wish to adhere to the masterful words of that Pope John, our venerated Predecessor, and inventor, if it is permissible to express ourselves in this way, of that "renewal," in the name of which many dare to inflict dangerous, and sometimes reckless, interpretations and distortions upon Catholic dogma. Pope John proclaimed, in the famous opening address of the Second Vatican Ecumenical Council, that the Council itself must reaffirm all of Catholic doctrine, *nulla parte inde detracta*, without detracting from any part of it, even though the best and most suitable way to give it a new, more adequate, and more profound expression, appropriate to the maturity of modern studies, should be sought. Thus, fidelity to the Council urges us, on the one hand, to a new and insightful study of the truths of the faith, and on the other hand, it leads us back to that unique, perennial, and consoling testimony of Peter, which Jesus willed to be his infallible voice within the very bosom of his Church, as a guarantee of the stability of the faith, and almost as a challenge

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to the arbitrary and consuming nature of time.

Therefore, dearest sons and daughters, who come to lay upon the tomb of the unyielding stone the confident and filial act of your adherence to the true Catholic faith, feel at the same time the strength that emanates from its stability, and which sustains, even for our century, the always fruitful and joyful vitality of the Word of Christ. And so that this wonderful double spiritual experience may not be lacking to you all, we impart to you from our heart Our Apostolic Blessing.

[*Latin ed. p. 262*]

Acta Apostolicae Sedis - Commentarium Officiale 262 III. Those who were present from various nations at the sixth session, which the teachers of the Old Testament Scriptures held in Romae. * We thank your eloquent interpreter, the most worthy Father R.A.F. MacKenzie, Rector of Our Biblical Institute, and We joyfully greet you, gentlemen, an assembly of specialists as distinguished and as competent as you are in biblical studies. After holding its Congresses in various countries of Western Europe, the International Organization for the Study of the Old Testament has this time chosen the city of Rome, whose immense religious, historical, and artistic heritage cannot fail to add a notable degree of interest to your learned presentations. Therefore, you are most welcome, and allow Us to greet you here with the words that Our distant predecessor, Saint Damasus, addressed to the great specialist in biblical studies of his time, Saint Jerome: "I do not think," he wrote to him, "that there could be a more worthy subject of conversation between us than the Holy Scriptures." The Scriptures which are the direct object of your study are those of the Old Testament. And the great interest that is attached to your Congresses, it seems to Us, lies precisely in the choice of a field of investigation where both Christian theologians – Catholic and Protestant – and scholars of the Hebrew religion can meet and collaborate. The Old Testament is our common heritage. The three families, Jewish, Protestant, and Catholic, also hold it in honor. They can therefore study and venerate these holy Books together. We will say more: they can pray upon the same texts. What prayer is more deeply religious, more universal in its object, more moving in its accents, than that of the Psalms? It is truly fortunate that the initiative has been taken for this common study: your previous Congresses have shown sufficiently how opportune it has proven to be. This is a truly authentic and fruitful form of ecumenical work! The progress of studies concerning the Old Testament has been noted * on the 19th day of April, in the year 1968. 1 "And indeed I think that there can be no more worthy subject of our discussion than if we speak to each other about the Scriptures": Migne, PL XXII, 451.

[*Latin ed. p. 263*]

The Acts of Pope Paul VI, volume VI, page 263, contain similar senti-

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ments from recent years. Concerning the Catholic Church, Our predecessor, Pope Pius XII, as you know, had already, through his Encyclical Letter *Divino afflante Spiritu*, of September 30, 1943, greatly opened the way for researchers by encouraging the use of sound and appropriate critical methods for the elucidation of the sacred text. It is your honor to dedicate yourselves, in a professional and scientific manner, to highlighting all the resources provided by modern techniques—in the literary, historical, and archaeological fields—and to utilize them in order to advance the knowledge of the Old Testament. We can only rejoice to see, in all parts of the world, a number of scholars specialized in this study at work today. Our world, as has been observed many times, is afflicted by a very strong tendency towards "desacralization" and "secularism." The problem of the presence and action of God in this world is posed today, for some, in new terms, sometimes unexpected, often confusing and paradoxical. In this ferment of ideas and interpretations, your specialization leads you to be, in a certain sense, witnesses and heralds of traditional values, and of that one—precious above all others—which is like the keystone of the entire religious edifice of humanity: divine transcendence. Let Us tell you, gentlemen: your research, your scientific investigations, dedicated to the history and literature of Israel, are, in Our eyes, of the greatest value for the reminder of the highest values in modern society. "Indeed, it is enough to glance at the program of your presentations to appreciate its richness and to perceive all that it represents for the progress of the interpretation of the Old Testament. The Catholic Church intends to be neither the last nor the least active in this field. Contrary to certain assertions often repeated in recent centuries, the Church has always paid the closest attention to Scripture. We would like, dear gentlemen, that the course of your scholarly work would allow you the opportunity for a brief visit to the Vatican Library: there you could see, through the abundance of codices and editions of the Bible, the concern that the Church has shown, throughout the centuries, for this incomparable book, which it has always considered as the privileged source of divine Revelation. Indeed, in its eyes, it is not only a literary work; it is a religious work, gathered for a religious purpose."

[*Latin ed. p. 264*]

Acts of the Apostolic See - Official Commentary 264. [The Old Testament] is carefully chosen and constituted according to religious criteria; it is a work jealously preserved and transmitted, because it carries a message from God; a message first intended for the chosen people, but also for all those who consider themselves the spiritual descendants of the Old Testament. Therefore, it is a book different from all human books; a book inspired, containing and transmitting a revelation, in which the Church sees a harmonious continuation and fulfillment in the New Testament. How then could such a book fail to be the object of passionate attention and

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study? The Church studies the Bible in all its aspects. First and foremost, and in increasing numbers, it dedicates scientific works to it, such as those to which you are devoted. Theological studies are also undertaken: is there a "theology" of the Old Testament? Or are there several? Or rather, is there only one biblical theology, encompassing the Old and New Testaments, and several orders, or several ways in the presentation and organization of the revealed truth? These are questions debated by its theologians. Finally, the spiritual aspect is no less present in its concerns, and one of its religious members could not long ago dedicate a book of nearly a thousand pages to "The Old Testament, source of spiritual life."

This is because the richness of the Revelation contained in the pages of the Old Testament is such that it seems that it will never be exhausted. It is the Creator and good God who is revealed to us therein, the one and true God, the living God, the God of all holiness; the God who is offended, but who forgives, because He has a plan of salvation for men and pursues it tirelessly, through a "holy history," of which the Church collects every fragment with immense veneration and immense love. What can the Church desire, in the face of the bold and worrying changes of the modern world, other than to see the truth, the greatness, the beauty of this fundamental theology of the Old Testament imposed on every good-hearted soul, and to constitute a powerful spiritual bond for all those who are sincerely desirous of light and peace?

R. de Vaux: "Can one write a 'theology of the Old Testament'?" in *Bible et Orient*, Paris, ed. du Cerf, 1967.

* The Reverend Father Paul-Marie de la Croix, O.C.D. *Desclée de Brouwer*, 1952.

[*Latin ed. p. 265*]

Gentlemen, these are but some of the reflections that your presence here today inspires in Us. It pleases Us to receive you during this week of Easter, a feast whose very name evokes one of the highest points of the Old Testament. Continue your work. Continue to provide Us with a deeper understanding of the sacred text. Nothing can be more in accordance with the spirit of the Second Vatican Council, which, in the dogmatic Constitution on Revelation, as you know, dedicates a special chapter to the Old Testament. And be assured of Our heartfelt sympathy and of all Our esteem for the important work that you are accomplishing, and for which We earnestly implore the greatest blessings from Him who is and remains forever the God of the Bible, the "God of our fathers," the "God of Abraham, Isaac, and Jacob."

To those who participated in the Eighth International Conference, held in Loreto, attended by moderators and members of European choral groups.

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* Beloved sons, We are pleased to offer Our paternal greeting to the members of the various musical chapels of Europe who, in these days, have happily concluded their eighth conference in Loreto. By renewing this annual meeting, you, beloved sons, have once again accomplished a highly constructive task: you have contributed to the enhancement and dissemination of the heritage of sacred music, and you have laid the foundations for a promising revival of your noble traditions. The success of this event, which, due to its seriousness, has attracted the attention and esteem of the public, would be sufficient to justify Our meeting today with its promoters and participants. This meeting offers Us the pleasant opportunity to rejoice with you, to express the interest with which We follow your noble initiatives, and to reaffirm the respectful affection that We feel towards those who, like you, know how to use their artistic talent so well in the service of the glory of God. But your presence and your homage have a meaning that...

April 22, 1968.

[*Latin ed. p. 266*]

The Acts of the Apostolic See – an official commentary, more extensive and profound, which We are pleased to emphasize. With your authority, with the validity of your experiences, and with your youthful enthusiasm, you, masters and singers, assure Us that you will not only preserve the prestige of your Institution, which makes it universally esteemed, but you will also strive to ensure that the musical chapels are able to respond to the new needs introduced into the liturgy by the recent liturgical reform. It is unnecessary for Us to remind you that the task of the musical chapels in this period "has become of even greater importance," as expressed in the Instruction on Music in the Sacred Liturgy, promulgated last year by the Holy Congregation of Rites. After the Ecumenical Council solemnly sanctioned the active participation of the Christian people in the liturgical celebrations, even with regard to sacred music, new avenues are now open for the future of sacred music. This does not mean abandoning the great musical tradition of the Church, a tradition which, indeed, has been called by the Council "a treasure of inestimable value" which "must be preserved and increased with all diligence," but rather it means enriching this heritage, as new elements and new values are added to it. In other words, the Church expects from you, beloved sons, the creation of new artistic expressions, the search for new musical forms, not unworthy of the past, through which choral ensembles should not replace the people in liturgical prayer, but rather help and support their active participation. As you can see, a vast field of work opens before you. Your responsibility is great, worthy of every noble effort. We have so many things to say to you on this subject that is so dear to Us, because of the hope We place in you and for the contribution We expect from your talent and your collaboration.

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But We are certain that even these brief remarks will find in you a ready willingness and fervent and generous intentions. Therefore, beloved sons, strive always to be faithful to the high ideal that you have set for yourselves, and to remain conscious of the duties that it imposes upon you. To this end, the wish that We express today for your endeavors, paragraph 19.

[*Latin ed. p. 267*]

The Acts of Pope Paul VI, page 267, state that the growth and mission of the Musical Chapels are transformed into prayer, through which we ask the Lord for you the sweetest fullness of His grace and His light. And as a pledge of Our benevolence, We are pleased to impart to you the propitiatory Apostolic Blessing, which We extend from the heart to your family and to all those who are dear to you. A few words in French, dear sons, young and old singers. A few words to express Our joy in welcoming you, and to exhort you to sing with a concern for great technical perfection, but also and above all with all the fervor of your heart: for it is the heart, it is the soul that gives value to the praise that comes from the lips. May your souls always be ardent and clear, so that your lips may be worthy to celebrate the praises of the great God of Heaven, in whose honor you sing, and in whose name We bless you. To those who, having participated in the "Vatican Competition," have emerged victorious in the eleventh category. * Esteemed men who are present, We consider it an honor today to admit before this distinguished assembly of scholars of the Latin language, who have emerged victorious in the eleventh category of the Vatican Competition. Indeed, We readily confess that We ourselves have desired your presence with Us, since We had long planned to offer encouragement to those who have deservedly distinguished themselves in understanding, in study, and in the dissemination of the Roman language, so that We might demonstrate Our great esteem for them, and also add fitting incentives. For We are firmly convinced that those learned in Latin should find it pleasing to be in the home of the Supreme Pontiff, since, as in their own home, experts, ingenious, and astute individuals have been and will continue to be involved in the more serious affairs of the Apostolic See. In this regard, if it were not for the constraints of time, it would be of great benefit to illustrate how Our predecessors have fostered the study of Latin; whether by amplifying the fortune and splendor of the Latin language, or by strengthening and upholding its excellence, or by laying the foundations of those arts and letters whose history is equally... * On the 26th of the month of April, in the year 1968.

[*Latin ed. p. 268*]

The Acts of the Apostolic See – Official Commentary – recounts magnificent moments and great achievements. To demonstrate this, it is sufficient to note the place that Saint Jerome held with Pope Damasus, and the number and quality of the most illustrious men who existed in the sacred

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order at that time, when the studies of humanity were being reborn and renewed. But we do not wish to expound, even briefly, here the praises that the Catholic Church has garnered in the province of the best of letters over the course of the centuries; rather, it pleases us to confirm before you that you are not to be considered here at the Apostolic See as guests or visitors, but as citizens, enjoying the best and most certain rights. Indeed, Rome has provided and continues to provide a singular benefit to the holy Church: it first provided the framework for that empire, which, by the providence of God, was completed, so that all the nations of the world, subject to Roman dominion, might receive the message of Christ, delivered not with force but with gentleness, not with arrogance but with humility, not hidden but precious, far and wide; and then, it provided to the Church itself, through the blood of the martyrs, the Latin language as an instrument of unity, which it used in performing sacred rites, in defining ecclesiastical law, and in reconciling among themselves peoples of diverse origin and culture: so that, as a common Mother, using the language as a sign and a bond, it might associate all nations everywhere in true, intimate, and profound unity. Because this language has contributed, in its measure, to achieving this wonderful union of souls and peoples, we believe that no one, rightly, would deny that it is fitting to call it the language of the Catholic Church of the Latin Rite; for the Church, according to the judgment of Our Predecessor, the late Pope Pius XI, requires a universal, immutable, and not vulgar language, since it encompasses all nations and will endure until the consummation of the ages. These extremely significant words were explained in detail by Our late Predecessor, the venerable Pope John XXIII, who, in an Apostolic Constitution of great importance entitled *Veterum Sapientia*, briefly recalled the advantages and benefits of the Latin language.

As for ourselves, we have not only openly approved the important actions of Our Predecessors, but also, through Apostolic Letters issued *motu proprio*, we have initiated the Pontifical Institute for Latin Studies.

[*Latin ed. p. 269*]

The Acts of Pope Paul VI, page 269, state that we have established a higher standard of Latin, pertaining to the diligent instruction in the Latin language of those whose duty it is to teach that same language, both in seminaries and in religious sodalities. Furthermore, the Apostolic Letter, entitled *Summi Dei Verbum*, published to mark the exact four hundredth anniversary of the seminaries established by the Council of Trent, we affirmed that it is absolutely necessary to instill a not inconsiderable knowledge of various languages, especially Latin, particularly when considering priests. Therefore, relying on these reasons, we are eager, before this assembly of most prudent men, to reiterate the following: namely, that the Latin language must continue to be cultivated in our time, especially in seminaries and in institutions dedicated to preparing young men for religious life. For

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it is not permissible to overlook this point, if we truly strive to cultivate the minds of young people, and to form them for the study of literature and for the examination and appreciation of the works of the Saints, and especially to prepare them to discover the ancient treasures of the sacred liturgy. If knowledge of this language is lacking, something will certainly be taken away from that higher and more complete education – especially with regard to theology and liturgy – which our contemporaries demand of priests, and which the Fathers of the Second Vatican Council have repeatedly and earnestly urged, whether in the decree beginning with the words *Optatam totius*, concerning the entire discipline of the priesthood, or in the Constitution on the Sacred Liturgy, or in other published norms. Therefore, because of the power and effectiveness of the Latin language in cultivating minds and preparing them for more serious studies, we greatly desire that it continue to receive the due attention. However, it is no secret that We, with a willing and benevolent heart, have followed the clear norms transmitted by the Second Vatican Council, striving everywhere to introduce the use of the vernacular languages into the sacred liturgy. We were indeed led to do this, not out of a kind of neglect of Latin, but out of a keen awareness of the pastoral duty of Our office and its necessity, which demands that the food of the divine word, contained in the sacred liturgy, be abundantly provided, but in a simple form and suitable for understanding, which will lead the faithful of Christ to experience the sweetness of religious rites and to participate in them eagerly and diligently.

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Commentarium Officiale. It is evident – and we desire to say this plainly to those who, moved by a certain levity of mind or by the inconsiderate desire for new things, believe that the Latin language should now be completely neglected by the Church – it is evident, we say, that such a language must be held in the highest regard, for most excellent and weighty reasons, which we have mentioned; nevertheless, it must not be forgotten – and we say this to those who, either because they are excessive devotees of preserving the old, out of a certain fondness for beauty, or because they are prejudiced against any new things, have sharply criticized the recent changes – it must not be forgotten, we say, that the Latin language must serve the pastoral care of souls, and not itself. Therefore, when the rights that this language has acquired in the Church are defended, it is most important to avoid hindering or impeding the renewal of pastoral works, which has been entrusted to the Fathers of the Ecumenical Council; indeed, in this area as well, the supreme law must be the salvation of souls. These things, beloved Sons, we have wished to communicate to you, in this noble gathering, which your kindness and your learning have made more pleasing to us. Therefore, we congratulate you on your constancy, your zeal, and your fervor, with which you dedicate

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yourselves to the cultivation and discipline of Latin, and we encourage you to persevere in your endeavor, even though it may sometimes be very arduous. But it should be a great comfort to you that you are, first of all, leading the minds of men, and especially of young people, to the study of antiquity and to humanitas, without which the very process of learning becomes sterile and turns to the detriment of the human race; then, you are enriching men with knowledge of themselves and of their own excellence, whether it pertains to the past or to the present; and finally, you are preserving and handing down to posterity the unblemished and intact heritage of literature, arts, and disciplines, by which our very civil culture is nourished today, and which the Holy Church has used and continues to use as a powerful instrument for uniting the minds of men and for fostering bonds of peace among peoples. Finally, urging you to all of this, we gladly bestow upon you, your relatives, and the studies in which you are engaged, the Apostolic Blessing.

[*Latin ed. p. 271*]

Acts of Pope Paul VI, 271, VI. To the members of the Pontifical Academy of Sciences, who are meeting this week to discuss the topic: "Organic matter and the fertility of the soil."

"We greet you with joy, gentlemen, as the body of distinguished scholars who – present or absent on this day – constitute Our Pontifical Academy of Sciences, with, at its head, its new and learned President, Reverend Father O'Connell. We are pleased to have this opportunity to pay a solemn tribute to your high worth in the scientific field. The various contributions that you make to the advancement of science bring you the greatest honor, and this honor reflects upon the Holy See, which took the initiative to bring you together. Therefore, first of all, you should be congratulated and thanked.

Various circumstances, including the deeply felt loss of your President, Monsignor Georges Lemaître, have prevented your Academy, in recent times, from engaging in many external activities. Certainly, no one will be tempted to interpret this apparent and accidental decrease in activity as a sign of diminished vitality of an institution that has now acquired in the world the reputation and fame that it deserves. In any case, for Our part, We wish to solemnly reaffirm here the esteem and confidence that We feel towards it.

The idea that presided over the founding of the Pontifical Academy of Sciences, as you know, was to provide, through the people who compose it and through the activities it undertakes, proof of the love and respect of the Catholic Church for the contemporary scientific world. This original purpose, We wish to assure you anew, is more alive than ever in the consciousness and in the perspectives of the Apostolic See. This See will make it its duty to preserve the Academy's full vitality. It intends to bear witness, through this Academy, of the reverence that the Catholic Church

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professes for scientific research, of the freedom that it recognizes to it in its specific field, and of the confidence with which it views its present and future achievements.

Indeed, if science, instead of being considered in the life of man as a kind of foreign body, is, on the contrary, properly integrated into it, the Church believes that it can..."

April 27, 1968.

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - An Official Commentary, contributing not only to speculative and technical progress, but also to moral progress, and even – without resorting to artificial means – to the religious and Christian advancement of humanity. It is enough to say with what respectful attention the Church considers the mission of the scholar. In Her eyes, you are the researchers and explorers of the mysterious realities of creation: in other words, those who fulfill to the highest degree the task that God entrusted to man when He created him: to conquer the earth, to uncover the secrets of nature. For nature is full of secrets, and there is no doubt that those who strive to discover them – at the cost of what patient and meticulous research, you know better than We! – are responding to an original design and a certain will of the Creator. When We reflect on your activity as scholars, it appears to Us to develop from a double premise, which constitutes the foundation of that higher degree of human excellence to which you aspire through the exercise of your profession as researchers. First, there is the systematic and perfected use of intelligence. If you are, one might say, more fully men than others, it is indeed, primarily because you have developed to a high degree the possibilities of what is most noble and most like God in man: thought, the capacity to "become all things" – the "fieri omnia" of classical philosophy – that unique and incomparable privilege of human intelligence, that power possessed by the thinking being to conquer reality, to assimilate it, to make it a truth that becomes its own, while, in its potential, through its universality, it is the good of all. To this superior use of the highest faculty of human beings, is added, in the scholar – this is the second premise – his integration into the scientific tradition. He gathers, assimilates, deepens, and perfects what is valuable in the immense heritage of study and reflection of those who preceded him; and he uses this heritage of human knowledge acquired up to that point as a starting point, from which he boldly ventures forth towards new conquests, for the benefit of his generation and those that will follow. Truly, the man of science deserves honor and recognition, and it is a heartfelt need, as well as a duty, for Us to pay tribute, in your persons, gentlemen, to the

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highly qualified representatives of modern culture and of the genius that...

[*Latin ed. p. 273*]

The Acts of Pope Paul VI, page 273, inspire us. We are aware, in acting thus, that we are faithfully interpreting the mind of the Church concerning you: a mind which it has often expressed in recent decades, notably through the voice of Our predecessor, Pope Pius XII, and which it has now proclaimed anew with great clarity during the recent Ecumenical Council. How could We allow such an opportunity to pass without recalling that this solemn assembly sought to bring the full weight of its authority to bear in reaffirming the Church's positive attitude towards science? Here is how the Council views your vocation as researchers: "He who strives, with perseverance and humility, to penetrate the secrets of things, even if he is not aware of it, is as if guided by the hand of God, who sustains all beings and makes them what they are." These words are found in the Constitution on the Church in the Modern World, which dedicates an entire chapter to the problem of culture. Analyzing the developments of culture, the conciliar document does not hesitate to acknowledge, with great satisfaction, the positive advancements due to the current progress of science and technology, and it explicitly mentions "the love of science and the unwavering fidelity to truth in scientific research, the need to work in teams within specialized groups, a sense of international solidarity, a growing awareness of the responsibility that scientists have to help and even protect people, the desire to provide everyone with more favorable living conditions, especially those who are deprived of responsibility or who suffer from cultural poverty." The conciliar document certainly warns Christians against the danger of a purely earthly humanism; but at the same time, it shows them how the faith they profess, "far from diminishing it, rather increases the gravity of the obligation they have to work with all people to build a more humane world."

Gentlemen, you see, We are far removed from the often petty and almost always sterile disputes in which certain minds used to indulge, minds inclined to consider the Church and the progress of human knowledge as two adversaries in open conflict. It is not that the old question, constantly reborn, of the relationship between science and faith, has lost all relevance and all...

(The passage ends abruptly here, so I cannot provide a complete translation.)

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis - Official Commentary. And it would have been pleasing to Us, had We possessed less limited time, to avail Ourselves of such an occasion to converse with you. We would have wished to describe to you the new light under which this matter appears to Us today:

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that of a clearer distinction between the paths by which each – science and faith – following its own methods, unfolds the thread of its knowledge, the overall complexity of thought making possible a happy synthesis of both orders of knowledge. You would then, no doubt, have shown us – having experienced it directly – how scientific research, sometimes absorbing all the intellectual capacities of the researcher, seems to provide sufficient and definitive satisfaction to the intellectual and spiritual activity of man; how it succeeds not only in explaining knowledge, but even in extinguishing the aspiration towards the knowledge of God: to such an extent that atheism ultimately appears to some scientists as a logical position, satisfying the mind and justifying reality. And in Our turn, We would have been inclined to overturn this fragile edifice of modern intellectual progress and to affirm – not without again appealing to your experience, but to a deeper experience – that science prepares and postulates an order of thought that transcends it and justifies it: for it does not explain everything; it can only explore what exists, what another, infinitely greater than it, has generously made available for the study of the children of men. And if it remains faithful to maintaining its research and its certainties within its own domain, which is that of the observable and the measurable, the more it progresses in its investigations, the more it will also experience the need, and as it were, the intuition of the immensity of the divine world that dominates it and reflects something of itself. But let us limit Ourselves to considering rather another aspect of the scientific world, that which your gathering so beautifully and commendably brings to light, and let us ask Ourselves: what should be the use, the practical and useful application, that science, or rather, scientists, and their brilliant pupils, the technicians, must make of the conquests of science? There is only one possible answer: everything must tend towards the good of humanity. Is it necessary, gentlemen, to remind you that the specter of the most terrible calamities, capable of overturning and reducing to ashes the entire inhabited earth, precisely emerges from laboratories?

[*Latin ed. p. 275*]

Acts of Pope Paul VI, p. 275: Has the progress of modern physical sciences reached such a point? Can we remain silent before such prospects? For, however great may be the responsibility of politicians in this field, it leaves untouched the responsibility of scientists. And for this reason, We shall not cease to pray and to implore, and you provide Us with a singularly fitting opportunity. May there be the courage to make the necessary sacrifices! May every measure be taken, every commitment undertaken, with the aim of preventing and averting the fabrication and use of nuclear weapons, bacteriological attacks, and any other means that would draw from scientific progress the diabolical power to inflict upon entire populations, even those foreign to any potential conflicts, the scourge of horrible devastation! May humanity regain its senses! May it discover within itself,

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in its leaders, in its teachers, the strength and wisdom to reject far from itself the evil use of destructive science! Rather, may it ask science for the means to benefit itself! It does so, moreover, for its own honor and for the benefit of all. And you yourselves, gentlemen, through this week of study that brings you together, magnificently bear witness to this. Your theme: "Organic matter and the fertility of the soil," is entirely oriented towards the good of mankind, and, indeed, towards that integral and solidarity-based development of humanity that We called for a year ago in Our Encyclical *Populorum progressio*. To make the earth fertile, to make it produce bread for all its inhabitants, to combat the sterility of desert regions, to multiply everywhere the fruits of agricultural cultivation, to draw from the toil of man easier and more abundant results, to make possible victory over hunger, which still afflicts entire populations, to give hope and means of subsistence to the ever-increasing generations of mankind: this is your conquest, your art, your mission, your crown. We are proud of you, gentlemen, pleased with your studies and your contributions to the well-being of humanity. Therefore, with a generous heart, We express Our praise and Our wishes to you. And in the name of that God so great and so mysterious whose works you explore, of the God who created the world and redeemed man, of that God whom, with all humility, but with all truth, We represent, We give to you all Our Apostolic Blessing.

[*Latin ed. p. 276*]

Acta Apostolicae Sedis - Official Commentary 276 RADIO BROADCAST I To all the faithful of the city and the world, and to all men, on the feast of the Resurrection of our Lord Jesus Christ, before the Most Blessed Father imparted the Apostolic Blessing from the external platform of the Vatican Basilica.

* Brothers and sons and friends, who listen to us, you already know with what cry our message is proclaimed today: Christ is risen. An immense echo responds to this announcement: we too, united with Christ, will rise again. It is a marvel, a duty, and a joy to contemplate the reality of this double voice. Let it not pass over our heads, without thought or heart receiving it, and perceiving how it overturns the natural conceptions of our experience, and introduces into our way of thinking and living a formidable and magnificent novelty. It is the Christian novelty, that is, the new divine life, which flows in the veins of the redeemed man. To meditate on this supreme event, and to burst forth in the hymn of Alleluia, with a feeling that surpasses all understanding, while excluding all uncertainty, comes naturally; let this exaltation of spirit fill the Paschal time that we have inaugurated today. One aspect of this fact: the Resurrection of Christ and ours, we wish to remind you: it is an event of power, indeed of divine omnipotence. It is not enough to employ natural causes to give it origin, or to grant it at least an appearance of probability. Death is such a thing, it

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exercises such a disastrous dominion, that it seems absurd to suppose its defeat. Yet, so it was with Jesus: He died, was buried, and then, at dawn on the third day, He rose and glorious. So it will be with us, if we have, in Him, with faith, with grace, and with the honesty of our conduct, implanted in His immortal life our mortal life. The enemy, the great enemy, will be overcome in the end. 1 This prodigious event, already perfect in Christ, already communicated to His most holy Mother, is promised to us in His * On April 14, 1968. Cf. 1 Corinthians 15:26. 1

[*Latin ed. p. 277*]

The complete reality, and from this very moment, participating in its mystical and moral efficacy, infuses into the world, even the profane world, the sense of a possible victory in the realm of the seemingly impossible, the hope of those novelties that can regenerate the history of man. It is not for Us to consider the astonishing transformations that a profound knowledge of nature and the patient and wondrous art of deriving benefit from it can produce in our century; it is not within Our competence to concern ourselves with the realm of things. We think of the realm of human spirits. We think of the inner world of hearts, where it seems a vain endeavor to introduce truly effective and renewing novelties, those novelties that overcome the natural inclination of man towards his innate weaknesses, towards his recurring and resurging vices, towards his atavistic and modern distortions of the true concept of life and its higher destinies. We think of a continuous and progressive regeneration of man. We have an invincible faith in his perfectibility. The Resurrection of Christ, the victorious inauguration of His contested, yet saving, kingship, authorizes Us to hope that the characteristic effort of modern man, directed towards the tenacious conquest of the kingdom of creation, will also, from above, that is, from the kingdom of Christ, which, although not of this world, will contribute a light, a testimony of truth, that will comfort the work of man, sometimes weary and sometimes astray, to persevere and progress without ceasing towards authentic human perfection.

We hope, therefore, that the virtue of the Resurrection of Christ may, in some measure, be infused even into the transience of the temporal life of man. Do not consider this way of thinking abstract. Do not judge it distant from the historical reality of our days. Rather, you can easily guess where Our thoughts now turn. They turn to where the aspirations of the civil world are today directed, to peace, to the difficult peace of that extreme corner of Asia, where war seems never to end, and where the clash of the greatest Powers holds the breath of the world in the agonizing fear of a gigantic conflict that will involve everyone in terrifying ruin. Well, may it be permissible for Us, on this day of life and hope, in the name of the risen Christ, to dispel the nightmare of that persistent threat; may it be

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permissible to urge all parties involved to resolutely...

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - An Official Commentary, with thoughts concerning a military truce and honorable and loyal negotiations. We eagerly look forward, and you all with Us, to the promising signs of a forthcoming agreement between the warring peoples, and we accompany these signs with the hope, made persuasive by Our absolute neutrality and Our passionate affection for the nations involved, and especially for the suffering populations, that these first steps may soon be brought to a successful conclusion. May the test of strength be transformed into a contest of generosity; may not a supposed justice of arms, but the conscious justice of mutual rights to freedom and the common needs of labor and peace, prevail; may the feeling of emulation and hatred be transformed into a purpose of forgiveness and brotherhood. The world has been shaken by the recent conflicts in the Far East and the Middle East, as well as in Africa, in its constructive system of world concord: may instead the great ideals of the ordered and peaceful organization of the world be revived; may skepticism concerning the constitutional inability of humanity to progress in freedom, justice, and peace not triumph; but may hope, and with hope, the resolute action to resolve present conflicts and to prevent future ones, be confirmed. And another hope, among so many that the good of humanity suggests, we wish to strengthen with the Paschal grace, that of the clearest, most authoritative, and most effective affirmation of the Rights of Man, to which affirmation the civilized world dedicates a special and solemn celebration this year. Following the unfortunate, but admonishing, episode of the assassination, which has so deeply moved the world, it would be excellent if the great and closed collective egoisms, such as racism, nationalism, class hatred, the dominance of privileged peoples over weaker ones, were to open themselves to the courageous and generous adventure of universal love. With what authority do We dare to pronounce these predictions? With the authority of one who loves and who believes. Easter gives Us this intimate feeling, and strengthens the wishes that We present to you all, to those who suffer because of the ongoing conflicts, to those who work to resolve the pending world issues for the better, to all of humanity, in the name of the risen Christ, with Our Blessing. Then, in Italian, French, English, German, Spanish, and Portuguese, as well as in the Latin and Greek liturgical languages, the Blessed Father proclaimed the Paschal blessings.

[*Latin ed. p. 279*]

To the faithful of the city of Novo Mesto, capital of the Federative Republic of Brazil.

*Beloved sons, In the year 1960, We were granted the happy opportunity to observe, with Our own eyes, that the new capital of Brazil, inaugurated

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two months prior, was becoming a hopeful reality. Today, eight years later, We return in spirit to Brasília to bless the cross that adorns the structure of its cathedral, which is under construction, and to illuminate it through an electromagnetic signal. Know that the cathedral represents that portion of the People of God which constitutes the local Church, united in the Holy Spirit, through the Gospel and the Eucharist, around its own Bishop, as a clear image of the visible Church of Christ, which throughout the earth prays, sings, and adores. For in the particular Church, the universal Church is present and active.

In Brasília, where everything speaks with the eloquent language of the most modern urban planning, the cathedral is being constructed in a designated area, outside of the Plaza of the Three Powers. This significant detail seeks to indicate, intuitively, that spiritual power is distinct from temporal power, and that both operate in different spheres. This is most fitting. Indeed, as the Second Vatican Council says, "the political community and the Church are independent and autonomous in their own sphere."

However, as you can readily observe, the cathedral is in perfect harmony, in the architectural beauty of its ensemble, in the immeasurable grace of its structure, and in the extraordinary originality of its conception, with the beauty, the grace, and the originality of the other buildings intended for the exercise of the highest public powers and for the principal manifestations of the city's social life. Now, this external harmony, essential for the urbanistic beauty of the new capital, is a symbol of another harmony, an internal harmony, equally essential for the perfect functioning...

*April 21, 1968.

*Cf. Decree Christus Dominus, 11.

*Cf. Apostolic Constitution Mirificus eventus, in A.A. 8. 57, 1965, p. 949.

*Cf. Decree Christus Dominus, 11.

*Cf. Pastoral Constitution Gaudium et spes, 76.

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Commentarium Officiale, adorns the religious and civil life that unfolds within it. But, where can its secret be found, if not in love, in that powerful dynamism that unites all members of the human family and impels them to conspire for the common good? Therefore, in fraternal love, which can only find its model and strength in the love of God, you must always seek the stimulus for harmonious and fruitful development.

5 As a pledge of the abundant graces that we implore from God for the capital of Brazil and its inhabitants, we wholeheartedly grant our special Apostolic Blessing to its Metropolitan Archbishop, to its clergy, religious, and faithful people, as well as to all religious, civil, and military authorities present.

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NUNTII SCRIPTO DATI

To all Catholic Christians, for the day dedicated to supporting ecclesiastical vocations throughout the world. The fifth World Day of Prayer for Vocations calls for a message from us for its upcoming celebration (April 28). Our message consists of two words: necessity. Yes, necessity, as is well known, because the economy of salvation, in order to be realized, requires people who dedicate their lives to carrying out its design. This necessity stems from the thought of God, who willed Christ to be the only source of salvation and holiness, and who willed that His mission be perpetuated and spread through chosen men, participants in the priesthood of Christ, as indispensable ministers of the word and grace among other men. The ecclesiastical ministry is of divine institution, as the Council reminds us; and if it is lacking, it is the divine plan of salvation that suffers and that halts its course in the ranks of humanity.

1 This necessity is therefore clearly evident in the work that the Church is destined to accomplish. The Church is apostolic; that is, it needs apostles who embody the testimony and carry out the mission. The Church is Catholic; that is, universal, and if it wants to be faithful to the function entrusted to it of being an instrument for all men of the coming of [the Kingdom], it must have those who, by their lives and their ministry, proclaim the Gospel to all nations.

[*Latin ed. p. 281*]

281 The acts of Pope Paul VI concerning the Kingdom of God must be in continuous expansive tension, and therefore require new and ever more numerous ministers. To this constitutional necessity is added today a functional necessity, which causes much thought and suffering to those who have responsibilities in the Church of God: today, the ministers of the Gospel are not numerically sufficient, because their numbers are diminishing, and because the fields open to their work are increasing. It is a blessing, which we owe to the Council, that the royal priesthood of the faithful is honored; but it would be a misfortune for the holy Church if this provident and necessary exaltation of the common priesthood throughout the People of God were to cause us to overshadow the ministerial, or hierarchical, priesthood, from which the common priesthood is formed and directed. We will say, rather, that the more the common priesthood must be valued, the more it itself needs the ministry of the hierarchical priesthood, and the more the function entrusted to it demonstrates its indispensable necessity.

2 That is to say, the Church needs ministers; it needs vocations. The fate of the Church, and therefore the Christian salvation of the world, cannot be judged based on phenomena or on charismatic movements, which themselves are in need of the ministry and the validation of the hierarchical

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priesthood; but on persons who are devoted and consecrated, endowed with a power of jurisdiction, who live and perpetuate within themselves the sacrifice of Christ, and who, through the sacrament of Holy Orders, renew its bloody offering. And this need also arises from the spiritual conditions of the modern world: the more this world tends towards secularization and loses its sense of the sacred and its awareness of the irrepressible religious relationship between God and man, the greater is the need for a qualified, specialized, and consecrated presence in the midst of the profane world, of "dispensers of the mysteries of God"; and we must also affirm this in view of the increased commitment that the Church is undertaking in the service of humanity, a commitment for which neither strength nor rectitude would, in the long run, be assured without priests capable of contemplation as well as action, and endowed with the sanctifying virtue and pastoral authority proper to the ministerial priesthood.

3 Necessity. Therefore, the Church needs new, numerous, and good ministers; it needs vocations. And here is our second word: freedom. The necessity, ref.

[*Latin ed. p. 282*]

Acta Apostolicae Sedis - Commentarium 282. The official plan, originating from the divine will, is brought into comparison with freedom on the human plane. For by freedom, here, we understand the personal and voluntary offering to the cause of Christ and His Church. The call is measured by the response. There can be no vocations, unless they are free; that is to say, unless they are spontaneous, conscious, generous, and total offerings of oneself. What we say applies equally to vocations to the ministerial priesthood, as to religious vocations, of which the Church is also in great need; and it applies to both male and female vocations; these, no less than the former, are valued and desired by the holy Church. Offerings, we say: here lies the practical problem. How will the Church today receive the offering of young lives, who dedicate themselves to her service? The world of religion no longer possesses the attractive allure of former times; in certain environments, it is a world discredited by official and widespread atheism, or by hedonism which has become the ideal of life; it is a world without economic resources, and without glory; it is a world rendered almost incomprehensible to the psychology of the younger generations. Yet the Church, as we said, constrained by its own characteristic necessity, awaits, asks, calls. It calls especially the youth, because the Church knows that the young still have ears that are open to hear her voice. It is the voice that invites to difficult things, to heroic things, to true things. It is the voice that implores understanding and assistance for the countless needs of brothers and sisters who have no one to speak to them of Christ and of God; of little brothers and sisters, suffering, poor; of brothers and sisters cast into the great, but misleading, conquest of the temporal world – scientific, technical,

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economic, social, political – who are also in need of comfort, of light, of a transforming ideal. It is the humble and penetrating voice of Christ, which says, today as yesterday, and more than yesterday: "Come." Freedom is put to its supreme test: that of offering, of generosity, of sacrifice. We believe that there are today strong souls, capable of "hearing what the Holy Spirit says to the Church," and our message is primarily addressed to them. But not only to them; we address it to Christian families – for whom it is a sacrifice, yes, but how meritorious, how honorable! – to contribute to the offering of their son, of their daughter, to the Church, to Christ. We also address it to pastors of souls and educators, so that... (Cf. Apoc. 2. 7).

[*Latin ed. p. 283*]

Acts of Pope Paul VI, VI, 283: We seek to discover, support, and guide the vocations that are emerging in the hearts of young people. And we address this also to those who are already experienced in life and who are thoughtful about the highest realities: vocations in adulthood are today a new hope for the Church, which understands their value, supports their development, and appreciates their contribution. And finally, we ask the entire People of God to reflect on the great problem of vocations, adopting the admonition of the Council, which says: "The duty of fostering vocations... belongs to the entire Christian community." Therefore, we ask it to offer that spiritual and moral support which provides a favorable social environment for the flourishing of vocations, and which is given "first of all through a fully Christian life," and with "fervent prayer."

To those who hear this message of ours, may our Apostolic Blessing also be granted. From the Vatican, March 19, 1968.

PAULUS PP. VI

To those who attended the Conference held in Tehran, from all nations, on the twentieth anniversary of the declaration of human rights:

We have learned with great satisfaction that the Organization of the United Nations, desiring to commemorate in a fitting manner the twentieth anniversary of the declaration of human rights, has decided to hold an international conference for this purpose. And, gladly responding to the invitation that was extended to Us, We have designated a delegation to represent Us at this conference, entrusting its leadership to Our beloved son, Theodor Hesburgh, Rector of the University of Notre Dame.

Although this declaration may have "raised objections and given rise to justified reservations," as noted by Pope John XXIII, there is no doubt that it marked an important step "towards the establishment of a legal and political organization of the world community," as the unforgettable Pontiff also joyfully pointed out: "It recognizes to all men, without exception, their dignity as persons; it affirms for each individual his rights to seek..."

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(Decree Optatam totius, n. 2).

[*Latin ed. p. 284*]

Acta Apostolicae Sedis - Commentarium Officiale 284: "Libere loqui de veritate, moralitatis normis sequendi, iustitiae debitis adimplendi, vitae conditionibus conformibus dignitati humanae, et aliis iuribus ad ea pertinentibus." Quare, in encyclica sua *Pacem in terris*, vera testamento spirituali cuius echo adhuc vivit in omnibus animis, venerabilis predecessor noster iuste de ea ut de "signo temporum" loqui potuit. Addidit etiam, cum realismo: "Sitne tandem tempus ut haec Organizatio Nationum Unitarum efficaciter iura personae humanae protegat, illa iura quae immediate ex nostra naturali dignitate derivantur, et propter hoc sunt universalia, inviolabilia et inalienabilia?" Nos ipsi, cum Concilium Oecumenicum Vaticanum Romae conveniebat, per hanc fraternam Congregationem, honorem habuimus hoc programma Nationum Unitarum nostrum esse, eodem loco in Organisatione: "ideali cui humanitas in peregrinatione sua per tempora aspicit, maxima mundi spes: iura et officia fundamentalia hominis, eius dignitas, libertas, et praesertim libertas religiosa." Nam Ecclesia, quae "gaudia et spes, luctus et angustias hominum huius temporis" participat, firmiter postulat ut "omnis species discriminationis quae iura fundamentalia personae tangit, ut contraria propositio Dei, auferatur..." Quis hoc non videt? Immens est iter quod peragendum est ad has intentiones in actum vertendas, ad principia in facta translatuendas, ad tantas et constantes violationes principiorum iuste proclamatorum "universalia, inviolabilia et inalienabilia" tollendas. Quare, ut "officium muneris nostri," in encyclica nostra de progressu populorum, iuribus aspirationibus hominum hodierni resonare censuimus, non dubitando in ea actionem "fermenti evangelici in animo humano" videre, omnes viros cum angore et spe ad vitam fraternam vocantes, cum omnes filii Dei vivendi sunt. Cum omnibus viris bonae voluntatis, hanc Conferentiam Teheranum cum magna cura observabimus, quae programmam actionum formulare et parare intendit, in continuatione huius anni iurum hominum. Discriminatio racialis tam multa...

[*Latin ed. p. 285*]

Acts of Pope Paul VI, page 285: Social injustice, economic misery, and ideological oppression give rise to so many revolts, that "the temptation to repel such insults to human dignity with violence is great." Yet, we must repeat: "one cannot combat a real evil at the price of a greater misfortune." May all men of good will unite peacefully so that the principles of the United Nations are not only proclaimed, but put into practice, and that not only are the Constitutions of the States promulgated, but that public authorities apply them, so that all men may finally lead a life worthy of the name.

The magnitude and urgency of the action to be carried out require the

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cooperation of all, one with another. How can we find a way to give international resolutions their effect, in all peoples? How can we ensure the fundamental rights of man, when they are violated? How can we intervene, in a word, to save the human person, wherever it is threatened? How can we make those in authority aware that this is an essential heritage of humanity, which no one can injure with impunity, under any pretext, without attacking what is most sacred in a human being, and without thereby ruining the very foundations of social life? All these problems are serious, and we cannot conceal it: it would be futile to proclaim rights, if at the same time we do not do everything possible to ensure the duty to respect them, by all, everywhere, and for all. To speak of human rights is to affirm a common good of humanity, it is to work to build a fraternal community, it is to strive for a world "where each one is loved and helped as his neighbor, his brother." Such is the golden rule: "All things whatsoever ye would that men should do to you, do ye even so to them." Faithful to this teaching of its divine Founder, the Church reaffirms it in this year of human rights, desiring to cooperate with all good will to "build a world where every man, without exception, of race, religion, or nationality, may live a fully human life, where freedom is not an empty word."

This peaceful endeavor, destined – as we said yesterday in our Easter message – to affirm "more clearly, more authoritatively, and more effectively the rights of man" – is truly worthy.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - The official record has stirred the generous emulation of all men of good will. There is no doubt that the Conference of Tehran will contribute its happy part to this endeavor. We rejoice that it is taking place among a people ardent in their efforts to overcome illiteracy, and to give women their rightful place in society. Therefore, with a generous heart, We invoke the abundance of the blessings of the Almighty upon all its participants, as well as upon their noble hosts. From the Vatican, April 15, 1968. PAULUS PP. VI

To the Most Reverend Lord Joseph Grémillion, Secretary of the Pontifical Commission "Justice and Peace," concerning the meeting in Beirut regarding the promotion of the progress of all peoples.

As the conference on global cooperation for development opens in Beirut, We are pleased to express Our profound satisfaction to you and to share with you the hope that this meeting inspires in Us, where qualified representatives of the Roman Catholic Church and the World Council of Churches will jointly study the means of uniting their forces and resources to raise awareness among their brethren about the growing imbalance that exists between the different nations, and to remind those who have forgotten it of the meaning of their responsibilities.

Although perfect union between Christian denominations has not yet

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been achieved on the doctrinal level—however commendable the efforts at reconciliation may be—there is at least one area in which ecumenism can lead to concrete and immediate results: this is the area that is the subject of your meeting.

We are pleased to greet also the eminent personalities who have come to share with you the fruit of their personal research and to offer you the support and encouragement of international organizations.

We were particularly touched by the fact that this initiative, from which We expect so many positive results, was inspired by Our Encyclical *Populorum Progressio*, in which We drew the attention of all men of good will to this major fact of our time: "The peoples of hunger today dramatically call to the peoples of affluence" (n. 3). We called them "to a concerted action for the integral development of man and the development soli-

[*Latin ed. p. 287*]

Acta Pauli PP. VI 287, sub titulo "de humanitate" (n. 5), hoc est, "ad augendam eorum communem et concordem effortium ad adiuvandum mundum ut superet egoismum, superbia et contentiones, ut vincat ambitiones et iniustitias, ut aperiat omnibus vias ad vitam plus humanam, ubi quisque ametur et adiuvetur sicut proximum suum, fratrem suum" (n. 82). Gaudemus quod discipuli Christi communent experientias suas et vim invincible quam ex fide sua trahunt. Nonne omnes signum baptismi recepissent, nonne omnes filii Dei viventi sunt, vocati ad imitandam Christum, usque ad liberalitatem eius, qui, etsi dives erat, seipsum in paupertatem rediit ut nos divitiis pauperitatis suae locupletaret? Nonne meminerunt illud dictum Apostoli Pauli et illud in omnibus applicationibus vivant: "Sicut in uno corpore membra multa sunt, ita et in Christo sumus membra unius corporis, et omnes membra inter se sunt" (1 Corinthios 12, 27)?

Cum motus defectionis videntur multos contemporaneos nostros superare et ad pessimismo negativo ducere, conventus vestrus consolatio erit omnibus qui non volunt cedere huic curru et qui, contra, volunt praecipere valores positivos hominis, creati ad imaginem et similitudinem Dei. Volentes omnes gentes privilegiatas et populos eorum hoc intellegant: impatiencia pauperum crescit, ad eos venire necesse est. Remedia quidem bene nota sunt, necesse est ea sine mora in applicationem ducere. Spero opera huius conventus Beyrutini Christianos, fratres nostros, viros boni voluntatis, et ipsos gubernantes ad intellegendum urgentiam actionis decisivae pro bono totius humanitatis. His sententiis, corde nostro conventum vestrum Deo commendamus et super omnes participantes eius abundantiam benedictionum divinarum invocamus.

Ex Vaticano, die 16 Aprilis, anno 1968.

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PAULUS PP. VI

1 Cfr. 2 Corinthios 8, 9. Romanos 12, 4 et 5.

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR BISHOPS

PROVISIONS FOR CHURCHES

Most Holy Lord Our Pope, by Divine Providence, has, through successive decrees of the Sacred Congregation for Bishops, provided for the following churches with new pastors:

On February 8, 1968:

— To the Cathedral Church of Subotica, newly erected, he appointed the Most Reverend Father Matthias Zvekanovic, formerly the titular Bishop of Burca.

On February 21:

— To the titular episcopal Church of Turrhen, he appointed the Reverend Father Peter Bednarczyk, from the clergy of the diocese of Tarnów, whom he appointed as an Auxiliary to the Most Reverend Father George Ablewicz, Bishop of Tarnów.

On February 27:

— To the titular episcopal Church of Uchita, he appointed the Reverend Father Vecoslav Grmić, from the clergy of the diocese of Maribor, a member of the council in the town commonly called Vransko, whom he appointed as an Auxiliary to the Most Reverend Father Maximilian Drzecnik, Bishop of Maribor.

On February 28:

— To the titular episcopal Church of Abthugnita, he appointed the Most Reverend Father Andrea Fauvel, formerly the Bishop of Quimper [Cornouailles]-Léon.

— To the Cathedral Church of Quimper [Cornouailles]-Léon, he appointed the Reverend Father Francis Barbu, from the clergy of the diocese of Saint-Brieuc and Tréguier, the director of the Major Seminary of that diocese.

On March 12:

— To the titular episcopal Church of Pacati, he appointed the Reverend Father Ioannes I. Degenhardt, from the clergy of the archdiocese of Pader-

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born, the vice-president of the Pastoral Council of that archdiocese, whom he appointed as an Auxiliary to the Most Reverend Father Laurentius, Cardinal Jäger, Archbishop of Paderborn.

On March 13:

— To the titular episcopal Church of Burca, he appointed the Reverend Father Orozimbo Fuenzalida y Fuenzalida, from the clergy of the diocese of Rancagua, whom he appointed as the Prelate of the Prefecture of Calama in Chile.

[*Latin ed. p. 289*]

The Sacred Congregation for Bishops, on the 289th day, March 16th. — To the Cathedral Church of Huejutla, the Reverend Seraphin Vásquez, from the clergy of the archdiocese of Puebla. — To the titular episcopal Church of Sufeta, the Reverend Father John Francis Motte, of the Order of the Friars Minor, whom the Auxiliary of the Most Reverend Henry Jenny, Archbishop of Cambray, appointed. March 23rd. — To the titular episcopal Church of Pupiana, the Reverend Monsignor John Nowicki, from the clergy of the Latin archdiocese of Lviv, to Urban, the Vicarious General of the same archdiocese. March 26th. — To the Metropolitan Church of Paris, the Most Reverend Monsignor Francis Marty, formerly Archbishop of Rheims. March 27th. — To the titular, for this occasion, archiepiscopal Church of Cariana, the Most Reverend Monsignor Hannibal Muñoz Duque, formerly Archbishop of Nueva Pamplona. — To the Metropolitan Church of Nueva Pamplona, the Most Reverend Monsignor Alfred Rubio Diaz, formerly Bishop of Sonsón. April 1st. — To the Cathedral Church of Sonsón, the Most Reverend Monsignor Alfonso Uribe Jaramillo, formerly the titular Bishop of Aurelius. April 2nd. — To the Cathedral Church of Des Moines, the Reverend Monsignor Maurice John Dingman, Chancellor of the episcopal curia of Davenport. — To the titular episcopal Church of Rusuca, the Reverend Monsignor Timothy I. Harrington, from the diocese of Worcester, whom the Auxiliary of the Most Reverend Bernard I. Flanagan, Bishop of Worcester, appointed. April 8th. — To the titular episcopal Church of Pupitana, the Reverend Monsignor Michael Angel Alemán, a member of the Society of Saint Francis de Sales, rector of the "Domingo Savio" college in the city commonly called Santa Rosa, whom the Auxiliary of the Most Reverend Joseph Borgatti, Bishop of Viedma, appointed. April 18th. — To the titular, for this occasion, archiepiscopal Church of Druas, the Most Reverend Monsignor Emmanuel Pius López Estrada, formerly Archbishop of Jalapa (Xalapa). — To the Metropolitan Church of Jalapa (Xalapa), the Most Reverend Monsignor Aemilius Abascal et Salmerón, formerly the titular Bishop of Abzirit. April 20th. — To the Metropolitan Church of Marianópolis, the Most Reverend Monsignor Paul Grégoire, formerly the titular Bishop of Curubita. — To the Metropolitan Church of Sherbrooke, the Most Reverend Monsignor

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Joseph L. I. M. Fortier, formerly Bishop of Gaspé. 19 - A. A. S.

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR CATHOLIC EDUCATION

DECREE: The Theological Faculty of Barcelona, or of Northern-Eastern Spain, is canonically erected.

It has always been the desire of the Church's prelates to encourage priests of the best character to devote themselves entirely to the deeper understanding of theological sciences and to the advancement of their research, "for the edification of the Body of Christ, which is the Church."

To achieve this goal, bishops of a certain region sometimes request from the Apostolic See a significant number of clerics so that theological studies may be promoted in their clerical seminaries, with renewed vigor and with greater resources, and adorned with academic honors, with the establishment of a Theological Faculty to which the most learned professors and auditors from other dioceses may come.

Therefore, in the year 1955, after the splendid International Eucharistic Congress held there, the Archbishop of Barcelona, through a competent department of the Roman Curia, earnestly requested the erection of such a center for these sacred sciences.

After careful consideration, and taking into account other requests subsequently made by the Ordinaries of Spain, the Sacred Congregation for Seminaries and Universities, on January 25th, in the year of Our Lord 1957, sent letters to the Most Reverend Cardinal Archbishop of Toledo, Primate of Spain, in which the Commission of Spanish Bishops for the promotion of sacred studies was informed of certain theological schools to be opened to all those who, thoroughly imbued with sacred doctrine, would be worthy of academic degrees in Sacred Theology.

Among these, the Theological Faculty of Barcelona (or "of Northern-Eastern Spain") was to be established, including the Theological Study of the College of Saint Francis Borgia, with academic rights reserved for students of the Society of Jesus, so that, through the influx of distinguished professors and students, the richness of libraries, the spaciousness of buildings, and, above all, the publication of periodic journals and volumes, the ecclesiastical sciences would be abundantly fostered.

With all things arranged between the bishops of Northern-Eastern Spain and the friendly collaborating professors of the Society of Jesus and the Diocesan Clergy, the outlines were agreed upon in harmony, and the Spanish Episcopal Conference assured the aforementioned Sacred Dicastery that the Spanish prelates would commend and desire the

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establishment of the "Theological Faculty of Northern-Eastern Spain" through the fusion of the Theological Study of the Fathers of the Society of Jesus with the Theological Studies then in Barcelona.

[*Latin ed. p. 291*]

The Sacred Congregation for Catholic Education, numbering 291 members from various regions and dioceses, therefore, with the benevolent approval of His Most Holy Name, Pope Paul, Divine Providence, I, the Sacred Congregation for Catholic Education, for the glory of God and the honor of the Church, erects and declares established "for a period of five years and as an experiment" the Faculty of Theology of Northeastern Spain in the city of Barcelona, illuminated by Saint Pacian, with the power to confer the degree of Bachelor to those who, after two years of philosophical study, have completed a full four years of theological study, with institutional exercises and special courses; and to grant a license to those who, after successfully passing examinations on all of theology, have devoted at least one full year to monographic courses and scientific research, along with a more extensive written dissertation; and finally, to grant a doctorate to those who, after at least one further year of scientific research under the guidance of professors, have fulfilled the established norms, especially with regard to a dissertation that truly contributes to the advancement of science, and which has been published in print.

Since this new Faculty is now in its first year, and it is hoped that it will reach its full development only after the aforementioned five years, the "Statutes" by which the individual rules and norms, especially with regard to academic administration, discipline, administration, professors to be appointed, students to be selected and scientifically educated, chairs and faculties, methods of research, are being diligently prepared by the same Sacred Congregation.

Immediately, the Faculty will be concerned with imbuing the most deserving students with those sciences which today are absolutely essential for a "university" education, by properly instructing them, for example, in philosophy and psychology of religion, philosophy and psychology of language and religious symbolism, biblical and Semitic languages, archaeology of the Near and Middle East, religious literature (and "folklore") of at least their own people, ethnology and anthropology with a religious perspective, and by absolutely opening to them the disciplines of pastoral care, catechetics, and liturgy, thoroughly investigated, religious sociology or statistics, ecumenism with a careful understanding of the various Christian denominations, the various forms of religion, superstition, and irreligion prevalent in the modern world, and much more that must be explained and investigated, in accordance with the norms of the Second Vatican Council, as well as the Encyclical Letters of the praised Supreme Pontiff, of blessed memory, "Ecclesiarum Suam" (A.A.S. 56, 1964, pp. 637-654).

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All other laws and regulations shall remain in force; and nothing contained herein shall be construed to contradict anything to the contrary.

Given in Rome, from the offices of the Sacred Congregation, on the seventh day of March, in the year of Our Lord 1968, in the feast of Saint Thomas Aquinas, Doctor of the Church.

GABRIEL MARIA Card. GARRONE, Prefect.

L. © S.

Joseph Schröifer, Archbishop titular of Volturnum, Secretary.

[*Latin ed. p. 292*]

292 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Editoral Citations

I. LEODIENSIS

Nullity of Marriage (Gennotte - Grégoire)

Since the current place of residence of Mr. Peter Albert Grégoire, the party involved in the aforementioned case, is unknown, we cite him to appear, either in person or through a duly appointed representative, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - ROMA) on June 18, 1968, at eleven o'clock and thirty minutes, for the purpose of resolving or signing the following question: Does the nullity of the marriage exist, in the case? The local Ordinaries, the pastors, and the faithful who have knowledge of the current residence of the aforementioned Mr. Peter Albert Grégoire, should, insofar as possible, ensure that he is duly informed of this edictal citation.

Lucianus Anne, Prelate

From the Chancery of the Tribunal of the S. Roman Rota, March 23, 1968.

Orlandus Di Jorio, Notary

*The current place of residence of Mr. Pierre Albert Grégoire, the defendant in this case, being unknown, we cite him to appear, either in person or through a legitimately constituted representative, at the seat of the Tribunal of the S. Roman Rota (ROMA, Palazzo della Cancelleria) on June 18, 1968, at 11:30 AM, to resolve or sign the following question: Does the nullity of the marriage exist, in the case? The Ordinaries of the place, the pastors, and the faithful who have knowledge of the place of residence of said Mr. Pierre Albert Grégoire, should, insofar as possible, inform him of this citation.

[*Latin ed. p. 293*]

The Sacred Roman Rota, 293 II, LUGDUNENSIS, concerning the nullity

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of marriage (Froaget - Lespinas). Since the actual place of residence of Mr. John Lespinas is unknown, the aforementioned party, involved in the cause mentioned above, is hereby summoned to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria 1, Rome), on June 10, 1968, at the eleventh hour, for the purpose of resolving or signing the following question: Does the marriage in question exist as null? And, in the negative: Does the marriage in question exist as null due to a defect of consent, "propter insaniam viri in re uxoria," as in the initial instance? The Ordinary of the place, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Mr. John Lespinas, are to take care that he is duly informed of this edictal citation.

* Henry Ewers, Secretary from the Chancery of the Tribunal of the Sacred Roman Rota, April 1, 1968. Orlandus Di Jorio, Notary.

* The place of current residence of Mr. Jean Lespinas, defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on June 10, 1968, at 11 o'clock, to resolve or sign the following question: Does the marriage in question exist as null? And, in the negative: Does the marriage in question exist as null due to the reason of a lack of consent "propter insaniam viri in re uxoria," as in the first instance? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Jean Lespinas, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - Official Commentary III

CÃ³rdoba in Argentina

Concerning the Nullity of Marriage (Cano Martinez - Torti)

Since the actual place of residence of the Lady Mary Conception Torti Gonzales, involved in the aforementioned cause, is unknown, we cite her, whether in person or through a duly appointed procurator, to appear before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome) on June 25, 1968, at eleven o'clock and a half, for the purpose of agreement or signing regarding the following question: Whether the decision of the Rota of October 31, 1967, should be confirmed or overturned in this case.

The Ordinaries of the places, the parish priests, and the faithful, who have knowledge of the actual residence of the aforementioned Lady Mary Conception Torti Gonzales, are to take care that she is duly informed of this official citation.

* Lucianus Anne, Prefect

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From the Chancery of the Tribunal of the Sacred Roman Rota, April 21, 1968.

Orlandus Di Jorio, Notary

* It is unknown where Madame Marie Conception Torti Gonzales, the defendant in this case, currently resides; therefore, we summon her to appear, either in person or through a legally constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on June 25, 1968, at 11:30 AM, to agree upon or sign the following question: Should the decision of the Tribunal of the Rota dated October 31, 1961, be confirmed or overturned in this case?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the residence of the aforementioned Madame Marie Conception Torti Gonzales, should, insofar as possible, inform her of this citation.

[*Latin ed. p. 295*]

Tribunal Vicariatus Urbis.

TRIBUNAL VICARIATUS URBIS.

Citação edictalis ROMANA.

Nullitatis matrimonii (Nicastro - Alfieri).

Since the actual place of residence of the Lady Emilia Alfieri, born in Giugliano (Naples) on January 25, 1925, and involved in the aforementioned cause, is unknown, we summon her to appear before the Tribunal Secundae Instantiae Vicariatus Urbis (Piazza S. Giovanni in Laterano, 6, ROMA), either in person or through a duly appointed procurator, on July 13, 1968, at the twelfth hour, for the resolution of the following question: Does it appear that the marriage is null and void in this case?

The Ordinaries of the places, the parish priests, and all the faithful who have knowledge of the current residence of the aforementioned Lady Emilia Alfieri, are to take care to ensure that she is duly informed of this edictal citation.

* Ph. Giannini, Y. Officialis.

From the offices of the Tribunal Vicariatus Urbis, May 9, 1968.

I. Nastasi, Cancellarius.

*It is unknown where Madame Emilie Alfieri, defendant in this cause, currently resides; therefore, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Vicariate of ROMA (ROMA, Piazza S. Giovanni in Laterano, 6) on July 13, 1968, at 12 o'clock, to resolve the doubt reported below: Does it appear that the marriage is null and void in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence

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of the aforementioned Madame Emilie Alfieri, must, insofar as possible, make her aware of this citation.

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, SECRETARY OF STATE. By a Brief Apostolical, the Holy Father has appointed the following as Full Members of the State Council of the City of Vatican, established by the Motu Proprio "A Particular Structure" of March 28, 1968: His Excellency, Prince Colonna, Don Aspreno. His Excellency, Prince Torlonia, Don Alessandro. His Excellency, Prince Sacchetti, Don Giovanni Battista. The Marquess Serlupi Crescenzi, Giacomo. His Excellency, Prince Massimo, Don Leone. His Excellency, Prince Massimo Lancellotti, Don Luigi. The Marquess Patrizi Naro Montoro, Filippo. The Count Alberti-Po, Antonio. Professor Angelini, Arnold M. Doctor Braidotti, Mario. Advocate Cioccetti, Urban. Miss Colini Lombardi, Pia. Engineer De Rossi, Giuseppe. Professor Ferrari Toniolo, Andrea. Professor Medi, Enrico. Miss Paronetto-Valier, Maria Luisa. Professor Romanelli, Pietro. Professor Rovigatti, Vitaliano. Engineer Vicentini, Giovanni Battista. Advocate Zingale, Salvatore. He has also appointed the following as Honorary Members of the same Council: Prince de Löwenstein, Carlo. Count d'Ormesson, Vladimiro. Doctor Folsom, Francesco. Doctor Nabuco, Maurizio. Professor Sánchez de Moniain, Giuseppe M. Professor Tanaka, Kotaro. The Holy Father has appointed, according to the Motu Proprio Pro comperto sane of August 6, 1967, Members of the Sacred Congregation for Religious Orders and Secular Institutes: His Excellency, Reverend Monsignor Flahiff, George Bernard, Archbishop of Winnipeg. His Excellency, Reverend Monsignor Cueto González, Filippo di Gesù, Archbishop of Tlalnepantla. His Excellency, Reverend Monsignor Cahill, Thomas Vincent, Archbishop of Canberra. His Excellency, Reverend Monsignor Perantoni, Pacifico M. Luigi, Archbishop of Lanciano.

[*Latin ed. p. 297*]

Diarium Romanae Curiae 297. His Most Reverend Lordships: Monsignor Tabera Araoz Arturo, Bishop of Albacete. His Most Reverend Lordship: Monsignor Le Bourgeois Armando Francesco M., Bishop of Autun. His Most Reverend Lordship: Monsignor Leiprecht Carlo Giuseppe, Bishop of Rottenburg. The Reverend Father Kleiner Sigardo, Abbot General of the Cistercians. The Reverend Father Arrupe Pietro, Superior General of the Society of Jesus. The Reverend Father Ricceri Don Luigi, Rector Major of the Salesians. The Holy Father has called to participate in the Council of Twenty-Four, constituted within the Sacred Congregation for the Evangelization of Peoples, according to the conciliar Decree De activitate missionali Ecclesiae and the Motu Proprio Ecclesiae

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Sanctae: His Excellencies, the Most Reverend Monsignors: Cheng Paolo, Bishop of Tainan. Youn Vittorino, Bishop of Su Won. Aggey Giovanni, Archbishop of Lagos. Vendargon Domenico, Bishop of Kuala Lumpur. Mulindwa Luigi, Archbishop of Bukavu. Tran-Van-Thien Giuseppe, Bishop of Mytho. Cordeiro Giuseppe, Archbishop of Karachi. Verschuren Paolo, Bishop of Helsinki. Tsiahoana Alberto, Archbishop of Diego-Suarez. Delargey Reginaldo, titular Bishop of Irina. Morapeli Alfonso, Archbishop of Maseru. Zoa Giovanni, Archbishop of Yaounde. De Provencheres Carlo, Archbishop of Aix. Gray Gordon, Archbishop of Saint Andrew and Edinburgh. Pollio Gaetano, Archbishop of Otranto. A rango Henao Bernardo, Bishop of Barranca Bermeja. The Illustrious and Reverend Monsignors: Mund Nicola. O'Meara Edoardo. De Hueto Vitale. Jadot Giovanni. The Reverend Fathers: Mondé Enrico, Superior General of the Society of African Missions; McCormack Giovanni, Superior General of the Maryknoll Society of Foreign Missions of the United States of America; Arrupe Pietro, Superior General of the Society of Jesus; Deschâtelets Leone, Superior General of the Oblate Missionaries of the Immaculate Mary. The Holy Father has included among the Members of the Secretariat for Christian Unity: His Eminence, the Most Reverend Cardinal Seper Francesco, Prefect of the Sacred Congregation for the Doctrine of the Faith. His Most Reverend Lordship: Monsignor Salinas Augusto, Bishop of Linares.

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis - Official Commentary. His Eminence, Reverend Monsignor Nicodemo Enrico, Archbishop of Bari. His Eminence, Reverend Monsignor Tomásek Frantisek, Apostolic Administrator of Prague. His Eminence, Reverend Monsignor Goody Launcelot G., Bishop of Bunbury. His Eminence, Reverend Monsignor Gantin Bernardino, Bishop of Ootonou. His Eminence, Reverend Monsignor Modzelewski Jerzy, Auxiliary Bishop of Warsaw. His Eminence, Reverend Monsignor Ariz Huarte Saverio, Apostolic Vicar of Puerto Maldonado. His Eminence, Reverend Monsignor Quarracino Antonio, Bishop of Nueve de Julio. His Eminence, Reverend Monsignor Shojiro Ito Giovanni, Bishop of Niigata. His Eminence, Reverend Monsignor Gavióla Mariano, titular Bishop of Girba. His Eminence, Reverend Monsignor Marafini Giuseppe, Bishop of Veroli - Frosinone. The Holy Father Paul VI has included the following among the Consultors of the Sacred Congregation for the Evangelization of Peoples: His Eminence, Reverend Monsignor Brunon Giovanni, titular Bishop of Vagai. His Eminence, Reverend Monsignor Van Cauwelaert Giovanni, titular Bishop of Uccula. His Eminence, Reverend Monsignor Martin Pietro, Archbishop of Nouméa. His Eminence, Reverend Monsignor Lecuona Labandibar Giuseppe, titular Bishop of Vagada. His Eminence, Reverend Monsignor Thomas Alberto, Bishop

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of Bathurst. Monsignor Kerle veo Giovanni. Monsignor Haas Giacomo, President of H'U.N.D.A. Monsignor Descamps Michele. Monsignor Bayer Carlo, Secretary General of "Caritas Internationalis." Monsignor Dossing Goffredo, Secretary General of "Misereor." Monsignor Spaeni Pietro. Father Masson Giuseppe, of the Society of Jesus. Abbot Father Dom De Floris, of the Benedictines. Father Queguiner Maurizio, Superior General of the Society for Foreign Missions of Paris. Father O'Driscoll Terenzio, General Procurator of the Society of Saint Columban for Foreign Missions. Father Van Der Weijden Atanasio, General Procurator of the Augustinians. Father Lecuyer Giuseppe, of the Congregation of the Holy Spirit. Father Caulfield Gaspare, Procurator of the Passionists. Father Penso Luigi, of the African Missions of Verona. Father Van Asten Teodoro, Superior General of the White Fathers. Father Mahon Geraldo, Superior General of the Missionary Society of Saint Joseph of Mill Hill. Father Ouellet Gilles, Superior General of the Society for Foreign Missions of Québec. Father Gravand Enrico, of the Congregation of the Holy Spirit. Reverend Father Emilio Fogliasso, of the Salesian Society of Saint John Bosco. Mother Maria di Sant'Agnese, Superior General of the Franciscan Missionaries of Mary. Mother Marino wska M. Letizia, Superior General of the Sisters of Saint Peter Claver.

[*Latin ed. p. 299*]

From the Diary of the Roman Curia, 299: Mother Gian Filippo M., Superior General of the Sisters of Our Lady of the Apostles. Mother M. Antonietta, Superior General of the Daughters of Mary of Bannabikira of Masaka. Mother M. Teodosia, Superior General of the Apostolic Carmel. Dr. Miura, President of the Catholic Medical Association of Japan. Mr. Koenen M. G., Secretary General of the Pontifical Mission Societies in Belgium. Mr. Nimo Giovanni, Secretary of "Pax Romana" and of the Legion of Mary for Ghana. Mr. Munyangaju Aloys, President of "Saint Vincent de Paul" and of the "Family Movements" for Rwanda. Mrs. Perera Juanita, Vice-President of the M.M.T.C. Mrs. Parentelli Gladys, of the M.I.J.A.R.C. Mrs. Compere G., President of the A.F.I.

By letters from the Secretariat of State, the Holy Father Paul VI appointed:

April 18, 1968. The Most Reverend and Reverend Monsignor Muttukumaru Manik, Member of the Sacred Congregation for the Evangelization of Peoples.

May 7. His Excellency, Reverend Monsignor Philippe Paolo, Secretary of the Sacred Congregation for the Doctrine of the Faith, Member of the Secretariat for Non-Believers.

The Most Reverend Cardinal Cicognani Amleto Giovanni, President of the Administration of the Patrimony of the Holy See; The Most Reverend Cardinal Testa Gustavo, Vice-President of the same Administration.

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The Most Reverend Cardinals Confalonieri Carlo, Marella Paolo, Jorio Alberto, Villot Giovanni, and Beltrami Giuseppe, Members of the Board of Administration of the Patrimony of the Holy See.

The Most Reverend and Reverend Monsignor Guerri Sergio, Secretary of the Administration of the Patrimony of the Holy See; The Most Reverend Monsignor Cantagalli Gaspare, Delegate of the Ordinary Section of the same Administration; The Marquis de Maillardoz Enrico, Delegate for the Extraordinary Section.

The Reverend Monsignor Marchisano Francesco, Head of the Seminary Office of the Sacred Congregation for Catholic Education; The Reverend Monsignor Cerruti Flaminio, Head of the University Office of the same Sacred Congregation.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Commentarium Officiale, May 7, 1968. His Most Reverend Excellency, Father Giulio, of the Marchi Sacchetti family, Special Delegate of the Pontifical Commission for the State of the City of Vatican, Member of the Pontifical Commission for Social Communications. 9

The Reverend Fathers: Hamer Girolamo, of the Order of the Preachers; Lecuyer Giuseppe, of the Congregation of the Holy Spirit; Zalba Marcellino, of the Society of Jesus; Fabro Cornelio, of the Order of the Friars Minor Capuchin; Betti Umberto, of the Order of the Friars Minor, Consultors of the Sacred Congregation for the Doctrine of the Faith. 9

His Most Reverend Excellency, Father Giulio, of the Marchi Sacchetti family, Special Delegate of the Pontifical Commission for the State of the City of Vatican, Member of the Commission for the protection of the historical and artistic monuments of the Holy See. 11

The Illustrious Gentlemen: Bullen Keith E., Hodgkin Alan L., Leloir Luis F., Marini Bettolo Giovanni Battista, Sierpinski Waclaw, Ubbelohde Alfred R., Members of the Pontifical Academy of Sciences. 15

The Illustrious and Reverend Monsignors: Calieri Giovanni, Scaccia Liborio, and Lanzoni Angelo, Heads of three of the Offices in which the Secretariat of State is presently organized. 15

The Illustrious and Reverend Monsignor: Metta Niccolò, Head of the Office of the Sacred Congregation for Bishops, concerning matters pertaining to the dioceses; the Illustrious and Reverend Monsignor: Salvi Carlo, Head of the Office of the same Sacred Congregation, concerning matters of a general nature. 15

The Illustrious and Reverend Monsignor: Bovone Alberto, Head of Office I of the Sacred Congregation for the Clergy; the Illustrious and Reverend Monsignor: Morino Claudio, Head of Office II of the same Sacred Congregation.

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By letters from the Secretariat of State, the Holy Father Paul VI has appointed:

Secretaries of Grace, in addition to those already holding that office:

September 26, 1967. Monsignor Walper Francesco (Székesfenervar). Monsignor Marzani Ubaldo (Cagli and Pergola). 16

October 16, 1967. Monsignor Rinaldini Giuseppe (Cagli and Pergola). Monsignor Geier Valentino (Regensburg). 20

October 20, 1967. Monsignor Höllerzever Carlo (Regensburg). Monsignor Hylla Cristiano (Stockholm). 28

[*Latin ed. p. 301*]

Diarium Romanae Curiae 301, 28 October 1967. Most Reverend Ponten Gösta (Stockholm). 3 November: Most Reverend Fernandopulle Pietro Gaetano (Chilaw). Then: Most Reverend Ohang Stanislao (Taipei). Then: Most Reverend Capaila Perfetto O. (Jaro). Then: Most Reverend Crucero Carlo S. (Jaro). Then: Most Reverend Enojo Venceslao P. (Jaro). Then: Most Reverend Mondejar Nicola M. (Jaro). Then: Most Reverend Tumbocon Cicerone S. (Jaro). 14: Most Reverend Del Vecchio Saverio (Ascoli Satriano et Cerignola). Then: Most Reverend Gschwind Cario (Basel). Then: Most Reverend Corti Luigi (Como). Then: Most Reverend Lückl Giuseppe (Graz-Seckau). 16: Most Reverend Be Pietro (Agrigento). Then: Most Reverend Jiménez Alessandro (Tepic). 23: Most Reverend Garaventa Giovanni (Albano). Then: Most Reverend Bonetti Leopoldo (Bologna). Then: Most Reverend Celi Ottavio (Marsi). Then: Most Reverend Fulvi Giuseppe Terzio (Rieti). Then: Most Reverend Sebastiani Antonio (Rieti). 27: Most Reverend Wolff Luigi (Meissen). 28: Most Reverend Cadeddu Efisio (Bosa). Then: Most Reverend Masia Giuseppe (Bosa). Then: Most Reverend Mocci Antonio (Bosa). Then: Most Reverend Ambrosanio Antonio (Napoli). Then: Most Reverend Cascella Gaetano (Napoli). Then: Most Reverend Diligenza Luigi (Napoli). Then: Most Reverend Franco Mario (Napoli). Then: Most Reverend Bompani Nazzareno (Pergola). Then: Most Reverend Agostino Giuseppe (Reggio Calabria). Then: Most Reverend Barberi Antonino (Reggio Calabria). Then: Most Reverend Cotroneo Giuseppe (Reggio Calabria). Then: Most Reverend Lia Antonino (Reggio Calabria). Then: Most Reverend Sidari Giuseppe (Reggio Calabria). Then: Most Reverend Zoccali Vincenzo (Reggio Calabria). Then: Most Reverend Castillo Noriega Mardocheo (Jalapa). 4 December: Most Reverend Nikwigize Focas (Kabgayi). 5: Most Reverend Ardagna Ignazio (Mazzara del Vallo). Then: Most Reverend Fedele Giuseppe (Mazzara del Vallo). Then: Most Reverend Foraci Pietro (Mazzara del Vallo). Then: Most Reverend Mezzapelle Mariano (Mazzara del Vallo). Then: Most Reverend Milazzo Paolo (Mazzara del Vallo). Then: Most Reverend Nastasi Giuseppe (Mazzara del Vallo). 11: Most Reverend Caffarielli Giuseppe (Acerenza). Then: Most Reverend Integlia Mario

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(Calvi et Teano). Then: Most Reverend Marcello Gerard (Calvi et Teano). Then: Most Reverend Mercone Arcangelo (Calvi et Teano). Then: Most Reverend Palumbo Salvatore (Calvi et Teano). Then: Most Reverend Rossi Antonio (Calvi et Teano). 12: Most Reverend Gulizia Giuseppe (Caltagirone). Then: Most Reverend Albanese Francesco (Mileto).

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - Official Commentary, December 12, 1967. Monsignor Amoroso Giuseppe (Mileto). Monsignor Colella Luigi (Mileto). Monsignor Creazzo Giuseppe (Mileto). Monsignor Jaria Rocco (Mileto).

13 Monsignor Cantiello Alfredo (Capua). Monsignor Gravina Gennaro (Capua). Monsignor Gravina Mario (Capua). Monsignor Iodice Anthony (Capua). Monsignor Maccariello Giuseppe (Capua). Monsignor Martone Angelo (Capua). Monsignor Rossano Gaetano (Capua). Monsignor Volpiceli Prisco (Capua).

16 Monsignor Franzelli Vigilio (Reggio Emilia). Monsignor Filippetti Angelo (Subiaco).

20 Monsignor Cesolini Alfredo (Sutri et Nepi).

28 Monsignor Contegno Raffaele (Naples). Monsignor Calabro Italo (Reggio Calabria).

30 Monsignor Cascia Valerio (Frascati). Monsignor Visconti Espedito (Frascati).

January 2, 1968. Monsignor Celsi Cesare (Fermo). Monsignor Cervellini Igino (Fermo). Monsignor Marinozzi Lucio (Fermo). Monsignor Rastelli Alerano (Fermo). Monsignor Roscioli Giuseppe (Fermo).

3 Monsignor Romeo Paolo (Acireale). Monsignor Pracchia Umberto (Lucca).

4 Monsignor Brenta Attilio (Tortona). Monsignor Mangiarotti Piero (Tortona). Monsignor Merizzoli Angelo (Tortona). Monsignor Sereno Mario (Tortona).

10 Monsignor Bartolucci Anthony (Pesaro).

24 Monsignor Amori Alceo (Norcia). Monsignor Marsilli Armando (Norcia).

HONORS: With Apostolic Briefs, the Holy Father Paul VI, happily reigning, has conferred:

The Grand Cross of the Order of Saint Sylvester: January 27, 1968. To His Excellency, Dr. Kiesinger Kurt, Chancellor of the Federal Republic of Germany. To His Excellency, Dr. Sattler Dieter (Federal Republic of Germany).

The Grand Cross of the Order of Saint Gregory the Great, civil class:

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December 6, 1967. To Mr. Woodruff Giovanni Douglas (Portsmouth).

[*Latin ed. p. 303*]

Diarium Romanae Curiae 303. The Grand Cross of the Order of Saint Sylvester, Pope: January 14, 1967. To His Highness, Prince Charles Henry of Sayn-Wittgenstein Berleburg (Federal Republic of Germany). December 18. To Mr. Peter Paul Nahman (Federal Republic of Germany). January 27, 1968. To His Excellency, Baron Charles Theodore von und zu Guttenberg (Federal Republic of Germany). To His Excellency, Mr. Günter Diehl (Federal Republic of Germany). With letters from the Secretariat of State, the Holy Father, Pope Paul VI, happily reigning, has conferred: The Commander's Cross of the Order of Saint Gregory the Great, civil class: September 4. September 12. September 13. September 15. September 22. September 26. September 29. October 2. October 4. October 9. October 13. October 14. October 16. To Mr. Martin Evans (Evansville). To Mr. Henry Francis Hillenbrand (Evansville). To Mr. Armando Guerrieri (Noto). To Mr. Robert Hery (Chur). To Mr. B. Nihat Erman (Turkey). To Mr. Anthony Panichi (Ascoli Piceno). To Mr. Charles Conforti (Fidenza). To Mr. Felice Motta (Lodi). To Mr. Joseph Motta (Lodi). To Mr. Dominic Piragine (Faenza). To Mr. Franco Luchini (Rome). To Mr. Dino Scalabrino (Pescia). To Mr. Augusto Candido Pinto Coelho Soares de Moura (Portugal). To Mr. Paul Pace (Rome). To Mr. Gino Bianchini (Macerata). To Mr. Joseph Lombardi (Rome). To Mr. Vittorio Salvatori (Foggia). To Mr. Emilio Bozzi (Bologna). To Mr. Cesare Mauri (Bergamo). The Knight's Cross of the Order of Saint Gregory the Great, civil class: March 1967. To Mr. Lazarus Mboungou (Pointe-Noire). May. To Mr. Olivier Anderhalter (Saint Louis). To Mr. Charles Doyle (Saint Louis). To Mr. Emmet Hoctor (Saint Louis). To Mr. David Me Mullan (Saint Louis). To Mr. Francis Rauch (Saint Louis). June 23. To Mr. Raymond Tucker (Saint Louis). To Mr. Ralph Tedeschi (Boston). June 1. To Mr. Virgilio Dechant (Hartford). To Mr. Charles Ducey (Hartford). June 23. To Mr. Edi Poles (Ispaan degli Armeni). To Mr. Elmo Poles (Ispaan degli Armeni).

[*Latin ed. p. 304*]

Acts of the Apostolic Section – Official Record 304, June 27, August 18, 1967. To Mr. Guy Rossi (Paris). To Mr. Gustavo Paurvoyeur (Malines-Brussels). To Mr. Herward Hofer-Bury (Paris). September 12. To Mr. Lionello De Poli (Rome). To Mr. Sergio Tomassini (Rome). September 15. To Mr. Francesco Maria Trip (Rotterdam). To Mr. Turgut Serdaroglu (Turkey). To Mr. Erhan Yigitbasioglu (Turkey). September 22. To Mr. Giuseppe Stecconi (Fidenza). The Commendation with Insignia of the Order of Saint Sylvester Pope, August 2, 1967. To Mr. Francesco Soronics (Austria). September 15. To Mr. Galip Balkar (Turkey). To Mr. Sefik Fenmen (Turkey). To Mr. Oktay Iscen (Turkey). The Insignia of the Order of Saint Sylvester Pope: October 16, 1967. To Mr. Anthony Ceresa (Novara).

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NECROLOGY: April 9, 1968. Most Reverend Edward John Doody, Bishop of Armidale. April 21. Most Reverend Jean Marcel Rodié, titular Bishop of Cinopoli of Arcadia. April 23. Most Reverend Enrique Pérez Serantes, Archbishop of Santiago de Cuba. April 30. Most Reverend Antonio Gregorio Vuccino, titular Archbishop of Apro. May 13. Most Reverend Cuthbert Martin O'Gara, Bishop of Yüanlíng. May 18. Most Reverend Thomas Pothacamury, Archbishop of Bangalore. May 20. Most Reverend Adam Sawicki, titular Bishop of Torri della Concordia. May 23. Most Reverend Gaudenzio Binaschi, Bishop of Pinerolo. May 24. Most Reverend Henryk Grzondziel, titular Bishop of Atribi, Auxiliary of Gnesen. May 26. Most Reverend Mate Garkovic, Archbishop of Zadar.

[*Latin ed. p. 305*]

Year and Volume LXVIII, No. 28, June 1968, No. 6. ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. APOSTOLIC LETTERS ISSUED BY MOTU PROPRIO. The structure of the Pontifical House is somewhat changed. PAUL VI, POPE. The PONTIFICAL HOUSE, which, over the course of the centuries, through continuous, varied, and multiple developments of affairs and usages, has been adapted to the Supreme Pontiff and to matters pertaining to his office, has always been an excellent body, endowed with singular dignity and utility, situated around the Chair of Peter, which has always been both the spiritual center of the Catholic Church and the seat of Christ's Vicar on earth. Indeed, the Supreme Pontiff, whether considered as the visible head of the Catholic Church, or as the temporal Prince of the city, publicly recognized by the civil authorities of other nations, has always, with the help of both ecclesiastical and lay men, gathered faithful, suitable, and expert men to him, whose works not only worthily perform the sacred rites – with which a multitude of solemn ceremonies are associated in certain offices of the Holy Church – but also carry out numerous duties that the temporal administration of the city requires. However, due to the manifestly changed circumstances of recent times...

[*Latin ed. p. 306*]

The Acts of the Apostolic See – Official Commentary 306. Many offices, which formerly belonged to the Papal Household, have lost their original function; and therefore, they remain as mere honorary positions, having no longer any connection with the realities of our present life. Moreover, as the religious office of the Roman Pontiff daily assumes new forms and methods, it follows that – as we have placed in the middle, when we first introduced the Orders of Nobles and Patricians – the Apostolic See, although sometimes reluctantly, is compelled to separate and choose, from among those traditions and customs handed down to it, those which seem

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most important and essential. To this is added the fact that today, not only within the entire Church, especially after the Second Vatican Council, but throughout the entire world, there has grown a certain keenness and attentiveness regarding all that pertains to the excellence of spiritual matters, to the rights of truth, to the value of public order, to the pursuit of utility, to the observance of effective things, suited and consistent with their function, relegating to the background those things which are placed only in words, or in ornamentation, or in pomp. For this reason, it seems opportune to us to adapt the composition of Our Papal Household to the needs of these times, and to refer it to the realities of things; so that, from this, it may be most clearly signified that the office of the Vicar of Christ on earth pertains to the salvation of souls, and that it demonstrates to the same Supreme Pontiff, whether in the civil society of peoples, or in the relationships of all nations, a special concern. Therefore, we greatly desire that the members of the Papal Household, both those pertaining to the Chapel, that is, the group of dignitaries who stand with the Supreme Pontiff at sacred ceremonies, – which appear to the Supreme Pontiff as the Head of the Catholic religion – and those pertaining to the Family, which is devoted to the same Pontiff, as the Head of a legal person, should be such.

[*Latin ed. p. 307*]

307 The acts of Pope Paul VI, which are recognized by nations and by assemblies of all peoples, and which enjoy the right to send and receive legates, we declare that we desire that all members, whether in the realm of spiritual matters or in the field of temporal affairs, actually exercise their duties or professions; so that the ancient and true institutions, from which the various powers of the Papal Court have arisen, may now present that form and image which is suitable to the needs of our time, and which is likewise demanded by those same needs. Thus, the venerable and well-deserved Papal Court—which henceforth shall be called only by its original and illustrious name, adorned with its own proper splendor—will continue as the Pontifical House; for it will be composed of ecclesiastical and lay men, who, besides being adorned with special expertise and authority, are also distinguished by excellent deeds, which they have accomplished in the regions of the Catholic apostolate, or of letters, or of sciences, or of various professions, for the benefit of souls and for the glory of the Highest God. For these reasons, after hearing the opinion of our collaborators, we establish and decree the following concerning the Pontifical House. I 1. § 1. The Pontifical House is composed of men, whether of the sacred or lay order, who, from here, become Chaplains, of whom we have spoken, and from here, form the Papal Family, whether ecclesiastical or lay. § 2. First, men belonging to the various classes of the Holy Church, that is, the People of God—we mean Bishops, priests, and laymen—are admitted; then, some men are chosen from among those whom the Supreme Pontiff

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has joined to himself for the sake of assistance in the performance of his most important duties; and then, the Family of the same Supreme Pontiff. § 3. Certain laymen are included in the Papal Family, who...

[*Latin ed. p. 308*]

The Acta Apostolicae Sedis – Official Commentary 308, along with other individuals, bearing responsibilities as if they were supporting another, are present before the Supreme Pontiff, whether as Head of the Apostolic See, or as Prince of the Vatican City. Furthermore, those belonging to the Family and ecclesiastical personnel are included, who are closer to the Supreme Pontiff in the performance of this office, and his Family members.

2. The Pontifical House is governed by the Prefect of the Apostolic Palace, to whom it pertains: to convene its members for religious or civil ceremonies, as mentioned in n. 4; to establish the duties of these members; to oversee both the ceremonies mentioned, and all other matters pertaining to their proper execution, according to the specific regulations given in n. 5, and to consult with the Secretariat of State regarding the usage of various ceremonies.

3. § 1. All members of the Pontifical House, whether from the ecclesiastical order or from the laity, are appointed by the Supreme Pontiff.

§ 2. The length of time that ecclesiastical personnel, whether members of the Chapel or of the Pontifical Family, remain in their offices is determined by the Apostolic Constitution Regimini Ecclesiae Universae (n. 2 § 5), and by other specific regulations, either already given or to be given. Lay individuals remain in office for five years. The Supreme Pontiff can extend the time that someone remains in office.

§ 3. When the Apostolic See is vacant, all offices of the Pontifical House cease; nevertheless, those who have been called to it continue to be present, each in their own part, to ensure that the customary affairs of the House and the various ceremonies, to be carried out during that time, are performed properly and in order, according to the regulations established by the Sacred College of Cardinals.

1. Cf. A. A. S. 59 (1967) p. 891.

[*Latin ed. p. 309*]

Acta Pauli Pp. TI 309 § 4. In the Papal Residence, there is absolutely no office to be considered hereditary. § 1. The ceremonies by which men are admitted to the Papal Residence are either sacred or civil. § 2. Of the sacred ceremonies, some are considered solemn (such as those that are performed when the Supreme Pontiff assumes the insignia of his office, or public Consistories are held, or the Holy Eucharist is celebrated in the presence of the Supreme Pontiff, or honors are conferred upon the blessed in Heaven), while others are ordinary. § 3. Civil ceremonies are held in public admissions (such as when the Supreme Pontiff receives, before him,

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letters from Emperors or Kings, or from the highest rulers of states, or from the presidents of colleges of administrators, or from officials on foreign affairs, or from orators, and legates, who are entrusted with letters bearing witness to the duties entrusted to them by the Apostolic See), and in public admissions that lack public notice. 5. Under the care of the Prefect of the Papal Palace, appropriate laws are prepared, to be approved by the Supreme Pontiff, by which the nature of the pontifical ceremonies, whether sacred or civil, is defined, and also the garments that are to be worn by ecclesiastical and lay men, both those belonging to the Papal Chapel and those belonging to the Papal Household, in these ceremonies. II 6. § 1. The Papal Chapel includes, in addition to the ecclesiastical men admitted to the Papal Household, as described in n. 7 § 1, also the following men: — Cardinals of the Sacred College — Patriarchs, Archbishops, and Bishops, or Eparchs, who are present at the Papal See, whether of the Latin or Eastern Rites.

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis - Official Commentary — The Chamberlain of the Holy Roman Church — The Prelate who presides over the individual Sacred Congregations, the Secretary of the Supreme Tribunal of the Apostolic Signature, the Dean of the Sacred Roman Rota — The Regent of the Sacred Penitentiary — The Regent of the Apostolic Chancery — The Prelates who preside over the three Secretariats — The Prelate who presides over the Pontifical Council for Social Communications — The Abbot of the Archabbey of Monte Cassino, and also the Generals of the Regular Canons and of the Sacred Orders of Monks — The Supreme Moderator, or, in his absence, the General Procurator, of the religious orders seeking a pension — The Auditors of the Sacred Roman Rota — Those who vote in the Supreme Tribunal of the Apostolic Signature. — Those from the Chapters of the three Patriarchal Basilicas of the City — The Advocates of the Holy Consistory — The Parish Priests of the City. — Clerics who minister to the Supreme Pontiff in sacred offices (cf. n. 6 § 5) — Those either from the Council of Laymen or from the Pontifical Commission called Justice and Peace — The Family of the Supreme Pontiff.

§ 2. Those dignities which we have just mentioned are present at the sacred ceremonies, either those which the Supreme Pontiff himself performs, or those which are performed in his presence (cf. n. 4 § 2); where each one has its proper place, according to the order established in the preceding sections § 2, and are to be defined by specific norms.

§ 3. When the Supreme Pontiff solemnly approaches the altar, the dignities, according to the order established in the preceding sections § 2,

[*Latin ed. p. 311*]

Acts of Pope Paul VI, p. 311: Then, the aforementioned assemblies of

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men, in the plural number, send only two members to participate, besides the Curial officials who may attend this ceremony in greater numbers. § 4. From the Papal Chapel, the following dignities, both in function and in name, are removed: Cardinals of the Apostolic Palace; Antistites adorned with a lemniscus; Princes attending at Solium; the Chamberlain (commonly called *Maggiordomo*) of His Holiness; the Administrator of internal affairs; the Supreme Master of the College of the Holy Spirit; the Roman Magistrate; the Master of the Sacred Hospital; Honorary Chamberlains; Secret Chaplains and Honorary Secret Chaplains; Secret Clerks; the Papal Family attending to the sacred duties; Acolytes carrying the candles; Common Chaplains; Masters of the Gate with the Red Staff; the Custodian of the Papal Tiara; the Papal Attendants (commonly called *Mazzieri*); Apostolic Runners. § 5. The office of the Clerks who minister to the Supreme Pontiff in his sacred duties is to assist him at the altar, under the direction of the Masters of the pontifical ceremonies. In this number, besides the Clerks of the Papal Chapel who are currently present, those men who have previously served in the aforementioned assemblies may also participate, namely: Secret Chaplains and Honorary Secret Chaplains, Secret Clerks, Acolytes carrying the candles, Common Chaplains, and Masters of the Gate with the Red Staff. III, 7. The Papal Family consists of men, either chosen from the ecclesiastical order or from the laity. § 1. To the ecclesiastical Papal Family are assigned the following men: — The Substitute of the Secretariat of State, and also the Secretary of the Supreme Pontiff's Secret Archives — The Sacred Council for the public affairs of the Church, from among the Secret [officials].

[*Latin ed. p. 312*]

Acts of the Apostolic See - Official Commentary 312 — Almoner of His Holiness — General Vicar of His Holiness for the City of Vatican (cf. n. 7 § 5) — President of the Pontifical Ecclesiastical Academy — Pontifical House Doctor of Theology (cf. n. 7 § 4) — Secretary of Letters of the Supreme Pontiff to Princes — Secretary of Latin Letters of the Supreme Pontiff — Protonotaries Apostolic — Prelates attached to the Pontifical Court (cf. n. 7 § 11) — Masters of the pontifical ceremonies — Honorary Prelates of His Holiness (cf. n. 7 § 6) — Chaplains of His Holiness (cf. n. 7 § 6) — Sacred Preacher of the Pontifical House.

§ 2. The Pontifical Family, which consists of laypersons, includes:

— Guards at Zvolen — Special Delegate of the Pontifical Commission for the City of Vatican. — General Counselor of the City of Vatican — Prefect of the Honorary Cohort of the Supreme Pontiff (cf. n. 9) — Prefect of the Pontifical Swiss Cohort — Prefect of the Palatine Honorary Cohort — Prefect of the Pontifical Cohort from Tulle — Consultants of the City of Vatican — President of the Pontifical Academy of Sciences — Honorable men standing near the Supreme Pontiff (commonly known as "Gentiluo-

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mini di Sua Santità"; cf. n. 7 § 7) — Curators of the Holy Apostolic Palace — Those attached to the Pontifical Court (cf. n. 7 § 7) — Family members of the Supreme Pontiff.

§ 3. Therefore, within the Pontifical Family, the offices and titles are held by those who previously held the following positions: Palatine Cardinals, Palatine Prelates (that is to say: the Prefect of His Holiness).

[*Latin ed. p. 313*]

313 The Acts of Pope Paul VI establish the following offices: Prefect of the Pontifical Secretariate, Auditor to His Holiness, Master of the Sacred Palace, Procurator of the Papal Household, Prefect of the Stables, Prefect of the Archives, Members of the Golden Rose Delegation, Secretary of Legations, Exempt Tribune of the Noble Pontifical Cohort, Honorary Chamberlains, Honorary Chamberlains outside the Vatican, Secret Clerks, Common Chaplains, Members of the Papal Family from the Sacred Confessions, and Secret Tasters. § 4. The Master of the Sacred Palace retains his duties; he shall be called the Theological Doctor of the Papal Household. § 5. The title of "Secret Chamberlain" is abolished. Regarding those who previously held this title, the following is established: The Secret Almoner and the Prefect of the Apostolic Sacristy shall continue to perform their duties, but the former shall be called the General Almoner of His Holiness, and the latter the General Vicar of His Holiness for the City of the Vatican; the Secretary of Letters to Princes, and the Secretary of Latin Letters, as mentioned in n. 134 of the Apostolic Constitution *Regimini Ecclesiae Universae*, shall retain their respective offices and titles. Furthermore, the offices and titles of "Pincerne," "Nuntius," and "Vestiarius" are abolished: the ministry, to which these individuals previously presided in the Papal Court, shall be carried out by two Prelates attached to the Papal Court, as mentioned in n. 7 § 11. Likewise, the title and office of "Subdiaconus" are abolished. § 6. Urban Prefects and Secret Chamberlains, who previously belonged to the Papal Family and the Papal Chapel, shall henceforth be called Honorary Prelates of His Holiness, and Honorary Chaplains of His Holiness, respectively, according to the provisions of n. 8. 2 Cf. *loc. cit.*, p. 927.

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Official Commentary § 7. In their respective offices, they continue to serve, but under a changed name: The *Cubicularii*, formerly distinguished by the sword and cloak, or known as the *Secreti* or *Honorarii*, are now called *Honorati Viri Summo Pontifici Astantes*; the *Ostiarii* are now called *Aulae Pontificiae Addicti*. § 8. Laymen, members of the Pontifical Family, do not participate in the papal ceremonies and sacred rites of the Chapel, although a designated place is assigned to them, among the sacred rites performed by the Supreme Pontiff. § 9. Attendants serve at Zvolen under the Prefect of the Apostolic Palace;

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it is their duty to provide due service to the guests of the Supreme Pontiff in more solemn, non-religious ceremonies, as mentioned in n. 4 § 3, or to provide special assistance to ensure that the various services pertaining to the Pontifical Family, performed by laymen, are carried out in proper order. § 10. The Prefect of the Apostolic Palace may assign specific duties to the Consultors of the Vatican State in more solemn civil ceremonies. § 11. Two Prelates attached to the Papal Chapel, who work daily in the Papal Chapel, are appointed by the Supreme Pontiff, and their office ends when the Apostolic See is vacant. 8. Henceforth, only three titles of ecclesiastical honor will be recognized: namely, Apostolic Protonotaries (both of the regular and extraordinary number), Honorary Prelates of His Holiness, and Chaplains of His Holiness. The other ranks are abolished. 9. The Pontifical Cohort of Nobles will be called the Honorary Cohort of the Supreme Pontiff. This cohort will henceforth perform its customary duties of honor in public and civil ceremonies, as mentioned in n. 4 § 3, according to specific regulations to be established by the Prefect of the Apostolic Palace. The regulations pertaining to the number of soldiers, their appointment, and the performance of their duties are established in the specific regulations of this Cohort, as appropriate.

[*Latin ed. p. 315*]

Acts of Pope Paul VI, No. 10, paragraph 315. For the offices of honor, and for the ministries of public discipline within the Papal House, the Pontifical Cohorts are established, which follow in this order: The Helvetic Cohort, the Honorary Palatine Cohort, the Pontifical Cohort from the public city of Tulle. These indeed observe their own regulations, duly recognized.

11. For the needs of various ceremonies, whether religious or civil, within the Papal House, groups of Addicts also perform offices of honor and ministries of public discipline. These Addicts are appointed for a period of five years by the Prefect of the Apostolic Palace, to whom it will belong to assign them their particular duties. Furthermore, whatever has been decreed by Us in these letters, issued by Our own initiative, We command to be firm and valid, notwithstanding any contrary provisions.

Given in Rome, at Saint Peter's, on the twenty-eighth day of the month of March, in the year 1968, in the fifth year of Our Pontificate.

PAUL P. P. VI.

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTION I, ELDORETENSIS (LODUARINA)

Certain territories having been detached from the Eldoret diocese, a new

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apostolic prefecture is established, named "Lodwarina."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

for the perpetual memory of the matter,

quotes the words of the Sacred Books, full of hope: "And all kings of the earth shall adore him: all nations shall serve him" (Ps. 71:11), which seem to apply particularly to the lands of Africa, among whose inhabitants the bright light of the Gospel shines more and more each day, and these precepts are proclaimed, that they may worship one God and obey Him.

Since, therefore, within the boundaries of the Eldoret diocese, which extend widely in Kenya, the Catholic cause is such that, rightly and deservedly, greater growth can be expected, the Sacred Congregation for the Evangelization of Peoples considered it to be of great spiritual benefit to establish a new apostolic prefecture from the territory of that same diocese.

Having considered and approved what the Congregation proposed, after having previously heard the venerable Father Vidone Dei Mestri, Archbishop with the title of Tuscamiensis and formerly Apostolic Pro-Nuncio in Kenya, we decree the following.

We separate from the Eldoret diocese the civil district called Turkana, and we establish a new apostolic prefecture there, to be called Lodwar, commonly known as Loduarina, and we entrust it to the care of the members of the Society of Saint Patrick for Missions to Foreign Lands.

Furthermore, we decree that these Our Letters be brought to effect by the one who, at the time of their execution, presides over the Apostolic Nunciature in Kenya, or by some other priest duly delegated.

He who has carried out this business shall draw up the appropriate documents and send them to the Sacred Congregation for the Propagation of the Faith as soon as possible, signed and sealed as customary.

[*Latin ed. p. 317*]

Acta Pauli PP. VI, 317. We desire this Constitution to be efficacious now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the efficacy of this Constitution, since by it we abolish all such. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or written by hand, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were shown. Given in Rome, at St. Peter's, on the eleventh day of the month of January, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our Pontificate.

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ALOISIUS, Cardinal.

GREGORIUS, Secretary of the Holy Roman Church.

P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith.

Francis, Regent of the Apostolic Chancery.

Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary.

Joseph Massimi, Apostolic Protonotary.

In the Apostolic Chancellery, volume CXXVI, number 69.

II. OF THE BAFIA DIOCESE.

The Apostolic Prefecture of Bafia is reduced to the order of a diocese, with the name "Banana."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

To the Venerable Vicar and Procurator, to whom the eternal God has given the highest place in the Holy Church, we have never considered anything more sacred, more solemn, or more religious than to preserve the memory of...

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Official Commentary. We would kindle the hearts of all with every art, for He descends here, eager to be kindled, and He most ardently desires to be excited. For without this flame of love, not only do all things around wither, but neither can man tend towards the immortal homeland, nor hold fast to the harbor of eternal tranquility. Therefore, since the apostolic prefecture of Bafia has greatly increased under the tireless efforts of the members of the Congregation of the Holy Spirit under the protection of the Immaculate Heart of the Most Blessed Virgin Mary, and it is foreseen that it can grow even more, it seemed fitting to elevate it to the rank of a diocese: for in this way, we can justly bestow merit upon those same members of the Congregation, as we have said, and also add new zeal to the propagation of our most holy faith.

Therefore, having heard the venerable Father Aloysius Poggi, Archbishop with the title of Forontoniana and Apostolic Pro-Nuncio in the Republic of Cameroon, and having also requested the opinion of the Sacred Congregation for the Propagation of the Christian Faith, we decree and establish the following. We raise the apostolic prefecture of Bafia to the dignity of a diocese, called the Diocese of Bafia, which we entrust to be governed by those same beloved sons from the Congregation of the Holy Spirit under the protection of the Immaculate Heart of the Most Blessed Virgin Mary. It will be a suffragan diocese of the Archdiocese of

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Yaoundé, according to the law. The episcopal chair of the diocese will be placed in the principal church of the city of Bafia, in which city the Bishop will establish his residence, as in the seat of the diocese. Furthermore, if a college of canons cannot be established, he will choose diocesan consultants to assist him with counsel and work in important matters; and he will found a seminary in which boys of Buena Esperanza who are called to the priesthood may be received. All other matters concerning the rights and obligations of the clergy and the people, the administration, and similar things, shall be governed by Canon Law. Furthermore, the venerable Father Aloysius Poggi should strive to bring these things to fruition, or whoever he may delegate. Once these things have been accomplished, documents should be drawn up, and true copies thereof should be sent promptly to the Sacred Congregation. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains observe what has been decreed therein with religious care, and thus obtain its full effect. Nothing, of any kind, contrary to the effectiveness of this Constitution shall be able to take effect, since by it we derogate from all such things. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person worthy of ecclesiastical dignity, shall be valid.

[*Latin ed. p. 319*]

Acts of Pope Paul VI, page 319, duly established and signed by a public notary, shall have full force and effect, as if they were proven. Given in Rome, at St. Peter's, on the eleventh day of the month of January, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our Pontificate.

ALOISIUS Card. TRAGLIA, Secretary of State.

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Iosephus Del Ton, Apostolic Protonotary.

Eugenius Sevi, Apostolic Protonotary.

Loco © Plumbi In Ap. Cane, tab., vol. CXXVI, n. 67.

III. NAIROBIENSIS - ELDORETENSIS - KISUMUENSIS (NAKURENSIS)

A new diocese, to be called "Nakurensis," is established, with certain territories withdrawn from the dioceses of Nairobi, Eldoret, and Kisumu.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR

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PERPETUAL REMEMBRANCE.

Just as a concerned father of a family directs his efforts towards the well-being of his children, for whom he holds nothing dearer, not even his own eyes, so too We, who are entrusted with the governance not of a single family, or people, or nation, but of the entire flock of Christ, the "holy race" (1 Peter 2:9), widely spread throughout all parts of the world; and who, if We provide for and consider the needs of this flock daily, as far as circumstances permit and conditions require, We rejoice that We have sufficiently fulfilled the command of Christ to properly feed the flock.

Therefore, when the Sacred Congregation for the Propagation of the Faith, after hearing the venerable Brother Vidon, Archbishop with the title of Tuscamia, and formerly Apostolic Pro-Nuncio in Kenya, as well as the local prelates concerned, judged it to be fitting, that a new diocese be established in that place, with certain territories withdrawn from the ecclesiastical circumscriptions of Nairobi, Eldoret, and Kisumu,

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - Official Commentary. Having considered matters with due deliberation, We decree and command the following. We separate the territories commonly known as the Nakuru District and the Kericho District from those three Churches, and We establish them as a new diocese, to be called the Diocese of Nakuru, with Nakuru as its principal city. We entrust the governance and administration of this diocese to the care of the members of the Society of Saint Patrick for Missions Abroad. We earnestly exhort them to spare no effort in promoting the interests of the Christian kingdom. We make this new Church a suffragan of the Metropolitan See of Nairobi, in accordance with the law. Furthermore, with regard to all matters concerning the administration, the citizens, and other new aspects of the diocese, similar prescriptions of the Code of Canon Law shall be observed as appropriate. Moreover, documents and records pertaining to the newly established See shall be promptly sent to its episcopal curia, and shall be diligently preserved in the religious archives. Furthermore, those who are charged with the execution of what We have commanded in these letters shall ensure that it is carried out, whether they are serving as Pro-Nuncius or Nuncio at the time of execution, or whomsoever We may designate. The acts and documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. We will and desire that this Constitution be effective now and in the future; so that those to whom it pertains may religiously observe what has been decreed in it, and thus it may obtain its full force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be valid, since We hereby repeal all such prescriptions. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will;

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rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are signed by a public notary, shall have the same full validity as if they were presented. Given at Rome, at Saint Peter's, on the eleventh day of the month of January, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our pontificate.

ALOISIUS Card. TRAGLIA, Secretary of the Sacred Roman College.

GREGORIUS P. Card. AGAGIÁNIAN, Prefect of the Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

B Iosephus Rossi, Bishop in title of Palmyra, Apostolic Protonotary.

Iosephus Del Ton, Apostolic Protonotary.

In Ap. Cane, tab., vol. CXXVII, n. 8.

[*Latin ed. p. 321*]

Acta Pauli Pp. VI 321 IY BACIENSIS (SUBOTICANAE) The Apostolic Administration of Baciensis is raised to the rank of a diocese, with the designation "Subotica."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY, following the illustrious example of Paul, whom indeed so great was the charity of Christ that he was almost consumed day and night with care and solicitude for the Churches which he had founded (cf. 2 Corinthians 11:28), We also, whom the providence of the highest God has made "father of many nations" (cf. Genesis 17:5), and guardians of eternal things, strive with all our effort and strength to benefit as much as possible all those who are called by the Christian name; for as the Apostle says, the words of Christ reach the depths of our soul, commanding Us to guard most holily the flock which He has redeemed.

Therefore, since the Catholic cause has made some progress in the Apostolic Administration of Baciensis, of which the fact that a Curia has already been established there, and a sacred Seminary has been founded to receive boys whom God has called to the priesthood, is evidence, the venerable Prelate Matthias Zvekanovic, Bishop in title of Burciensis and Administrator of Baciensis, requested that this circumscription be brought into the form of a diocese.

We, after carefully considering the matter, and after consulting with the venerable Father Mario Cagna, Archbishop in title of Heraclea, Apostolic Delegate in Europe and in Yugoslavia, and after hearing the opinion of the assembly of Bishops of that nation, decree and ordain the following:

We add the Apostolic Administration of Baciensis to the number of dioceses, with the name of Subotica, preserving the boundaries as they have been up to now; and the seat and domicile of the Bishop will be the city of Subotica, and the cathedral will be that temple which is dedicated to Saint

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Teresa of Ávila, with all due rights.

There will be a new cathedral chapter established in this new diocese, subject to this Apostolic See, until otherwise provided; and the blessed Paul the Apostle will be the first patron, and the second will be the Immaculate Heart of the Blessed Virgin Mary.

We also decree that a college of Canons be established in the new cathedral.

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - An official commentary concerning the ceremonies, or the advice to be given to the Bishop, and also to assist him; however, until this can be done, diocesan consultants shall be chosen, who will assist the aforementioned Prelate. The episcopal table is constituted from the revenues of the Curia and the contributions of the faithful. The governance and administration of the Subotica Church, the election of a Capitular Vicar in the event of a vacancy, and all similar matters shall conform to the laws of Canon Law. Furthermore, these things which we have established, the venerable Brother Marius Cagna, whom we have appointed, will strive to carry out, or whoever he may delegate. After the matters have been carried out, the documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for Bishops. We wish this Constitution to be effective now and in the future; in such a way that those things which have been decreed through it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since we derogate from them all through this. Moreover, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were shown. Given at Rome, at St. Peter's, on the fifth and twentieth day of the month of January, in the Conversion of St. Paul the Apostle, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our Pontificate.

ALOISIUS Card. TRAGLIA

CAROLUS Card. CONPALONIERI

S. R. E.
Cancellarius
S. Congr. Pro Episcopis
Praefectus
Franciscus Tinello

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Apostolic Cancellary
Regens
Ioannes Calieri,
Proton. Apost.
Eugenius Sevi,
Proton. Apost.
Loco
@ Plumbi
In Ap. Cane. tab. vol. CXXVI, n. 7J¡.

[*Latin ed. p. 323*]

Acta Pauli PP. VI 323 V PERAMIHOËNSIS - IRINGAËNSIS (NJOMBE)

Having been separated from the ecclesiastical circumscriptions of Peramihoënsis and Iringaënsis by certain territories, a new diocese is established, named "Njombe."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING REMEMBRANCE:

As concerned fathers of families, who distribute charity and kindness equally to their children, so too is Our heart filled with great joy whenever a new diocese and Church is born from others, constantly expanding its boundaries and gently inviting new peoples to embrace the law of Christ and to preserve good morals.

Therefore, desiring to serve the benefit of the Christian faithful, and having heard the opinion of the venerable Brother Vidon, Master of Theology, holding the title of Archbishop of Tuscamiensis, and already Apostolic Delegate in Eastern Africa, and also having heard the venerable Brothers Hermann Spiess, Bishop holding the title of Cemerinianus, and the Abbot of the nullius Peramihoënsem, and also the beloved Son Atilius Marinan geli, Apostolic Administrator of the diocese of Iringaënsis, who requested that, after certain territories be taken from the Churches of Peramihoënsis and Iringaënsis, a new diocese be established there, we have decided, after prayer, that it should be granted.

Therefore, with the consent of those who have some right in this matter, and by Our supreme and apostolic authority, We decree and order the following:

We separate the north-western part of the territory of the Abbey of the nullius Peramihoënsem, as well as the south-western part of the territory of the diocese of Iringaënsis, commonly known as the "Njombe District," from those same ecclesiastical circumscriptions, and from this We establish a new diocese, to be called Njombe, after the principal city.

The Bishop will establish the seat of the new circumscription in the city called "Njombe," and, as is fitting, he will enjoy all the rights and privileges

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with which bishops residing throughout the world are endowed, and will be subject to corresponding obligations.

Furthermore, the diocese of Njombe, and its Ordinary, will be subject to the metropolitan See of Daressalaamensi as suffragans.

As for the governance and administration, those things shall be observed which are contained in the Code.

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - Official Commentary on Canon Law establishes and the special laws which the Sacred Congregation for the Propagation of the Faith has given. We permit, however, that, because of local circumstances and the times, instead of Canon lawyers, diocesan consultants be chosen by the Bishop who will assist him with counsel and work. Furthermore, those things which we have commanded in these Letters to be carried out will be overseen by those who, at the time when the business is to be carried out, govern the Apostolic Delegation in Eastern Africa, either by themselves or through another, having made the necessary arrangements and granted the necessary powers. Once the matter is completed, they will order the same documents to be drawn up and will promptly send true copies to the Sacred Congregation for the Propagation of the Faith. We wish this Constitution to be effective now and in the future; in such a way that those things which have been decreed through it will be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, will be able to take effect, since through it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were shown. Given in Rome, at St. Peter's, on the sixteenth day of the month of February, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our Pontificate. ALOISIUS Card. TRAGLIA, Secretary of the Sacred Congregation. GREGORIUS P. S. R. E. Cancellarius. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery & Iosephus Rossi, Bishop in title of Ross, Apostolic Protonotary. Iosephus Del Ton, Apostolic Protonotary. In the Apostolic Chancery, table, volume CXXVII, number 7.

[*Latin ed. p. 325*]

Acta Pauli PP. VI 325. GRATULATORY MESSAGE To His Eminence, Cardinal James Charles Me Guigan, Archbishop of Toronto, completing ten years since his ordination to the priesthood. Since the honor of the sacred prelates is always the honor of the first among brothers and the

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ecumenical Pastor of the Church, it has been most pleasing to Us to learn that you, our beloved Son, are celebrating the fiftieth anniversary of the day on which you received the honor of the priesthood, and shortly thereafter, that you ascended to the altar of the Holy Eucharist, flourishing in your youthful years and with holy desires. Undoubtedly, you would wish to privately offer a prayer of thanksgiving on this occasion, devoutly dedicating yourself to meditations on eternal things, and with religious devotion, you would review the vast expanse of your life thus far, enumerating the numerous and illustrious labors undertaken for God and the Church, and rendering thanks for the heavenly benefits, numerous in number and great in weight, with which your long years have been filled. But it is fitting that you also celebrate and honor the birth of your priesthood in communion and fellowship with others. As is fitting, many will strive to participate in the joy of this auspicious event, for the amplitude of your merits certainly demands that they honor you with these solemn expressions of piety and love, and that they express their gratitude for the benefits they have received from you. We, who are very much attached to you with a paternal heart, indeed wish to openly testify our benevolence and high esteem on this most distinguished occasion. And there are no lacking fervent signs and wishes to accompany Our congratulations, readily offered from a sincere heart. Among other things, it is specifically to your credit that you have diligently and skillfully fulfilled the duties of pastor of the flock in Regina and, since 1934, as Archbishop of Toronto, and that you have shown a particular devotion to this Apostolic See. Since this was entirely worthy of commendation and reward, Our blessed predecessor, Pope Pius XII, wisely wished to co-opt you into the College of Cardinals. Therefore, joining the chorus of those who offer congratulations, we earnestly pray that the Lord, the Giver and Bestower of all good things, may grant you all that is good, happy, and truly beneficial, from virtue to virtue.

[*Latin ed. p. 326*]

Acts of the Apostolic See - Official Commentary 326 We pray and desire this above all, that you may long flourish in body and soul, that the riches of His goodness and the consolations of eternity may refresh you. Thus, that which your noble surname foretells, you may more and more contemplate, retain, and accomplish both in word and deed: "Walk in love," for nothing can be better, nothing more lovable, and nothing more desirable, because "God is love, and he who remains in love remains in God." Finally, beloved Son, to you, to your most astute Auxiliary Bishop, to his assistants, and to the entire flock, whom the sacred pastor guides, we impart the Apostolic Blessing, a pledge of our most profound charity. From the Vatican, on the tenth day of the month of May, in the year 1968, in the fifth year of Our Pontificate.

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PAUL VI.

I. ADDRESS TO THE FAITHFUL PRESENT BEFORE HIM. The Most Blessed Father expresses joy and hope, recalling the work to be accomplished, according to the decrees of the Ecumenical Council, emphasizing accommodation, not subversion.

"Beloved children, your visit fills Us with joy and hope. We can make Our own the words that serve as the title of the celebrated conciliar Constitution, *Gaudium et spes*. With joy, because we see you so numerous: today, the Basilica of Saint Peter is not sufficient to contain Our visitors, so that we are obliged to divide them into three separate audiences; this influx is a cause of joy for Us; we see in it almost a biblical reflection: 'All these have gathered around you, Jerusalem; your children shall come from afar, and your daughters from every side. Then you shall look and be amazed, and your heart shall swell with joy...' And something that goes beyond the tourist phenomenon is evident in this concentration, which is not easy, not convenient." (1 John 4:16).

* April 25, 1968. Isaiah 60:4-5.

[*Latin ed. p. 327*]

327 The Acts of Pope Paul VI offer you nothing but the grateful awareness of being here, that is, at the very center, not only geographically, of the Church, but also at the canonical, historical, and visible, spiritual and mystical point of its prodigious and moving unity; here where is the tomb of the Apostle, whom Christ placed as the foundation of His mysterious building, the Church; here where it is so beautiful to meet people from every nation, and to know that we are all brothers, all faithful, all united by the same faith and the same charity, that is, all Catholics. And this scene is not accidental, nor is it commanded, but is spontaneously desired by you, and not in order to give or see a spectacle, but to pray, to receive a word and a blessing from Us, who, as never before in this and similar circumstances, feel the insignificance of Our human person and the greatness of Our office as Vicar of Christ. Therefore, you give Us joy through your filial devotion to the Church, and We, never tiring of admiring the sight of Our pilgrims and Our visitors, give thanks to the Lord with the words of David: "I have seen the people here offering their gifts to You with great joy," the gifts of their faith and their piety.

2 And with joy, hope: the hope that this presence will be of great benefit to the cause of the Kingdom of God, that is, to Christ, to His Church, and to yourselves. We will say a word that should make you reflect: We need you! You have certainly come here to make an act of faith, to give the Church a testimony of your filial devotion, to confirm your intentions of Christian life. And well, We need these spiritual gifts. We need your awakened Catholic conscience, your fidelity to the holy Church of God.

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This seems obvious, and is already evident from the religious devotion and the sincerity of sentiments that bring you here; and this is Our hope for you. For, as you know, the historical and spiritual moment that the Church is going through, especially in some countries, is not serene; and this is a cause of great concern and sometimes of great bitterness for the pastors of the Church and for Us. And this is not only because the entire modern world is distancing itself from the sense of God, being completely absorbed by the wealth of its achievements in the scientific and technical fields; not only that.

[*Latin ed. p. 328*]

328 The *Acta Apostolicae Sedis*, the official record, indicates that these [modern trends] demand "the death of God," as someone has unfortunately expressed it; that is, they demand an atheistic mindset, distant from all religion. Such trends, characteristic of the modern world, would rather require a higher, more profound, more adoring sense of God, a purer and more vibrant religion, amidst the triumphs of human knowledge. Not only, we say, because of this widespread practice of religious apostasy, but also, and especially in relation to the sensibilities of those who have responsibilities within the Church, because of the unrest that disturbs certain sectors of the very Catholic world.

Renewal and reform, not subversion. This is not unknown. After the Council, the Church has enjoyed, and is still enjoying, a great and magnificent awakening, which We are the first to recognize and encourage; but the Church has also suffered and still suffers from a whirlwind of ideas and events, which are certainly not in accordance with the good Spirit, and which do not promise that vital renewal that the Council promised and promoted.

A double-edged idea has gained ground even in certain Catholic circles: the idea of change, which has replaced, for some, the idea of renewal, foretold by Pope John of venerable memory, thus attributing, contrary to evidence and justice, to that most faithful Shepherd of the Church, criteria that are not merely innovative, but sometimes even subversive of the teaching and discipline of the Church itself.

There are many things that can be corrected and modified in Catholic life, many doctrines that can be deepened, integrated, and presented in more understandable terms, many norms that can be simplified and better adapted to the needs of our time; but two things, above all, cannot be called into question: the truths of the faith, authoritatively sanctioned by tradition and the ecclesiastical magisterium, and the constitutional laws of the Church, with the consequent obedience to the pastoral ministry of governance, which Christ established, and which the wisdom of the Church has developed and extended in the various members of the mystical and visible body of the Church itself, for the guidance and comfort of the di-

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verse assembly of the People of God.

Therefore: renewal, yes; arbitrary change, no. A living and ever-new history of the Church, yes; a historical approach that dissolves traditional dogmatic commitments, no; theological integration according to the teachings of the Council, yes; theology conforming to free, subjective theories, often borrowed from opposing sources, no; a Church open...

[*Latin ed. p. 329*]

Acts of Pope Paul VI, page 329, regarding ecumenical charity, responsible dialogue, and the recognition of Christian values among separated brethren, yes; irénism that renounces the truths of the faith, or that is inclined to conform to certain negative principles, which have favored the separation of many Christian brethren from the center of the unity of the Catholic communion, no; religious freedom for all within the realm of civil society, yes, as well as freedom of personal adherence to religion according to the carefully considered choice of one's own conscience, yes; freedom of conscience, as a criterion of religious truth, not supported by the authenticity of a serious and authorized teaching, no, and so forth. Therefore, dearest children, the Church needs your discernment and your fidelity today. And it is this hope that brings us, with great consolation, your visit. The Church needs the clarity of spirit of its children; it needs their loving and steadfast fidelity. Do you bring us, dearest ones, this clarity of ideas regarding the renewal of the life of the Church? Do you bring us the great, precious, and beloved gift of your fidelity? We hope so, paternally. And therefore, with hearts full of joy and hope, we bless you all, you of great heart. On the first of May, in the Basilica of the Vatican, on the feast day of Saint Joseph, the Worker.

Beloved sons and daughters, here we are to celebrate together the first of May, the feast of labor. It is a new feast that has found a place in the religious calendar in recent times; and it is clear that the Church, by introducing it into the series of its sacred celebrations, manifests a redemptive intention, almost a desire for recovery, and certainly a sanctifying purpose. A separation had occurred in these last centuries between the psychology of work and that of religion, a separation that has had great social repercussions, and that still keeps many crowds of men and women away from the faith, who consider work not only their profession, but also their spiritual qualification, the expression of their supreme conception of life, in opposition to that of Christians. This is one of the...

* May 1, 1968.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - Commentarium Officiale. The modern world is plagued by great misunderstandings, and all should now know how to resolve them themselves, not only for the sake of truth, but also for

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the benefit of the work itself and the workers, who bring the imprint of effort and productive activity into their lives. Indeed, with regard to work, Christian thought, and therefore the Church, considers it as an expression of human faculties, not only physical ones, but also spiritual ones, which imprint the mark of human personality on manual labor, and therefore its progress, its perfection, and ultimately its economic and social utility. Work is the normal expression of human faculties, physical, moral, and spiritual; and therefore it embodies the dignity, talent, perfecting, and productive power of man. It reveals his fundamental pedagogy and marks the stature of his development. It obeys the primordial design of God the Creator, who willed that man should be an explorer, a conqueror, a master of the earth, its treasures, its energies, and its secrets. Therefore, work, in itself, is not a punishment, a decline, or a yoke of slavery, as the ancients, even the best, considered it; but it is the expression of man's natural need to exercise his powers and to measure them against the difficulties of things, in order to bring them into his service; it is the free and conscious expression of human faculties, of the hands of man guided by his intelligence. Therefore, work is noble, and, like every honest human activity, it is sacred. Here, among many things, two questions halt the easy flow of these thoughts. Namely: what should we say about work when it is burdensome, oppressive, and unable to achieve its primary goal, which is bread and economic sufficiency for life? When does it serve to increase the wealth of others through one's own hardship and misery? When does it manifest as an indication, and almost a seal, of insurmountable and intolerable economic and social inequalities? The theoretical answer is easy, even though in practice it is often very difficult; but it is a strong answer born of human suffering, a force that is ultimately victorious: we must demand better conditions for work, progressively better conditions; we must ensure that work has its own justice, which will change its painful and humiliated face, and give it a truly human face, strong, free, and joyful, radiating from the conquest not only of economic goods, sufficient for a worthy and healthy life, but also of higher goods such as culture, rest, legitimate joy of living, and Christian hope. Much has already been done in this regard, but more remains to be done. The great pontifical Encyclicals have raised a loud and serious voice.

[*Latin ed. p. 331*]

The Acts of Pope Paul VI, volume VI, page 331, speak of this; and so do the writings of Pastors, Masters, and representatives of the Catholic laity. Today, we recall these masterful words, just as those resonate in our liturgical texts. The Church thus honors labor, and also walks, certainly not in the rear, on the main path of the civilization of our time. The other question, which arises spontaneously when speaking of labor, is that relating to the new form that labor has taken, the industrial form, that of machines, that

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of mass production, that which has transformed our society, marking the distinction and opposition of social classes. What shall we say? So much has been said, written, and done on this topic, that we would not want to appear simplistic in our responses. But you know the elementary simplicity of this conversation. The first answer is this: the Church admires and encourages this powerful expression of modern labor, because it aims to multiply economic goods so that all may, in a sufficient measure, enjoy them; and because, enhanced by the machine, labor has become less burdensome on the shoulders of man. We could also say: because, as it is organized, modern labor produces new social relationships, new solidarity, new friendship among those who engage in it, especially among the workers; and this is a good thing, if indeed the solidarity of love unites them and gives to society a more compact and more conscious network of human relationships; that is, it associates them first in the confluence of their own categories with the indispensable functional divisions of complex and organized labor to be performed, and then in the protection of common interests; but at the same time, it forms them in the organic conception of society, which must not result from the clash of conflicting and irreconcilable greed, but from the dialectical harmony of collaboration for a just order for all and participation in a common good rationally distributed. This is a hope that is still largely unrealized, but also a reality that is maturing where the Christian vision of society and the sacred concept of the human person, which only the Gospel can ultimately define and defend, gain the minds of modern progress. How many things we would still have to say! But this almost follows by itself: religion is at the root and at the summit of the process that makes grand both the concept and the reality of labor. It has its own doctrine even for the aspect of effort and penalty that labor never loses, and by remembering its unhappy origin, it recalls its happy and sublime [reference to Genesis 3:19].

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Official Commentary, 2, its redemptive value; and as if this teaching were not enough to persuade us of the honor and love that we owe to human labor, our religion itself today offers us an example and a protector, the humble and great Saint Joseph, master craftsman of that Christ from whose divine hands the work of creation and redemption arose. We venerate Joseph, the carpenter of Nazareth; and in his name, we greet and bless all workers today. And since, in one way or another, you are all such, we bless you all from our heart.

To the Christ-faithful admitted to the Vatican Basilica, the Most Blessed Father announces that next August he will make a journey to Bogota, in order to attend the International Eucharistic Congress.

"Beloved sons and daughters, today we will have as the theme of our weekly address to our visitors the announcement of a journey that, God

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willing, will take us to Bogota, in Colombia, next August, to attend the conclusion of the International Eucharistic Congress, which will be held there and will be presided over, as has already been published, by our legate "a latere," Cardinal Lercaro; and to open immediately afterwards the General Conference of Bishops of Latin America. A journey, as is now our custom, very rapid, by airplane, and very brief, of two or three days. These are two great events, proper to the life of the Church; the first, in honor of the "Mysterium fidei," that is, the Eucharist, which, by reproducing the redemptive sacrifice of Christ, realizes his sacramental presence, and, at the same time, as the Council reminds us, signifies and celebrates the unity of the Church; the second, in favor of the hierarchical and communal efficacy of the Church itself in the vast and varied territories of Latin America. Two religious and ecclesiastical events of exceptional importance, to which it seems to us that our humble, but personal presence cannot be lacking, today, now that modern and wondrous means of transportation make it possible. We must also note that official invitations from our brothers in the Episcopate and from our sons in the communion of faith and charity have..."

* May 8, 1968. Cf. Decree on Ecumenism, Unitatis Redintegratio, n. 2.

[*Latin ed. p. 333*]

The Acts of Pope Paul VI, page 333, speak of how the traditional reserve of the Pope was gently overcome, preventing him from remaining distant from his seat; and that simultaneous, urgent, and courteous invitations from civil authorities opened the way for us and allowed us to stay in that hospitable and friendly country, which is Colombia. Indeed, a long series of countries in Latin America have addressed warm and authoritative invitations to us for a visit, on the occasion of this first journey of a Pope to that continent; but, unfortunately, with our sincere regret and with a keen awareness of the courtesy of such invitations, we will not be able to fulfill them materially, except with spiritual and grateful adherence. This new journey of ours offers a subject of interest for those seeking news and for observers of external events; but for us, it constitutes a unique event in the contemporary and future historical trajectory of the Church; and for this reason, we propose it for your spiritual reflection. The first reflection echoes that provoked by our previous journeys: the Pope travels. What does this mean? First of all, it means a regained freedom of movement for him, which can be considered a positive aspect of his present historical and political circumstances; it also means that the mobility characteristic of modern customs is also infiltrating the rather static habits of pontifical life, not entirely alien, therefore, to the rhythms of current human fluctuations; and it means, and this is what is most important, that the ways of the world are open, even logistically, to the ministry of the Pope: this is very significant and important, and perhaps, with the passage of time,

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it may produce notable changes in the practical exercise of his apostolic office; we are already sensing the symptoms in the increasing number of invitations that come to us from every part of the world, certainly not for the sake of the regularity and intensity of our work in Rome. The future will answer. But even now, the simple hypothesis of a greater ease of local movement for the person and activity of the Pope suggests the possibility of a more intense circulation of charity within the Church, made possible by a phenomenon of greater evidence of its unity and its universality. But let us set aside these dreams, or perhaps they are premonitions. And let us focus our reflection on the International Eucharistic Congress, to which we intend to participate. It is not the external solemnity that attracts us there, although it also has its very high value, both in intention...

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - An official liturgical commentary which it inspires, both for the edification of the congregation, which it intends to produce in those participating in the Congress. It is the affirmation of the Eucharistic Mystery which culminates there; an affirmation which it would wish to be, if possible, universal; and which, in any case, seeks to strongly consolidate and express, in an unequivocal manner, the faith of the entire Holy Catholic Church in the threefold sanctifying virtue of the Eucharist: the memory, which must be indelible and vibrant within us, of the redemptive Passion of Christ; the real presence of Christ sacramentally, who lives, dwells with his Church, stands by her, supports her, nourishes her, accompanies her, unites her, characterizes her, elevates her, and enraptures her; and finally, the eschatological prelude, that is, the promise of the Parousia and the pledges proper to the Eucharist, of the final and glorious return of Christ at the end of the present history of humanity.

2. This [Congress] is of interest, as a confirmation today of the Eucharistic doctrine, a doctrine of paramount importance in the Church, in order to counteract the ineptitude, the ambiguity, the errors of which some part of our generation suffers with respect to the central Mystery of our altars. The Eucharistic Congress puts on our lips, and on the lips of all who will be in communion with us, the profession of Peter: "Lord, to whom shall we go? You have the words of eternal life."

3. And it is of interest that this religious affirmation be celebrated in that Latin America, which is so dear to Us; for its Catholic profession of faith, for the large number of its Bishops, for the awakening of social charity that animates the good Catholics of that continent, for the spiritual needs of those populations, for the admirable pastoral efforts currently underway there, for the crowds of the poor, of humble people, who await a new and provident civil justice, for the peace and Christian prosperity of that immense Latin American world, to which We send Our greeting and Our Blessing.

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2. Cf. in the Liturgy: O sacrum convivium, etc.; Vonier, The Key to Eucharistic Doctrine, p. 31. John 6, 69.

[*Latin ed. p. 335*]

Acts of Pope Paul VI, 335. To the Moderators of the Pontifical Missionary Works, gathered annually in Rome.

*To our Venerable Brothers and beloved sons, it is a source of satisfaction for Us to meet with you once again this year, you who are responsible for the Pontifical Missionary Works. We thank you for the thoughtful gesture you have had, in not concluding your annual meeting without first coming to pay your respects to the Vicar of Christ and to receive the comfort of His word. We are pleased to do so, Venerable Brothers and beloved sons. But do not measure the entire esteem, affection, and trust that We hold for you and for your work by the familiarity and brevity of this Our conversation. We know quite well your zeal, your aspirations, your difficulties, and, above all, the spirit that animates your tireless activity, so that We can certainly assure you that We follow the progress of your work with the greatest benevolence and with the most lively interest. The topics that have formed the subject of your discussions in these days allow Us to recognize once again the importance of the contribution that you make to the daily needs of life and organization of the Missions. Moreover, We are also aware of the generous efforts that you are making to continuously update the Pontifical Works, so that they may thus maintain their full relevance and effectiveness. In this way, you offer to the Pope and to the Holy See the possibility of responding ever more adequately and promptly to the ever-new needs of the Missions and Missionaries: needs which today are linked and committed not only to the spread of the Faith, but also to enormous social problems in the mission lands, and to the dialogue with the world and with non-Christian cultures proposed and desired by the Ecumenical Council. But your work, Venerable Brothers and beloved sons, does not have a purely administrative character, such as that of collecting funds and subsidies to distribute them according to the needs of the various mission areas. Today, your Works have an even greater task of sensitizing the consciences of all Christians to the great missionary duty of the Church.

*May 10, 1968.

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Commentarium Officiale. Immediatamente post Concilium, quod tam bene illustravit faciem authenticam Sposae Christi et dimensionem missionariam eius essentialem, paene semper manet multum operis ad faciendum ut idea missionaria plene, sicut debet, vitam diocesium et parochiarum pervadat. In veritate, quaestiones Ecclesiae in terra missionaria solum parvam portionem populi Christiani tangunt, et adhuc manent campo actionis specialistarum. Necessitas

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est conversionis mentalitatis radicalis, novae dispositionis doctrinae fundatae in plano divino salutis a Christo effecto et in tempore continuato a Ecclesia, ut Concilium Oecumenicum ipsum docet: "Ecclesia enim tota est missionaria; et opus evangelizationis est officium principale Populi Dei... omnes fideles, cum conscientia viva responsabilitatum propriarum in ordine ad propagationem Evangelii, partem suam in opere missionario inter gentes suscipiant." Omnes ergo Christiani, per virtutem Baptismi – et non solum Hierarchia – apti fiunt ad propagandum nuntium evangelicum et vere responsabiles eius propagatione sunt. In luce huius *missionis* Ecclesiae, vitalitas variorum organismorum et validitas variarum operum apostolatus in Ecclesia, id est, singularium "missionum" ambientalium, specificarum, localium, metenda erit. Nihilominus, nimis saepe, cum adhibetur attentio ad quaestiones internas Ecclesiae, periculum est eas cum "missione Ecclesiae" identificandi, cum vero non sunt nisi aspectus unius, maioris missionis ipsius. Persuaderi debet quod omnis specifica, personalis, localis "missio", omnis opus apostolatum – qualecumque sit – semper debet agi in ordine ad magnum, essentiale officium Ecclesiae: evangelizationem mundi. Privata huius nexi fundamentalis, nulla initiativa apostolica, quam nobile et urgente sit, plenum et justum significatum habebit, sed potius periculum est ut in se ipsam finis fiat, ut vera horizonte Regni Dei obliviscatur, et veram "missionem" Ecclesiae laedat. Hoc modo, etiam in plano individuali, criterio offertur cuilibet ad verificandum adhesionem suam ad fidem Christianam, quae, si authentica sit et non se in otium vel sterilitatem conformitatis transformare velit, testimonium operum postulat: prae omnibus, opus missionarium. Quilibet debet esse missionarius per testimonium vitae suae, sed etiam in caritate sua viam invenire debet.

[*Latin ed. p. 337*]

337 The Acts of Pope Paul VI personally felt himself to be "a missionary" among the missionaries: that is, united with them in prayer, in fraternal participation in their sacrifices, and in active, generous, and dedicated help, so that together with them he might merit in the spreading of the Word of God and in the extension of His Kingdom on earth. See, Venerable Brothers and beloved sons, what an immense field of work is open before you: to help all Catholics, especially priests and religious, to understand ever more deeply the great responsibility of all towards those to whom the light of the Gospel has not yet reached. How many reasons, therefore, for Us to thank the Lord and to rejoice with you in finding you always so tireless and generous in your commitment, which is so noble and so indispensable to the Holy Church. Therefore, please continue with ever greater zeal. May the Lord fructify your zeal and your initiatives! To you and to all your collaborators, Our paternal and propitious Apostolic Blessing.

To those who cultivate the disciplines of Canon Law, who attended the

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gathering held in Rome from all nations.

We gladly salute you, outstanding cultivators of the disciplines of law, in this city of Rome, which all acknowledge with the greatest agreement to have been the motherland of law, and to have given it its beginnings. In particular, it is most pleasing to Us to greet you, students of Canon Law, who, by your presence today, demonstrate a most noble feeling of devotion, with which you serve and revere the Church and fear the most blessed Peter's Successor. For these acts of piety and reverence, we have the greatest gratitude for you.

1. This gathering provides a most excellent opportunity for the assembly of those who cultivate Canon Law from all nations, which is convened prudently every ten years, since the Code of Canon Law began to be in force, and in which the Latin language is used, which is indeed the language of the Church. We address you, as the work and undertaking of the Commission proceeds with full and eager pace, which We established in order that the laws of Canon Law might be renewed, according to the prescriptions of the Second Vatican Ecumenical Council. From these circumstances, which happily coincide, an opportunity...

*May 25, 1968. 22 - A. A. S.

[*Latin ed. p. 338*]

Acts of the Apostolic See - Official Commentary 338: We do not believe that we can, together with you, address anything that is the principal cause of your discussions: namely, the discipline of sacred canons. No one, as much as you, most beloved sons and honorable men, can, with the most accurate judgment, estimate what is the role and function of law in the communion and society of men. Indeed, all reasons of law are bound together by a certain bond, which cannot be broken, according to the teleological plan of salvation instituted by God the Creator, with the excellence and dignity of the human person. For law is nothing other than a safe safeguard, by which the common good is legitimately ordered and promoted with authority; and it defends and protects the inviolable autonomy against any external interference, within whose boundaries every man truly becomes capable, with his right conscience, of bringing to effect those things that pertain to the perfection of his human person. For this reason, it greatly pleases Us to recall now the completion of the twentieth anniversary of that solemn Declaration, in which a more mature and defined understanding of the parts pertaining to law is expressed: we are speaking of the Universal Declaration of Human Rights, sanctioned by the General Assembly of the United Nations, in Paris, on December tenth of the year nineteen hundred and forty-eight. If we consider man as a Christian and as a member of the people of God in the life of the Church, we clearly understand that the function of law is not alien to the mystery of salvation, nor, so to speak, does it stand at its threshold. Whatever pertains to the human person in a

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universal sense, refers entirely to the efficacy of the divine plan of salvation. Therefore, with it and for it, the economy of salvation also encompasses the patrimony of rights, since these, together with justice and with the human person, are inextricably linked. Since law is a certain part pertaining to the proper ordering of the human community, within it itself there is also a safeguard and protection of the dignity of the Christian, to the extent that he is conformed to Christ, and is a son of the Most High. Indeed, this "ecclesiastical" law provides and supports, if we may so speak, the context and foundations of relationships and reasons, by which the vigor of flourishing Christian life is inserted, with due regard for all the faculties that are proper to it, up to the attainment of "the measure of the age of the fullness of Christ." Hence, cf. 1 Eph. 4, 13.

[*Latin ed. p. 339*]

In the Church, charity flourishes, that is, love which, like the leaven of the Gospel, penetrates all things, nourishes all things, consecrates all things, and gathers all things together in Christ, uniting them into one. Furthermore, to this context of legal statutes, the power and efficacy of pastoral ministry are added, which, although not identical to legal reason, nor convertible into it, is nevertheless truly accomplished with zealous care, and, on the other hand, is received with full obedience, as it finds a firm foundation in the order of law at Fermo.

Otherwise, in the ecclesiastical society itself, law, as such, cannot stand, nor does it seem to act effectively, unless it is defined by a certain and appropriate rule, and properly described in the order of things. Therefore, law, as its nature requires, must not be considered as something alien to the structure of the Church, as if it were a foreign body violently affixed to its composition. On the contrary, canonical law is truly of the greatest importance and must be carried out in the life of the Church, so that it may support, protect, and foster all common endeavors undertaken for the more faithful and constant living of the Christian life. Since the progress of Christian life, in turn, requires pastoral ministry, it is the proper and unique work of ecclesiastical laws to respond appropriately to the various and numerous needs of pastoral action, showing open paths by which it may be effectively carried out. Therefore, in order truly to fulfill this function, canonical laws, which are called "positive," are not inert or immobile in any way; but, while remaining unchangeable in their principal work, at certain times, according to the variety of human affairs, they renew and restore the order of their parts and their own particular formulas, according to the science of law. For this reason, the immense number of texts and monuments from which the "Sources of Canon Law" are composed, to which canon lawyers especially direct their attention, through the most learned investigations, is not—as it may seem to someone who examines it superficially or is swayed by preconceived notions—a crude mass of rules,

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as if placed one under the other; but, when properly considered, it clearly demonstrates and testifies how diligently the Church has revised the body of its laws in different ages and at various times, always assisting the continuous progress of the People of God. For canonical law does not hinder, but encourages; it does not diminish, but sustains; it does not coerce, but promotes and protects the perpetual growth of the Christian life, with the unceasing grace of the Holy Spirit. For this reason, the present...

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - The official commentary on the renewal of canonical laws will not be a mere abstract restructuring, but will be one that is least of all conformed to past precedents, and will only correspond to the demands inherent in the very dialectic of establishing all laws, so to speak; nor will this renewal be prepared in such a way as to be limited solely to the replacement of existing public laws with merely new and varied norms. This kind of restoration will have its effect in the region of laws already promulgated, so that whatever is superfluous and obsolete will be removed, and whatever is now desired, with regard to new demands, will be brought into effect, so that the universality of norms may take on a new form, which will be enriched by greater coherence as a whole, so that, finally, that seed and genuine nature, whether of canonical law or of the same function, may be more clearly seen and more readily recognized. This path is eagerly followed by the Commission established by Us. It is not to be considered of little weight or importance what has already been accomplished. The groups established for study have completed many of the previously outlined forms, or "schemata," of canons, that is, almost six hundred, which will be submitted to the Cardinals for consideration, and then sent to the Bishops. In a short time, the Commission of Cardinals will be convened, which will determine how to arrange and concisely present the new Code. But how much work still remains to be done! Therefore, you, most excellent and beloved sons, we ask you not to cease contributing your outstanding efforts to this arduous and important undertaking. Your labors and studies, the fruits of investigations carried out by you with the utmost care, will provide exceptional assistance to the Church, which, in these times, while renewing its laws, strives for nothing other than to confirm and defend that sincere and new impetus to the Christian life that the Vatican Council so desired and promoted. 3. However, it must be added that the most excellent fruits of revised canonical laws will only be perceived at that time and in that way in which the laws of the Church are truly integrated into the life and society of the People of God. For if this were not the case, if ecclesiastical laws, however carefully drafted and correctly arranged, were ignored or called into question or rejected by human usage and custom, they would, alas, remain vain, inert, and devoid of salutary efficacy; and therefore, the impetus for renewal, unless it is applied in practice, to which

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the laws are intended, would be weakened, or perhaps even falter and vanish, and undoubtedly be less sincere and certain. For this very reason...

[*Latin ed. p. 341*]

The Acts of Pope Paul VI, paragraph 341, indicate that there are indeed reasons for doubt and anxiety. As is well known, in our present age, a certain mindset has spread, by which, in the manner of skeptics, the laws of canon law and all those things which represent them, or which possess some authority in relation to them, are distrusted, rejected, and even scorned. This mindset is manifested in many ways, and it is sometimes even extolled, even in human society, and is often recognized as the charismatic nature of the Church, or of those who believe they can embody it. We also note that, by some, the power of human beings to act according to their own will is recommended in an immoderate way, to the extent that any external authority, and any bond of authority, even if legitimate, is denied. Therefore, in order that such deformities may be corrected, prejudices removed, and erroneous opinions dispelled, it is absolutely necessary that the fundamental principles of canon law and ecclesiastical laws be presented in a clear and understandable manner. From this, it follows the urgent need to promote the study of canon law. This is a certain and defined task, which must not be neglected, to which the entire Church is bound; it must also be undertaken in the formation and education of all Christians, and in all levels of the "ecclesiastical" society; especially, this pertains to those who are, as it were, the pillars of reason, which are available to the Church to fulfill these very tasks: we mean the ecclesiastical universities, faculties, and academic institutes of canon law. It is necessary to ensure that young people, especially priests, and even lay people, who are increasingly numerous and come from all regions of the world, learn these things as new initiates; and that all technical and didactic aids are expanded and perfected, so that professors may more effectively fulfill their duties. Many of you who are present here are currently engaged in higher studies of canon law at sacred theological faculties and universities, as befits places of learning; for this reason, your work—which, as we have said above, already stands out so much in the investigation of doctrine, and which contributes greatly to the preparation and organization of a code of ecclesiastical laws—becomes more useful and valuable when combined with the task of teaching and expounding the science of law. Therefore, that ministry which you will carry out, doing these things, will be of the greatest importance and authority to the holy Church, and will be richly rewarded; and this is what We desire, for the glory of God.

[*Latin ed. p. 342*]

Acts of the Apostolic See - Official Commentary 342, and following the exhortations which you wish to express, taking words from that illustrious

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and supremely wise teacher, Ivo, a Carthusian: "Therefore, whoever, as a Church doctor, interprets or governs ecclesiastical laws in such a way that everything he teaches or explains is referred to the kingdom of charity, neither sins nor errs; provided that, considering the salvation of his neighbors, he intends to fulfill the end due to the sacred institutions." Your students, frequenting your schools, reading your writings, learning through effective methods and reasoning, will acquire knowledge of the true sense and understanding of the Church's law; and under your guidance and instruction, such priests and laymen will be formed, who, strengthened by the knowledge of the law, and with plans and purposes firmly established through diligent study, will be able to spread the laws of the Church more widely throughout the People of God, and to ensure that their true purpose and function are understood, and that these same laws are more and more observed and received with a confident and joyful spirit. Special attention must also be given to those who may be called upon to assist you in pursuing the office of the teacher of law, or who may one day undertake serious responsibilities and administrative duties in the Church.

2. Therefore, continue, our most beloved sons, with constant, great, and energetic spirit, to fulfill your duties; this is what the supreme interests of the Church demand from you; indeed, in the present circumstances, the Church seems to urge this with renewed and almost anxious zeal. It is pleasing to us to confirm our sincere praise, our paternal exhortations, and our fervent wishes with the Apostolic Blessing, which we impart to you all, present here, as a pledge of heavenly graces.

VI. To those who have traveled from Bulgaria to Rome to venerate the tombs of the Holy Apostles Peter and Paul, and of Saint Cyril.

* "With all our heart, we thank His Excellency, Monsignor Joseph, auxiliary to His Beatitude, Patriarch Cyril, for the noble words he has just spoken. Pleasantly surprised by the recent news of your visit, We..."

[*Latin ed. p. 343*]

Acta Pauli Pp. YI 343: We desired to receive your request to be received by Us on this day following the feast of Saint Cyril, you, Christians, who come from that land which owes so much to this great Apostle and his disciples. For it was they who brought the Gospel of Christ to your noble people, and was it not Saint Cyril himself who gave you, in your own language, that magnificent liturgy which is still yours, and at the same time, laid the foundations of what would become your national literature and culture? Our joy is great to receive you in this year in which We celebrate the 19th centenary of the martyrdom of the Apostles Peter and Paul, Apostles whom Your Excellency has just mentioned along with all the other martyrs of the common faith of the undivided Church, the testimony of whom constitutes the great beauty of this Church of Rome. Indeed, it is the first time that We receive a pilgrimage so distinguished from your noble land,

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and is it not also perhaps the first time in centuries that a bishop from the venerable Orthodox Church of Bulgaria is received in this house? You mentioned a moment ago the figure of Our predecessor, Pope John. How happy he would have been to receive you here! How happy he is to see you here now, fraternally united, illustrious representatives of the academic world, faithful Catholics, and faithful Orthodox. We rejoice not only in the mutual respect that animates you in the diversity of your convictions, but even more in the spirit of collaboration that We know exists between the Catholic Church and the Orthodox Church in Bulgaria, and of which your pilgrimage is a testament. This spirit is the guarantee of their flourishing in Christian liberty, just as the mutual respect between Christians and those who do not share our faith establishes, for your country, one of the necessary conditions for a happy future, worthy of its long and fruitful tradition. From the bottom of our hearts, We therefore bid you welcome to this city and to this house, you, the spiritual sons of the holy brothers Cyril and Methodius, who had with this Holy See such close and fruitful ties. Welcome; and thanking you for the joy that your visit brings Us, We ask you to convey to His Beatitude, Patriarch Cyril, Our cordial greetings and the assurance of Our conviction that Christ, who has begun among us this admirable work of reconciliation, will bring it to its full completion.

[*Latin ed. p. 345*]

Acts of Pope Paul VI, p. 345. Your noble nation has certainly known harsh trials in its past, and the future is not without problems. But, as We know, it is the firm intention of all men of good will to unite their energies to build this future with respect for persons and natural communities, to promote the common good of the country in peace. Our venerated Predecessor specified in his memorable Encyclical "Peace on Earth" that this peace, in order to be fruitful and lasting, must be based on truth, justice, charity, and freedom. May all Congolese people work together fraternally to realize this peaceful ideal, the ideal of the Congo, the ideal of Africa, the ideal of the entire world! The Catholic Church, as you know, has no other ambition, in bringing the message of Christ, than to help in this integral development of man, as well as in the solidarity of humanity, which We desired in Our Encyclical "On the Progress of Peoples," and in Our Message to Africa. And We are pleased to assure you that all Our sons are eager to walk generously in this path, and to contribute their disinterested efforts to the construction of a fraternal world in which men and nations may unite their efforts so that each may flourish freely under the gaze of God. Therefore, with a generous heart, Mr. President, through you and your family, We invoke the abundance of divine graces upon the entire noble Congolese people, as a pledge of which We bestow upon the entire Nation a large Apostolic Blessing.

NUNTIUS RADIOPHONICUS: To the faithful Christians who have

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made a pilgrimage to the Marian Shrine of Fatima, as the solemn celebrations concluded, marking the fiftieth anniversary since the beginning of the singular cult of the Virgin Mary there.

* To the most beloved Pilgrims of the Shrine of Fatima! Our voice joins yours at this hour, to honor the Most Holy Mary, Blessed Mother of Our Lord Jesus Christ; and, with you, intends to celebrate the singular fullness of grace that God bestowed upon her, so that she might be, for all humanity, the chosen and exemplary creature.

* May 13, 1908.

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis - Commentarium Officiale. Beloved children, [we] greet you, who are the source of our joy, the sweetest fount of our hope, our most pure advocate before the Divine Mercy. With you, we also salute her, we venerate her, we bless her; together, we wish to offer her our hearts, with the most sincere devotion, with the most filial affection, with the most steadfast promise of fidelity to Christ and to the Holy Church, of which we profess that she is the most merciful and clement Mother. And, in union with you, most beloved children, we ask the most holy, the most blessed Virgin Mother of Christ, as we have already done last year, in this place particularly dedicated to her, that, through her intercession, internal peace may be granted to the Cattolica Church, through the power of the Holy Spirit, and external peace to the world, still troubled by painful conflicts and by struggles contrary to human brotherhood. We ask for her, for the restoration to unity within the Church, of our Christian brethren, separated from us; we ask for her also for the Catholic missions, scattered throughout the earth; and, finally, we ask for her for all of you, who at this moment are gathered in the Sanctuary of Fatima: may she comfort you, protect you, and bless you. We wish to confirm these vows with our special blessing, for you personally, for your loved ones, for your lands, and at the same time, in confident union of spirit, we greet the Most Reverend Cardinal Patriarch of Lisbon, the Most Reverend Cardinal, our special envoy, the Lords Bishops, the priests, the religious men and women, and all the faithful gathered there, along with the civil authorities and the pilgrims from the various nations: for all, we implore, through the celestial protection of Mary, the most abundant graces of the Lord.

NUNTII SCRIPTO DATI I To the faithful of the Republic commonly called "the Two Malis," who have made a pilgrimage to the Marian Shrine of Kita, to venerate the Most Blessed Virgin Mary. Dear children of Mali, Behold, for the fifth consecutive year, you assemble from all your regions to honor the Holy Virgin Mary, invoked henceforth in this exalted Marian

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place of Kita under the title of Our Lady of Mali.

[*Latin ed. p. 347*]

With great joy and particular affection, Our thoughts and Our heart are united with you at this moment, not only through this Message which bears witness to it, but also in the person of Our very dear Brother, Cardinal Paul Zoungrana, whom your Archbishop, Monsignor Luc Sangaré, with a delicate attention, has invited to preside over this pilgrimage. We know that on these days, around the venerable statue fashioned from the very soil of your land, the diversity of cultural populations is gathered in your persons, which confers upon your undertaking a national character and the sign of a great unity of heart. This unanimity, which the civil authorities of your country readily acknowledge and emphasize through the presence of representatives to whom We express Our respectful esteem, We are pleased to remind you of its Christian meaning. By submitting yourselves to the meritorious conditions of a pilgrimage marked by long journeys under the heat and by uninterrupted prayer, both day and night, before Our Lady, you manifest the unity of your faith in the redemptive value of prayer and penance. It is on this path that the Lord Jesus has gone before you, and He invites you to follow Him for the salvation of your souls and that of all your brothers in the world. This world, the Church entrusts to your prayer, not only during these few hours of pilgrimage, but throughout your lives, so that, faithful to its vocation to constitute a single family, it may realize the Lord's desire in the Gospel of this day: "that there be one flock and one shepherd." May this unity already be alive in your hearts, inclining you to consider all men, whatever their beliefs, as brothers equally loved by God. From this fundamental vocation for every Christian, two concrete demands arise for you, Christians of Mali: Firstly, We would like to draw your attention to priestly and religious vocations. On this day dedicated throughout the world to this great intention, it seems to Us that it is particularly incumbent upon you. The faith that unites you in a single community of prayer, you owe, after God, to your priests and religious, missionaries or diocesan. It has been entrusted to you as a talent to be cultivated and shared. How better to ensure this great responsibility than by preparing yourselves to welcome into your families the call that God does not fail to send?

[*Latin ed. p. 348*]

Acta Apostolicae Sedis - Commentarium Officiale 348. Quid adhuc non dicitis ad unum vel alterum vestrorum filiorum, ut se dedicent ministerio ecclesiastico? Certissime iam habetis in ordine clericorum vestrorum varios filios Mali. Certissime missionarii vestri se dedunt et se dedicaverunt, et ita perseverabunt, donec erit necessarium pro communitatibus vestris et pro singulis vobis; sed scitote, nihil est quod eis plus gaudii praebeat,

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quam suscitare inter vos vocationes ad servitium Domini. Quomodo enim possunt sperare radicare Ecclesiam vere localem, si in domibus vestris non inveniunt auxilia necessaria ad principale officium missionale suum? Haec est ardens spes Ecclesiae, et ipsa lex vitalitatis eius, ut se revelet et crescat in omni regione terrae sub aspectibus propriis. Nihil est quod ad mentem Nostram plus dolorem praebeat, quam videre, interdum, effortum missionariorum retardari coactus vel indifferencia, ad promovendum in Ecclesia Africana clerum Africanum. Gratias Deo, Mali potest sine impedimento procedere ad hunc finem. Maneat Domina Mali vobis, carissimi filii, ut impetus huius rei acceleretis.

Secunda intentio Nostra concernit dedicationem fidei vestrae ad operum progressus nationis vestrae. Non ignoratis curam constantem Nostram de hoc, cui de rebus haec tempora duos documentos dedicavimus, Litteram Encyclicam Nostram "Populorum progressio" et Nuntium Nostrum ad Africam. In utroque, sublinuimus quantum sit momenti, ut populi, cum cooperatione nationum prosperarum, "artifices sui ipsi fieri" in progressu nationum eorum. Hodie iterum exprimimus desiderium Nostrum, ut Christiani se dedant in ordine operum boni communis nationis suae, ita testantes fidem suam, sicut recenter memineraverunt Archiepiscopi Africae Occidentalis. Meminente, estis filii Dei creatoris, qui hominem ad imaginem suam fecit, et eum "dominum omnium creaturarum terrestrium constituit, ut eas dominetur et utereatur, Deum glorificans." Sit cuique in area ambitus sociali sui, campus actionis proprius, ad promovendum fratres suos minus habentes et ad progressum nationis suae.

Pensamus, Christiani Mali, praesertim, curae habebunt ad se coniungendum cum Episcopis suis in expeditione quae incipit.

1 2 Litt. Encycl. Populorum progressio, n. 65 - Nuntius ad Africam, n. 21. Const. past. Gaudium et spes, n. 12.

[*Latin ed. p. 349*]

The Acts of Pope Paul VI, page 349, concerning their governance and UNESCO, in favor of literacy and basic education, "the first objective of a development plan," as We wrote in Our Message to Africa, recalling, after *Populorum Progressio*, that "the hunger for instruction is no less depressing than the hunger for food." Such are the wishes that We, dear pilgrims, sincerely express for the greatness of your beloved country, and which We entrust to you, through the intercession of Our Lady of Mali, extending upon your persons and your dioceses, as a pledge of Our paternal solicitude, a large Apostolic Blessing. From the Vatican, April 9, 1968. PAUL VI PP. II To the most distinguished Sir, Marcolinus G. Candau, General Director of the "World Health Organization." As the World Health Organization prepares to solemnly commemorate its twentieth anniversary, it is particularly pleasing to us to express to you how highly We esteem this international organization and all those who, so generously, unite their re-

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search and their efforts to help it fulfill its important task. Within the family of the United Nations, the World Health Organization holds a fundamental place, even if its work is not as well known as it deserves to be. What would be the undertaking of "the integral development of man and the solidarity of humanity," if it did not first allow every human being to enjoy health, that "state of complete physical, mental and social well-being," as so aptly defined by the Constitution of the WHO? Pope Pius XII, receiving the participants of the second World Health Assembly on June 27, 1949, already affirmed this with force: "The Church, far from considering health as a matter of purely biological order, has always emphasized the importance, for maintaining it, of religious and moral forces, and has always counted it among the conditions of the dignity and the total good of humanity, of its bodily and spiritual well-being." x 1 See Encyclical *Populorum Progressio*, n. 5.

[*Latin ed. p. 350*]

Acta Apostolicae Sedis - Commentarium Officiale 350, "temporel et éternel." Et Notre vénéré Prédécesseur, Jean XXIII, dans son Encyclique Pacem in terris, citait parmi les droits universels, inviolables et inaliénables de la personne humaine, celui à la vie et à l'intégrité physique; cependant que Nous-mêmes soulignions dans Notre Encyclique Populorum progressio combien la lutte contre les maladies endémiques et l'accès de tous à la santé est une des aspirations fondamentales et légitimes des hommes d'aujourd'hui. Aussi ne peut-on que se réjouir de ce que l'anniversaire de la fondation de l'O.M.S. soit célébré en cette année où le monde entier est invité à honorer de façon plus authentique les droits de l'homme. La mission si bienfaisante de votre Organisation en sera sans nul doute soulignée, et son action soutenue. La lutte contre la maladie sous toutes ses formes, à l'échelle du monde, exige des opérations difficiles, coûteuses, exigeantes en hommes et en ressources, tant pour les recherches de laboratoire, que pour les campagnes qui se déroulent dans les contrées les plus reculées du globe. Cette action ne peut porter du fruit que dans une active coopération de tous, et un fécond dialogue entre les experts et ceux qu'ils viennent aider. Pour le chrétien, c'est là du reste suivre le Christ qui, durant sa vie, n'a cessé de se pencher sur les misères humaines pour les soulager et les guérir. Et s'il médite l'émouvante parabole du Bon Samaritain, tout homme de bonne volonté n'est-il pas entraîné, lui aussi, "à aimer et aider chacun comme son prochain, son frère, en lui portant secours, sans ménager sa peine"? Aussi avons-Nous à cœur de rendre hommage à l'œuvre de miséricorde accomplie par l'O.M.S., comme à tous ceux qui soutiennent son action et facilitent ainsi son efficacité.

Veuillent tous les responsables le comprendre : tout recul dans la part que les États attribuent à la santé publique dans leur budget atteint immanquablement les plus démunis et les plus déshérités. Enfin, qui ne le

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voit?, l'une des tâches les plus nécessaires – parmi tant d'autres obligations urgentes – est sans nul doute pour les jeunes nations, où les problèmes de la santé sont souvent graves et préoccupants, de former parmi leurs citoyens des cadres compétents, en nombre suffisant pour faire face à tous leurs besoins sanitaires. Cette tâche ne peut s'improviser, elle requiert des choix courageux et demande l'aide désintéressée des pays plus favorisés. Elle nécessite aussi un éveil des.

[*Latin ed. p. 351*]

Acts of Pope Paul VI, p. 351, so that some may not hesitate to sacrifice legitimate aspirations for a better life in order to dedicate themselves to restoring health to men condemned to premature death if no one comes to their aid. Is this not the best proof of the moral development of humanity that the most privileged members of the human family willingly offer themselves in service to their brothers in suffering and need? The impetus given to the World Health Organization during these two decades by its directors, their collaborators, and experts, as well as the scope and quality of the work accomplished, are guarantees that this great international organization will continue to pursue this action in favor of man, always respecting the laws of his nature, as established by his Creator. It is with this hope that We invoke upon all those who, under the auspices of the World Health Organization, work for the health of all men, the abundance of divine blessings. From the Vatican, April 28, 1968. PAUL PP. VI To all the Christian faithful and to all men of good will, on the day dedicated to promoting the use of social communication instruments throughout the world. Dear sons and brothers, and you all, men of good will, As We invite you to celebrate with Us the day dedicated to the means of social communication, We would like to help you become more aware of the immense transformation that is taking place before our very eyes in this field, and of the serious responsibilities that result from it for all. Until recently, many people had only a more or less extensive education, family traditions, and the reactions of their surroundings to guide their reflections. But now, the echoes of the press, cinema, radio, and television constantly open up new horizons for them and bring them into harmony with the life of the world. Who would not rejoice in such progress? Who would not see in it the providential path of the advancement of all humanity? All hopes are permitted, if man knows how to master these new techniques, but everything could be lost if he abandons his responsibilities.

[*Latin ed. p. 352*]

Acta Apostolicae Sedis - Official Commentary 352. Will the press, cinema, and radio-television serve or not the progress of peoples? This is the question which We pose to Our Catholic sons and to all men of good will. And first, of what progress are we speaking? Of economic progress? Cer-

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tainly. Of social progress? Undoubtedly. But We have said it in Our encyclical *Populorum progressio*, and We repeat it tirelessly: development, "to be authentic, must be integral, promoting the whole man and every aspect of the man." This new vision of the universe, which man acquires through the means of social communication, will remain foreign or useless to him, if it does not provide him with the means to illuminate his judgment – without pride or prejudice – on the riches and deficiencies of his civilization, to discover – without arrogance or bitterness – those of others, to take control with confidence of his own destiny, to build it in fraternal collaboration with his brothers, and finally, to sense that "there is no true humanism but one open to the Absolute."

Is it this awareness, this openness, that is fostered by the flood of words, articles, and images that pour down upon the world each day? This is the problem that We would like to pose to all those responsible for the press, radio, cinema, and television, who are eager to work generously in the service of their fellow human beings. Just as it would be dangerous to foster in a people a spirit of complacency and to exacerbate its closed nationalism, so it is important to help it to discover, with legitimate pride, the material, intellectual, and spiritual talents with which the Creator has endowed it, so that it may develop them for the benefit of the entire community of peoples. Just as it would be misleading to foster a systematic questioning and a corrosive and destructive spirit of criticism, and to let it be believed that violent revolution would be a universal panacea capable of eliminating all injustices, so it is important to open the eyes of those responsible to intolerable situations, to denounce glaring needs, and to guide public opinion towards the "bold transformations, profoundly innovative, (the) urgent reforms (which) must be undertaken without delay."

In a world where so many people lack the necessities of life, bread, knowledge, and spiritual light, it would be grave to use the means of social communication to strengthen personal selfishness and...

[*Latin ed. p. 353*]

The Acts of Pope Paul VI, page 353, speak of creating, among consumers already possessing much, new and pseudo-needs, of flattering their thirst for pleasures, of multiplying sterile and enervating leisure activities. Having overcome this temptation, an exhilarating undertaking presents itself to them: there is so much to be done to give voice to the cries of a distressed humanity, to highlight the efforts of cooperation, the gestures of mutual aid, and peaceful initiatives, and thus to foster a healthy emulation that inspires hope. Who does not see, in this dramatic situation in which our world finds itself, the importance of social communication, in order to assist in "true development, which is the passage, for each and for all, from less human conditions to more human conditions"? The Christians, for their part, must not forget that this fraternity which binds them to other men is

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rooted in a common divine filiation. God, the living source and ultimate end of supreme values, is also their guarantor. To all, and especially to our Catholic sons, We ask that they put all their efforts into ensuring that social communication, within a world that gropes for the light capable of saving it, proclaims from the rooftops the message of Christ the Savior, "the way, the truth, and the life." In this way, they will contribute their irreplaceable part to the progress of the peoples that We desire with all men of good will, and to which We intend to dedicate all Our strength: "The future is there, in the urgent call of the peoples for more justice, in their will for peace, in their conscious or unconscious thirst for a higher life: the life that the Church of Christ can and wants to give them." This is the future to which We invite you to contribute generously. And with these sentiments, We wholeheartedly impart Our blessing upon you. From the Vatican, May 26, 1968. PAULUS PP. VI.

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS. SACRED CONGREGATION FOR BISHOPS. PROVISIONS FOR CHURCHES. His Most Holy Lord Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Congregation for Bishops, provided for the following Churches with new pastors, namely: on March 2, 1968. — To the Metropolitan Church of Miami, recently established, Most Reverend Father Coleman F. Carroll has been appointed, formerly Bishop of Miami. On April 6. — Most Reverend Father Emmanuel Gerada, Bishop in title of Nomentanum, has been appointed Coadjutor with right of succession to Most Reverend Father Michael Gonzi, Archbishop of Malta. On April 16. — Most Reverend Father Henry Audrain, formerly Archbishop of Auch, has been appointed as titular Archbishop for this occasion, for the Church of Mimiana. — To the Metropolitan Church of Auch, Most Reverend Father Mauritius Rigaud, formerly Bishop of Pamiers, has been appointed. On April 25. — Most Reverend Father Eugene Polge, formerly Bishop of Thiava, has been appointed as titular Archbishop for this occasion, for the Church of Curubita, and has been appointed Coadjutor with right of succession to Most Reverend Father Joseph Urtasun, Archbishop of Avignon. On April 26. — Most Reverend Father Ignatius Mary De Orbegozo and Goicoechea, formerly titular Bishop of Ariassus and Prelate of Yauyos, has been appointed to the Cathedral Church of Chiclayo. — To the Prelature of Yauyos, Most Reverend Father Aloysius Sánchez-Moreno Lira, titular Bishop of Nilopolis, has been appointed. On May 2. — Most Reverend Father James W. Malone, formerly titular Bishop of Alabanda, has been appointed to the Cathedral Church of Youngstown. — To the Cathedral Church of Saint Peter in Florida, recently established, Most Reverend Father Charles Borromeo McLaughlin, formerly titular Bishop of Risinium,

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has been appointed. — To the Cathedral Church of Orlando, recently established, Reverend Father Gu-

[*Latin ed. p. 355*]

The Sacred Congregation for Bishops, 355, to Wilhelm D. Borders, canon of Saint Joseph, Spouse of the Most Blessed Virgin Mary, Confessor, from the diocese of Rubribaculensi. — To the titular bishop of the Church of Truentina, Reverend Father Michael R. Dempsey, pastor of the Apparition of the Most Blessed Virgin Mary Immaculate, from the archdiocese of Chicagiensi, whom he appointed as Auxiliary to the Most Reverend John Patrick S. R. E. Cardinal Cody, Archbishop of Chicagiensis. — To the titular bishop of the Church of Paestana, Reverend Father Alfred Leon Abramowicz, from the archdiocese of Chicagiensi, whom he appointed as Auxiliary to the Most Reverend John Patrick S. R. E. Cardinal Cody, Archbishop of Chicagiensis. On May 6th. — To the titular bishop of the Church of Accia, Reverend Father Aloysius Rojas, from the clergy of the archdiocese of Guadalajarensis, canon in the city commonly called Lagos de Moreno. On May 20th. — To the titular bishop of the Church of Ausafa, Reverend Father George Emmanuel López, General Vicar of the archdiocese of Rosariensis, whom he appointed as Auxiliary to the Most Reverend William Bolatti, Archbishop of Rosariensis.

II. BARCINONENSIS-GERUNDENSIS DECREE Concerning the Alteration of Boundaries.

Since it is deemed to be of greater benefit to the spiritual care and governance of the faithful in the parish commonly called "San Lupo de Viabrea," the Most Reverend Prelates, Marcellus González Martin, Archbishop of BARCINONENSIS, and Narcissus Jubany Arnau, Bishop of GERUNDENSIS, having heard the Conference of Bishops of Hispaniae, which had recently urged the Apostolic See to separate the aforementioned parish from the archdiocese of BARCINONENSIS and to annex it to the neighboring diocese of GERUNDENSIS, to which it belongs civilly. Furthermore, the Supreme Pontiff, Paul VI, by Divine Providence, having considered the favorable opinion of the Most Reverend Aloysius Dadaglio, titular Archbishop of Leriensis and Apostolic Nuncio in Hispaniae, and having deemed such a petition to be beneficial for the good of souls, decided to grant it, after offering prayers. Therefore, let it be fulfilled, to the extent that it is necessary, for the benefit of those concerned.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Official Commentary, or with the presumed consent of the parties, this Decree, which is valid as if Apostolic Letters sealed with the leaden seal had been issued, separates the entire territory of the parish commonly called "San Lupo de Viabrea" from the archdiocese of Barcelona and permanently attaches it to the diocese of Gerona, along with

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the adjacent territory of the parish commonly called "La Batilloria," which extends to the north and east to the Spanish river "Tordera"; to the south and east, it is limited by a straight line that reaches the same river from the house commonly called "La Verneda," and to the north and west, it is bordered by the boundaries of the parish commonly called "Breda." Therefore, His Holiness commands that all acts and documents pertaining to the aforementioned territories, concerning the faithful and their temporal goods, be transmitted from the Curia of Barcelona to the Curia of Gerona as soon as possible. To carry out these matters, the aforementioned Most Reverend Father Aloysius Dadaglio is appointed, and he is granted the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, to fulfill the aforementioned purpose, with the obligation of submitting an authentic copy of the completed act to the Sacred Congregation for Bishops as soon as it is permissible. Given at Rome, from the offices of the Sacred Congregation for Bishops, on the 2nd of April in the year 1968. CAROLUS Card. CONFALONIERI, Prefect. L. © S. 83 Ernestus Civardi, Archbishop titular of Serdica, from the Third Secretariat.

ZACAPENSIS

Decree for the Erection of the Apostolic Administration of Izabal.

Because the territory of the diocese of Zacapa is very extensive, in order to better provide for the spiritual needs of the Christian faithful, the Most Reverend Father Coelestinus Christianus Luna Pianegonda, Bishop of Zacapa, after consulting with the Guatemalan Episcopal Conference, recently requested from the Apostolic See that the spiritual care and civil administration of the inhabitants of the region be...

[*Latin ed. p. 357*]

The Holy Congregation for Bishops, in its desire to promote the spiritual welfare of the inhabitants of the area commonly known as the Department of Izabal, which belongs to the same diocese, and to provide them with greater safeguards, has decided, after considering the favorable opinion of the Most Reverend and Eminent Father Brunon Torpigliani, titular Archbishop of Malliana and Apostolic Nuncio in the Republic of Guatemala, and after deliberation with the Most Reverend Fathers Cardinals who preside over the affairs of the Holy Congregation for Bishops, to grant the petitions presented to it with benevolence and willingness. Therefore, with the consent of those who have an interest in the matter, or are presumed to have such an interest, and by the fullness of Apostolic authority, by the present Decree of the Holy Congregation for Bishops, which shall have the same validity as if Apostolic Letters sealed with lead had been issued, the aforementioned territory of the civil region, or Department, of Izabal, separated from the diocese of Zacapa y Santo Cristo de Esquipulas, is erected into an Apostolic Administration, to be called the

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Apostolic Administration of Izabal, with the same boundaries as those by which the aforementioned Department is currently defined. To the Ordinary of the newly erected Apostolic Administration, whose seat shall be in the town commonly known as Matías de Gálvez, are granted all the rights, faculties, and offices that belong to residential Bishops, in accordance with the norms of Common Law. To accomplish this, His Holiness appoints the aforementioned Most Reverend Father Brunon Torpigliani, granting him the necessary and appropriate faculties, including the power to delegate, for the purpose in question, any man who has been established in ecclesiastical dignity, with the obligation of submitting to the Holy Congregation for Bishops an authentic copy of the act of execution carried out. Given at Rome, from the offices of the Holy Congregation for Bishops, on the 30th day of the month of April, in the year 1968.

CAROLUS Card. CONFALONIERI, Prefect.

L. fB

S. £B

Ernestus Civardi, Archbishop titular of Serdica, Secretary.

[*Latin ed. p. 358*]

Acts of the Apostolic See – Official Commentary – 358

ACTS OF THE SACRED ROMAN ROTA

Summons by edict.

DUNENSIS ET CONNORENSIS.

New petition for a cause, concerning the nullity of marriage and a dispensation (Murray – Leonard).

Since the actual place of residence of the Lady Anne Leonard, involved in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 – ROMA), on the 15th of October, 1968, at the eleventh hour, for the consideration and resolution of the following questions:

1) Whether a new petition for a cause should be granted. And if affirmative:

2) Whether it is established that the marriage is null in this case. And if

3) Whether advice should be given to the Most Holy [Father] concerning the granting of a dispensation regarding the valid but unconsummated marriage.

The ordinaries of the places, the parish priests, and the faithful, who have knowledge of the actual residence of the aforementioned Lady Anne

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Leonard, are to take care that she is duly informed of this edictal summons.

* Antonius Czapla, Secretary

From the Chancery of the Sacred Roman Rota, on the 16th of May, in the year 1968.

Orlandus Di Jorio, Notary

*

Since the current place of residence of Madame Anne Leonard, defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of...

[*Latin ed. p. 359*]

The Sacred Roman Rota, number 359, of the Holy Roman Rota (Rome, Palace of the Chancery), on the 15th of October, 1968, at 11 o'clock, for the purpose of resolving or settling the doubts reported below: 1) Should a new instruction be granted in the cause? And, if so: 2) Does the nullity of the marriage exist in this case? And, if not: 3) Should the Holy Father be consulted regarding a dispensation *super rato et non consummato*? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of said Anne Leonard, should, insofar as possible, inform her of this summons.

[*Latin ed. p. 360*]

Acts of the Apostolic See - Official Commentary 360. ACTS OF THE COMMISSIONS. CENTRAL COMMISSION FOR COORDINATING POST-COUNCIL WORKS AND FOR INTERPRETING COUNCIL DECREES.

I. DOUBT I.

Whether the Latin phrase "Sacra Synodus declarat nihil obstare," concerning which we speak in n. 10, § 2 of the Decree *Perfectae caritatis* of the Most Holy Ecumenical Council of Vatican II, implies a positive recommendation of those things which follow; or rather, whether it merely indicates the simple possibility for all institutes of consecrated life to admit some members to the sacred orders, provided that certain conditions are met.

II. Whether in the aforementioned conciliar text, there is contained an explicit recognition of the right of the General Chapter of each institute to determine the suitability of making use of the faculty of which we have spoken above, or not.

The Central Commission for coordinating post-Council works and for interpreting Council Decrees, after mature deliberation in a meeting held on May 24, 1966, judged that the following response should be given:

To I: NEGATIVE to the first part; AFFIRMATIVE to the second, namely:

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that phrase indicates only the simple possibility, for all institutes of consecrated life, of admitting some members to the sacred orders.

To II: AFFIRMATIVE to the first part; NEGATIVE to the second, namely: the General Chapter of each institute has the right to determine the suitability of making use of the faculty of which we have spoken in the second part of the first doubt, provided that the legally prescribed provisions are observed.

Our Lord Pope Paul VI, in an audience on February 10, 1966, approved and ratified this decision, as is stated below.

I. Card. CICOGNANI, Prefect of the Congregation for Public Affairs of the Church, and HAMLETUS.

[*Latin ed. p. 361*]

The Pontifical Commission for Interpreting the Decrees of the Vatican II Council:

II. DOUBT: Whether the legislative power, which, according to the decree *Christus Dominus* of the Sacred Ecumenical Council of the Vatican II, no. 38, § 4, is granted to Episcopal Conferences within certain limits, can be delegated to Episcopal Commissions which are established by those very Conferences.

The Central Commission, after mature deliberation in a meeting held on May 24, 1966, decided that the answer is: NEGATIVE.

Our Holy Father Paul VI, in an audience on June 10, 1966, ratified and approved this decision, as is stated below.

86. His Eminence, Cardinal CICOGNANI, Prefect of the Pontifical Commission for Interpreting the Decrees of the Vatican II Council:

1. The Fathers of the Pontifical Commission for Interpreting the Decrees of the Vatican II Council, having considered the following doubts proposed in a plenary session, judged it necessary to respond as follows to each:

I. Concerning Episcopal Conferences:

D. DOUBT: Whether, after the conciliar decree *Christus Dominus*, of October 28, 1965, and the Motu Proprio *Sacrosanctae Ecclesiae*, of August 6, 1966, by which regulations concerning Episcopal Conferences are established, the norms which concerned national or territorial Episcopal bodies are still in force.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Official Commentary on the Constitution Sacrosanctum Concilium, of December 4, 1963, the Motu Proprio Sacram Liturgiam, of January 25, 1964, and the Instruction Inter oecumenici, of September 26, 1964, are 'interim' in force. R. Negative. II. Concerning Benefits conferred upon those adorned with the episcopal character. Q. Whether, according to n. 18, § 1 of the Apostolic Letters Ecclesiae Sanctae,

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of August 6, 1966, a license from the Apostolic See is still required for the conferral of a non-consistorial benefice upon one who has been elevated to the dignity of bishop, according to the practice hitherto in force. R. Affirmative: for it is not a question of a reservation as mentioned in the aforementioned Apostolic Letters, n. 18, § 1. III. Concerning chapter VI, 21 of the dogmatic Constitution on Divine Revelation "Dei Verbum". Q. Whether in the words "Divine Scriptures, as also the Body of the Lord, have always been venerated by the Church, since, especially in the Sacred Liturgy, she does not cease to partake of and offer to the faithful, both the bread of the Word of God and the Body of Christ, the bread of life," in the dogmatic Constitution on Divine Revelation Dei Verbum, the word 'sicut' can signify that the same or equal veneration is due to the Sacred Scriptures as is due to the Holy Eucharist. R. Veneration is to be given both to the Sacred Scriptures and to the Body of the Lord, but in a different manner or way, as is evident from the Constitution on the Sacred Liturgy Sacrosanctum Concilium, n. 7; the Encyclical Letters Mysterium Fidei, of September 3, 1965: A.A.S. 57 (1965), p. 764; the Instruction of the Sacred Congregation, of May 25, 1967, Eucharisticum Mysterium, n. 9: A.A.S. 59 (1967), p. 547. Our Lord Pope Paulus VI, in an Audience on February 5, 1968, having heard the aforementioned decisions, ratified them, approved them, and ordered them to be published. P. Card. FELICI, President.

[*Latin ed. p. 363*]

The Pontifical Commission for Interpreting the Decrees of the Vatican Council II, in response to a doubtful proposition presented to the plenary assembly, has judged that the following response should be given:

Q. – Whether a Deacon, who does not remain in this order but desires to advance to the Priesthood, possesses those functions which are enumerated under n. 29 of the dogmatic Constitution *Lumen Gentium*, of November 21, 1964, and under n. 22 of the Apostolic Letter *Sacrum Diaconatus ordinem*, of June 18, 1967.

A. – Affirmative.

His Holiness Pope Paul VI, in an audience on March 26, 1968, ratified, approved, and ordered the publication of the aforementioned decision.

P. Card. FELICI, President.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, Saturday, May 11, 1968. The Holy Father, Pope Paul VI, received in a solemn Audience His Beatitude MAXIMOSV, Patriarch of Antioch and of all the East of the Melchites. On Thursday, May 30, 1968, the Holy Father, Pope Paul VI, received in a solemn Audience, for the presentation of the Credentials, His Excellency Mr. IOSEPH DUDLEY LAWRENCE, Extraordinary and Plenipotentiary Ambassador of the Republic of Liberia.

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On Monday, June 3, 1968, the Holy Father, Pope Paul VI, received in Wechte His Excellency General IOSEPH DÉSIRÉ MOBUTU, President of the Republic of the Congo.

SACRED CONGREGATION OF RITES

On Monday, May 6, 1968, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the General Sacred Congregation of Rites was assembled, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their vote:

1) Concerning the martyrdom of the Servants of God, Simon Berneux, titular Bishop of Capso, Apostolic Vicar of Korea, and twenty-three other companions, who were killed, as it is asserted, out of hatred for the faith;

2) Concerning the miracles which are said to have been worked through the intercession of the Venerable Servant of God, Mary of the Apostles (Teresa von Wüllenweber), foundress of the Institute of the Sisters of the Divine Savior.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father, Pope Paul VI, has appointed:

February 24, 1968. His Excellency, Reverend Monsignor Antonetti Lorenzo, titular Archbishop of Roselle, Apostolic Nuncio to Honduras and Nicaragua.

[*Latin ed. p. 365*]

Diarium Romanae Curiae 365, February 28, 1968. His Most Reverend Excellency, Monsignor Jadot Giovanni, titular Archbishop of Zuri, Apostolic Delegate in Thailand, Laos, and the Malay Peninsula. April 19th: His Most Reverend Excellency, Monsignor Sartorelli Pierluigi, titular Archbishop of Semina, Pro-Apostolic Nuncio in Tanzania. The Holy Father Paul VI has included the following among the Consultors of the Sacred Congregation for Catholic Education: His Most Reverend Excellency, Monsignor Carraro Giuseppe, Bishop of Verona. His Most Reverend Excellency, Monsignor Paré Mario, Bishop of Chicoutimi. His Most Reverend Excellency, Monsignor Reuss Giuseppe, titular Bishop of Sinope. His Most Reverend Excellency, Monsignor Padin Candido, Bishop of Lorena. His Most Reverend Excellency, Monsignor Robles Jimínez Giuseppe, Bishop of Tulancingo. His Most Reverend Excellency, Monsignor Rubin Ladislao, titular Bishop of Serta. His Most Reverend Excellency, Monsignor Butler Basilio C., titular Bishop of Novabarbara. His Most Reverend Excellency, Monsignor Hickey Giacomo

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L., titular Bishop of Taraqua. His Most Reverend Excellency, Monsignor Maggioni Ferdinando, titular Bishop of Subaugusta. Monsignor Tinello Francesco. Monsignor Marinelli Emireno. Monsignor Izard Raimondo. Monsignor Descamps Michele. Father Alfaro Giovanni, S.J. Father De Lubac Enrico, S.J. Father Fuchs Giuseppe, S.J. Father Gagnon Edoardo, P.S.S. Father Hamer Girolamo, O.P. Father Slattery Guglielmo, C.M. Father Spiazzi Raimondo, O.P. Father Vagaggini Cipriano, O.S.B. Reverend Father Javierre Anthony, S.D.B. Reverend Father Calonghi Luigi, S.D.B. Reverend Father Martii Germano. Reverend Father Spath Emilio. Reverend Father Ratzinger Giuseppe. Reverend Father Sauvage Michele, F.S.O. Reverend Sister Morawska Magdalene. Professor Ciprotti Pio. Professor Lindemans Giovanni. The Holy Father Paul VI has included the following among the Consultors of the Pontifical Commission for the Revision of the Code of Canon Law: His Most Reverend Excellency, Monsignor Schroffer Giuseppe, Secretary of the Sacred Congregation for Catholic Education. His Most Reverend Excellency, Monsignor Castellano Ismaele Mario, Archbishop of Siena. His Most Reverend Excellency, Monsignor Casey Giacomo, Archbishop of Denver. His Most Reverend Excellency, Monsignor Chame Andrea Maria, Bishop of Namur. His Most Reverend Excellency, Monsignor Begin Floyd, Bishop of Oakland. His Most Reverend Excellency, Monsignor Flusin Claudio Costante M., Bishop of Saint-Claude.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Official Commentary. His Most Reverend Lordships: Monsignor Bernardo Giuseppe Flanagan, Bishop of Worcester; Monsignor Narciso Jubany, Bishop of Gerona; Monsignor Stefano Laszlo, Bishop of Eisenstadt; Monsignor Ferdinando Maggioni, titular Bishop of Subaugusta; Monsignor Gerardo Moverly, titular Bishop of Tinisa of Proconsolare; Monsignor Giovanni Sessolo, Regent of the Apostolic Penitentiary; Reverend Professor Giménez y Martínez de Carvajal; Reverend Professor Giovanni Bernhard; Reverend Professor Tommaso M. Mundy; Father Giovanni Beyer, S.J.; Father Antonio Domingues de Sousa, O.F.M.; Father Pietro M. Abellán, S.J.; Father Giovanni Jaros, C.SS.R.; Reverend Gustavo Ledere, S.D.B.; Reverend Cornelio Urtasun; Reverend Andrea Augier; Professor Giuseppe Lazzati; Professor Giovanni Gaudemet; Professor Mario Petroncelli.

With letters from the Secretariat of State, the Holy Father Paul VI has appointed:

May 21, 1968. The Most Eminent Cardinal Francesco König, President of the Secretariat for Non-Believers, Member of the Sacred Congregation for the Evangelization of Peoples.

May 22, 1968. His Most Reverend Lordship Monsignor Giovanni Willebrands, Secretary of the Secretariat for the Unity of Christians; Reverend

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Father Pietro Humbertclaude S.M., Secretary of the Secretariat for Non-Christians; Reverend Father Vincenzo Miano S.D.B., Secretary of the Secretariat for Non-Believers, Consultors of the Sacred Congregation for the Evangelization of Peoples.

May 31, 1968. His Most Reverend Lordship Monsignor Ernesto Civardi, Secretary of the Sacred Congregation for Bishops, and His Most Reverend Lordship Monsignor Giuseppe Schroffer, Secretary of the Sacred Congregation for Catholic Education, Consultors of the Sacred Congregation for the Doctrine of the Faith.

June 4, 1968. The Most Reverend Monsignor Guglielmo Wissing, Consultor of the Sacred Congregation for Religious Orders and Secular Institutes.

June 10, 1968. The Most Reverend Monsignor Achille Lupi, Head of the Office of the Pontifical Commission for Latin America.

June 14, 1968. His Most Reverend Lordship Monsignor Mario Casariego, Archbishop of Guatemala, Consultor of the Sacred Congregation for Bishops.

[*Latin ed. p. 367*]

From the Roman Curial Diary, 367 recto and verso. Concerning appointments, the Holy Father Paul VI has named:

Domestic Prelates of His Holiness:

July 19, 1967.

Monsignor Giuseppe Kowalski (Cologne).

November 23, 1967.

Monsignor Luigi Theissen (Cologne).

November 27, 1967.

Monsignor Ignazio Rosiles (Tampico).

November 30, 1967.

Monsignor Erico Riebartsch (Hildesheim).

December 16, 1967.

Monsignor Roberto Bauer (Passau).

December 19, 1967.

Monsignor Antonio Geyer (Passau).

December 19, 1967.

Monsignor Giuseppe Hohenester (Passau).

December 19, 1967.

Monsignor Ruperto Weinzierl (Passau).

December 19, 1967.

Monsignor Luigi Winklhofer (Passau).

December 19, 1967.

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Monsignor Tebaldo Freudenberger (Würzburg).
December 28, 1967.
Monsignor Giuseppe Isidoro De Bassols (Concepción).
January 10, 1968.
Monsignor Paolo Chandiaux (Nevers).
January 16, 1968.
Monsignor Giovanni Bodra (Jamshedpur).
February 3, 1968.
Monsignor Luigi Dardani (Bologna).
February 6, 1968.
Monsignor Guido Spadolini (Penne-Pescara).
February 23, 1968.
Monsignor Francesco Simeone (Calvi e Teano).
February 28, 1968.
Monsignor Albino Marconetto (Pinerolo).
February 28, 1968.
Monsignor Gabriele Mercol (Pinerolo).
March, 1968.
Monsignor Giuseppe Maria Moss Tapajós (Rio de Janeiro).
March, 1968.
Monsignor Giovanni Weber (Salina).
March 7, 1968.
Monsignor Edoardo Ricci (Luni).
Secret Chamberlains of His Holiness:
1967.
Monsignor Francesco Maassen (Cologne).
Monsignor Bernardo Egger (Munich and Freising).
Monsignor Leone von Kukowski (Munich and Freising).
September 4, 1967.
Monsignor Alfredo Gnielinski (Breslau).
September 29, 1967.
Monsignor Giovanni Moio (Pozzuoli).
November, 1967.
Monsignor Teodoro De Faria (Funchal).
November 28, 1967.
Monsignor Antonio Amezna y Abaitua (Bilbao).
November 30, 1967.
Monsignor Erico Sommer (Rottenburg).

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December 16, 1967.
Monsignor Ottone Fesl (Passau).
December 19, 1967.
Monsignor Carlo Langer (Passau).
December 19, 1967.
Monsignor Giovanni Straubinger (Passau).
December 19, 1967.
Monsignor Giuseppe Wallner (Passau).
Monsignor Adolfo Schuchert (Fulda).
Monsignor Remigio Carletti (Trieste and Capodistria).
Monsignor Domenico Delton (Trieste and Capodistria).
Monsignor Giuseppe Rocco (Trieste and Capodistria).
Monsignor Pio Vincenzi (Trieste and Capodistria).
December 30, 1967.
Monsignor Ernesto Calvo (Jaro).
Monsignor Eligio Villavert (Jaro).
February 20, 1968.
Monsignor Mario Gigante (Campagna).
Monsignor Raffaele Bergantino (Gaeta).
February 23, 1968.
Monsignor Michele Giordano (Anglona-Tursi).
March 7, 1968.
Monsignor Lino Crovara (Luni).
July 19, 1968.
August, 1968.

[*Latin ed. p. 368*]

Acts of the Apostolic See - Official Commentary 368 HONORS. With tickets from the Secretariat of State, the Holy Father Paul VI conferred: The Order of Saint Gregory the Great, with insignia, civil class: June 3, 1967. To Mr. Vockel Enrico (Berlin). October 12. To Mr. Skinner Klee Giorgio (Guatemala). December 29. To Mr. Ortensi Gilberto (Rome). January 24, 1968. To Mr. Arnaldi Francesco (Naples). January 27. To Mr. Jaeschke Hans Wolf (Germany). The Order of Saint Gregory the Great, civil class: January 11, 1967. To Mr. Falez Stefano (Rome). January 24. To Mr. Hendrichs Giacomo (Cologne). April 1. To Mr. Zuppi Enrico (Rome). May 18. To Mr. Guandalini Ezio (Rome). June 8. To Mr. Grub Giuseppe (Munich and Freising). July 5. To Mr. De Vecchi Ugo (Rome). August 9. To Mr. Jaeger Enrico Elia (Netherlands). August 18. To Mr. Delhaise Uberto Maria Desiderato Federico ('s-Hertogenbosch). October 20. To Mr. Rye Alan (Arundel and Brighton). November 3. To Mr. Le Pichón Giovanni

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(Paris). To Mr. Laune Maurizio (Lille). January 14. To Mr. Belgodere Vittore (Montpellier). January 16. To Mr. Cavalletti Vincenzo (Rome). January 20. To Mr. de Leon Strecker Edoardo (Guatemala). January 23. To Mr. Carcaterra Antonio (Bari). To Mr. Avezzu Antonio (Atri). To Mr. Vingolo Pietro (Marsi). NECROLOGY: June 9, 1968. Monsignor Michelato Danese Antonio Maria, titular Bishop of Archelaide. Monsignor Floersh John Alexander, formerly Archbishop of Louisville. Monsignor Najmy Justin Abraham, titular Bishop of Augustopolis of Phrygia, Apostolic Exarch for the Melchites in the United States of America. Monsignor González y Robleto Vicente Alejandro, Archbishop of Managua.

[*Latin ed. p. 369*]

Year and Volume LX, July 29, 1968. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. APOSTOLIC CONSTITUTION. New rites are approved for the ordination of Deacons, Priests, and Bishops. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory, recognizes that not only in a general way, but also according to particular norms, the Second Vatican Ecumenical Council prescribes. Furthermore, the same Sacred Synod ordered that the rites of Ordination, whether concerning ceremonies or texts, be modified. But, of the rites of Ordination, those which are to be considered above all are those by which, through the Sacrament of Holy Orders, the sacred Hierarchy is established with varying degrees: thus, the ecclesiastical ministry, divinely instituted, is exercised by different orders by those who are already called Bishops, Priests, and Deacons from ancient times. In the recognition of the rites of the Sacred Ordinations, besides the general principles by which the complete restoration of the Liturgy is carried out, according to *PONTIFICALIS ROMANI* 1, 2, 3, 1. Council of Vatican II, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 25: A. A. S. 56 (1964) p. 107. Ibid., n. 76: A. A. S. 56 (1964) p. 119. Council of Vatican II, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 28: A. A. S. 57 (1965) pp. 33-34. 2, 3, 24 - A. A. S.

[*Latin ed. p. 370*]

The Acts of the Apostolic See – Official Commentary 370: The prescriptions of the Second Vatican Council must be observed, and the most careful attention must be given to that excellent doctrine concerning the nature and effects of the Sacrament of Holy Orders, which is set forth in the Constitution on the Church promulgated by the same Council; and indeed, this doctrine itself must be expressed, in its own proper way, through the liturgy, for the texts and rites must be arranged so that the sacred realities they signify are more clearly expressed, and so that the Christian people, as far as possible, may easily understand them and may participate fully,

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actively, and in a manner proper to the community, in the celebration. Indeed, the same Holy Synod teaches: That the fullness of the Sacrament of Holy Orders is conferred by the episcopal consecration, which, according to the liturgical custom of the Church and the words of the holy Fathers, is called the highest priesthood, the highest of the sacred ministries. But the episcopal consecration, along with the office of sanctifying, also confers the offices of teaching and ruling, which, however, by their very nature, can only be exercised in hierarchical communion with the head and members of the College. From tradition, which is especially declared by the liturgical rites and the usage of both the Eastern and Western Churches, it is clear that by the imposition of hands and the words of consecration, the grace of the Spirit is conferred and the sacred character is imprinted, so that Bishops, in a most eminent and worthy manner, sustain the roles of Christ's Master, Pastor, and Pontiff, and act in His person. To these words, more must be added, and more excellent principles of doctrine concerning the apostolic succession of Bishops, as well as their duties and offices, which, although they are already contained in the Order of Episcopal Consecration, seem to merit a better and more accurate expression. For this purpose to be attained more properly, it seemed fitting to draw from ancient sources the prayer of consecration which is found there, namely, the *Traditio Apostolica* of Hippolytus of Rome, written at the beginning of the third century, and which, for the most part, is still preserved in the liturgy of the Ordination of the Copts and the Western Syrians. Thus, in the very act of Ordination, testimony is given of the concord of...

[*Latin ed. p. 371*]

371 The acts of Pope Paul VI concerning the mission, both of the Eastern and Western Churches, with regard to the apostolic office of Bishops. As for Priests, the following points, taken from the acts of the Second Vatican Council, should be especially noted: Priests, although they do not possess the summit of the pontificate and, in the exercise of their authority, depend on the Bishops, are nevertheless joined to them in a priestly honor and, by the power of the Order, are consecrated, in the image of Christ, the supreme and eternal Priest (cf. Hebrews 5:1-10, 7-24; 9:11-28), to preach the Gospel, to nourish the faithful, and to celebrate the divine worship, as true priests of the New Testament. And elsewhere, these words are read: For Priests, by the sacred ordination and mission which they receive from the Bishops, are advanced to serve Christ the Teacher, the Priest, and the King, of whose ministry they participate, whereby the Church is continually built up into the people of God, the Body of Christ, and the Temple of the Holy Spirit, here on earth. Furthermore, in the pontifical rite, as it was formerly observed, the mission and grace of the Priest, as an assistant to the episcopal order, was most clearly described. However, it was deemed necessary to reduce the entire rite, which had previously been divided into several parts,

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to greater unity, and to present the central part of the Ordination, that is, the laying on of hands and the consecratory prayer, in a more vivid light. 7 Finally, with regard to Deacons, in addition to what is contained in the Apostolic Letters concerning the Sacred Order of the Diaconate, issued by Us on June 18, 1967, the following words should be especially remembered: Deacons are situated in the lower rank of the hierarchy, upon whom "not for the priesthood, but for ministry" (Constitutiones Ecclesiae Aegyptiacae, III, 2), hands are laid. Strengthened by the sacramental grace, they serve the people of God in the ministry of liturgy, the Word, and charity, in communion with the Bishop and his presbyterate. In the diaconal ordination, certain things needed to be changed, having regard for the recently given instructions concerning the diaconate.

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - An official commentary, serving as a proper and permanent standard for the Hierarchy in the Latin Church, or for greater simplicity and clarity of rites. Furthermore, from other documents of the Supreme Magisterium pertaining to the Sacred Orders, we deem it particularly worthy of mention the Apostolic Constitution *Sacramentum Ordinis*, promulgated by our blessed predecessor, Pope Pius XII, on the thirtieth day of November in the year 1947, in which it is declared that the matter of the Sacred Orders of the Diaconate, Priesthood, and Episcopate is the imposition of hands, and that the form is likewise a single application of this matter, with words that unanimously signify the sacramental effects – namely, the power of the Order and the grace of the Spirit – which are received and exercised by the Church as such. With these premises, the aforementioned document determines what imposition of hands and what words constitute the matter and form in the conferral of each Order. When, in the recognition of a rite, something must be added, or omitted, or changed, whether to restore the text to the fidelity of ancient texts, or to render the sentences clearer, or to better explain the effects of the sacrament, we believe it necessary, to eliminate all controversy and to prevent anxieties of conscience, to declare what in the recognized rite are to be considered as pertaining to the nature of the thing. Therefore, concerning the matter and form in the conferral of each Order, by our supreme Apostolic authority, we decree and establish the following. In the Ordination of Deacons, the matter is the imposition of hands by the Bishop, which is performed silently over each candidate before the consecratory prayer; the form consists of the words of that same consecratory prayer, of which these are essential to the nature of the thing, and therefore are required for the validity of the act: "Send forth upon them, O Lord, Your Holy Spirit, that they may be strengthened by Your manifold grace to faithfully fulfill the office of ministry." In the Ordination of Priests, likewise, the matter is the imposition of hands by the Bishop,

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which is performed silently over each candidate before the consecratory prayer; the form consists of the words of that same consecratory prayer, of which these are essential to the nature.

[*Latin ed. p. 373*]

The acts of Pope Paul VI, paragraph 373, pertain to this matter, and therefore, in order that the act may be valid, the following are required: "Grant, we beseech Thee, Almighty Father, to Thy servants the dignity of the priesthood; renew within their hearts the Spirit of holiness; may they receive from Thee, O God, the grace of the second merit; and may they demonstrate the example of good morals through their conduct." Finally, in the Ordination of a Bishop, the matter consists of the imposition of hands, which is performed by the consecrating bishops, or at least by the principal consecrator, in silence over the head of the elect, before the consecratory prayer; the form, however, consists of the words of that same consecratory prayer, of which the following are pertinent, and therefore required in order that the act may be valid: "And now pour forth upon this elect that power which is Thine, the principal Spirit, which Thou didst give to Thy beloved Son Jesus Christ, which He Himself gave to the holy Apostles, who established the Church in every place, that it may be Thy sanctuary, to the unending glory and praise of Thy name." Therefore, this rite, for the conferral of the sacred Orders of the diaconate, the priesthood, and the episcopate, having been recognized by the Council for the implementation of the Constitution on the Holy Liturgy, with the assistance of experts and after consultation with bishops from various regions of the world, We Ourselves, with Our Apostolic authority, approve it, so that, after this, according to the rite still existing in the Roman Pontifical, it may be used in the conferral of these Orders. We wish Our statutes and prescriptions to be firm and efficacious now and in the future, without prejudice to the Constitutions and Apostolic Ordinances issued by Our predecessors, and to other prescriptions which, even without specific mention, are worthy of consideration. Given in Rome, at St. Peter's, on the eighteenth day of the month of June, in the year 1968, in the fifth year of Our pontificate. PAUL VI, POPE. 10 Cf. Second Vatican Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 25: A. A. S. 50 (1964) p. 107.

[*Latin ed. p. 374*]

Acts of the Apostolic See - Official Commentary 374. APOSTOLIC LETTERS ISSUED *MORE MAJORE*. I. Concerning the Use of Pontifical Insignia. PAUL, POPE. V. I.

PONTIFICAL INSIGNIA. These insignia have been instituted and adopted by the Church, as the centuries have passed, so that the sacred dignity of Bishops might be more clearly signified before the eyes of the faithful; this especially occurs when their investiture is performed

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solemnly and is incorporated into the rite of Ordination or Consecration, with formulas used which express the new Bishop's pastoral office, to be exercised among the flock entrusted to him. Nor were there wanting writers who, especially in the *media*, composed treatises on these same insignia, showing their pastoral and spiritual meanings. For through them, the dignity and power of the Bishop are brought to light, namely, as he is a pastor and teacher of his sheep, whom he is commanded to lead and nourish, and as he is the great priest of his flock, from whom the life of his faithful in Christ is, in a certain way, derived and depends. However, gradually, the pontifical insignia, which had remained the proper mark of Bishops for many centuries, were also granted to other ecclesiastical men, who assisted Bishops in exercising their ministry, or to those Prelates who, such as Abbots in their monasteries or territories, held some jurisdiction derived from the local Bishop, or indeed to many other clerics, either individually or collectively, as a sign of dignity or honor. Consequently, in these days, there are many clerics who, although not invested with the episcopal dignity, nevertheless enjoy the use of pontifical insignia, albeit in different ways and to varying degrees, in accordance with the norms established either in the Code of Canon Law, or in Apostolic Letters. Among the many, 1. 1. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 41: *A. A. S.* 56 (1964) p. 111.

[*Latin ed. p. 375*]

375 The acts of Pope Paul VI, promulgated by the Motu Proprio issued by Our Predecessor, Saint Pius X, on the twenty-first day of February in the year 1905, or in the Apostolic Constitution *Ad incrementum*, issued by Our blessed predecessor, Pope Pius XI, on the fifteenth day of August in the year 1934. Moreover, the recent Second Vatican Council has illuminated the dignity and the duties of Bishops in Chiesanuova, and has more clearly demonstrated the distinction that exists between them and priests of the second order. Furthermore, the Council, when dealing with liturgical celebrations, decreed that the rites should shine with noble simplicity... be adapted to the understanding of the faithful, and generally not require many explanations. For the elements which are introduced into the sacred celebrations are signs by which the invisible divine things are made manifest, and therefore they should be easily and, as far as possible, directly perceived by the faithful, so that they may be led to heavenly things. Therefore, among the norms pertaining to the restoration of the Sacred Liturgy, there is also this one, which decrees that the use of pontifical vestments should be reserved for those ecclesiastical persons who either possess the episcopal character or who enjoy some special jurisdiction. Considering the nature and condition of our present age, which greatly emphasizes the importance of signs, and considering the necessity that the liturgical rites should shine with noble simplicity, it is entirely fitting that the truth should be restored

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concerning the use of pontifical insignia, by which the dignity and the duty of nourishing the people of God are brought to light. Therefore, in order to carry out the will of the sacred Council, by Our Apostolic authority, by Motu Proprio and with certain knowledge, We decree the following: 2 3 1. In accordance with what is established in article 130 of the Constitution on the Sacred Liturgy, We command that, after this, the following shall use pontifical vestments, in addition to Bishops: only those Prelates who, although lacking the episcopal dignity, possess true jurisdiction, namely: a) Legates of the Roman Pontiff; b) Abbots and Prelates who have jurisdiction over territories.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Official Commentary: a) Dioceses separated from any other diocese (cf. CIC canon 319 § 1; canon 325); b) Apostolic Administrators, permanently appointed (canon 315 § 1); c) Regular Abbots with governing power, after having received their blessing (canon 625). 2. These same pontifical insignia are used by them, except for the chair and the staff, even though they do not possess the dignity of a bishop: a) Apostolic Administrators appointed for a time (canon 351, § 2, 2°; cf. also canon 308); b) Apostolic Vicars and Apostolic Prefects (canon 308). 3. The prelates mentioned in nos. 1 and 2 enjoy these rights only within their own territory and during their office. Regular Abbots, however, and Abbots General of monastic congregations may use the pontifical insignia in all the monasteries of their Order or Congregation during their office. Other Regular Abbots with governing power enjoy the same right in any monastery of their Order, with the consent of the Abbot or Conventual Prior of that monastery. 4. Regular Abbots with governing power, after having lost their office, and titular Abbots may use the pontifical insignia in any monastery of their Order or Congregation, with the consent of the Abbot or Conventual Prior of that monastery. 5. Other prelates, lacking the dignity of a bishop, who were named before these present Apostolic Letters, continue to enjoy the privileges, whether individually or collegially, concerning certain pontifical insignia, which they now possess. However, they may voluntarily relinquish these privileges, according to the law. 6. Bearing in mind either what the Most Holy Ecumenical Council recently established, or the principles which We have enumerated...

[*Latin ed. p. 377*]

Acta Pauli PP. VI, 377, concerning the preservation of the integrity of the sacred signs in liturgical celebrations, to the Prelates who will be named hereafter, with the exception of those mentioned in numbers 1 and 2, the faculty of using pontifical insignia shall not be granted. 7. What is said here concerning Prelates is also applicable to clerics who, by any title, use pontifical insignia. 8. Those things which are commanded by these Apos-

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tolic Letters shall begin to have effect from the eighth day of the month of September of this year. Furthermore, whatever has been established by us in these Letters, we command that all things be firm and ratified, notwithstanding any contrary provisions, even those deserving of special mention. Given in Rome, at Saint Peter's, on the twenty-first day of the month of June, in the sixth year of Our Pontificate. PAULUS PP. VI.

II. Concerning the attribution of ecclesiastical benefices in the City.

PAULUS P. P. VI. ROMAN DIOCESE. It is required that, following the primary principles established by the Second Vatican Ecumenical Council concerning the discipline of ecclesiastical benefices for the entire Church, the same discipline be applied in Our Roman Diocese, in accordance with the pastoral principles of the Sacred Universal Synod. This will be done, above all, with regard to the authority which has the duty of conferring such benefices. Up to this time, a particular right has existed in the City, according to which various persons, besides the Roman Pontiff, could confer most benefices by ordinary power or by the force of their office. Now, however, it is necessary that this right be modified in accordance with the meaning of the same Council, so that, in accordance with the desires of the Holy Council, the action of the Supreme Pastor of the Roman Church may be more closely observed, even in the City. For these reasons, the faculties previously granted to others concerning this matter appear to be to be withdrawn, so that henceforth the Roman Pontiff alone shall be...

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Official Commentary: The Holy See grants all benefits within the city, subject to the provisions established in the following articles. Therefore, by these letters, issued by Our own initiative, We, with Our Apostolic authority, establish the following norms, which shall remain in force until a new Code of Canon Law is promulgated.

1. The Supreme Pontiff, as Bishop of Rome, freely determines regarding ecclesiastical benefices within his diocese. Consequently, the particular norms previously in force concerning the assignment of benefices within the city are abrogated, except for the provisions of articles 2 and 5 of this law.

2. Therefore, the assignment of all benefices shall be made directly by the Roman Pontiff. With regard to parochial benefices, which are not connected with another non-parochial benefice, the prescription of the Roman Synod shall be observed (cf. art. 103).

3. In this law, the term "beneficiary" includes canons, mansionaries, and chaplains, and those considered equivalent to them.

4. Whoever has obtained an ecclesiastical benefice that is not a cure of souls within the city is not, for that reason, assigned to the Roman diocese; notwithstanding the provision of c. 114 of the Code of Canon Law; except

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for article 3, paragraph 5 of the Apostolic Letters *Ecclesiae Sanctae*, issued by Our own initiative on the sixth day of the month of August in the year 1966.

5. The Holy See retains the agreements entered into with other States concerning the assignment of certain benefices within the city.

6. The Cardinals, as Archpriests for their respective Patriarchal Basilicas, and the Cardinal Vicar of Rome, for the Basilicas, whether Patriarchal or Minor, or Collegiate, may propose to the Supreme Pontiff the names of priests who are devoted to pastoral care and faithful service to the Church, to whom a vacant benefice may be assigned by him.

1 2 Cf. J Syn. Rom., art. 21 b.

Cf. A. A. S. 58 (1966) p. 760.

[*Latin ed. p. 379*]

Acts of Pope Paul VI, VI, 379, 7. Whenever it is proposed to confer a benefice upon a priest coming from another diocese, the knowledge and written consent of the proper Ordinary are required; with the exception of the provision of Apostolic Constitution *Etsi Nos*, issued by Pope St. Pius X on the first day of January, 1912, article 26. 3, 8. No one can claim any right, either to obtain a benefice for the first time, or to advance from a lower benefice to a benefice of a higher grade. 9. The prescriptions issued by the Sacred Congregation of the Council on January 25th, 1928, and subsequently confirmed, which established that no one should be permitted to accumulate a canonry and a benefice in the Chapters of the Patriarchate and other Chapters within and outside the city, with an ordinary or extraordinary office, provided it is stable, in the Dicasteries of the Roman Curia, in the Vicariate of Rome, nor also in Offices, Boards, and other similar bodies, as mentioned in the Apostolic Constitution *Regimini Ecclesiae Universae*, nn. 132-133, and in others pertaining to the proper administration of the goods of the Holy See, shall retain their force. Therefore, by the very fact, the benefice shall be vacated by him who holds an ordinary or extraordinary, provided it is stable, office, as mentioned above. Likewise, the cleric shall lose the office who has obtained a benefice within the city or outside the city. 10. Those who now simultaneously hold a benefice and an office, according to canon 4 of the Code of Canon Law, shall continue to hold both. 11. Whenever, for a serious reason, a derogation from the norm established in n. 9 is necessary, the beneficiary must cede twenty percent (20%) of the income or monthly stipend of the lesser benefice, according to the following n. 12. This percentage shall be increased in proportion to the increase in the stipend of the higher benefice, according to the Instruction which will soon be issued by the Administration of the Patrimony of the Holy See. 12. The deductions made from the stipends of the beneficiaries are destined for poorer priests who exercise the sacred ministry in the diocese of Rome. 3, 1. Cf. *Acta Apostolicae Sedis*, 8, 4 (1912), pp. 10-11. Cf. *Acta Apostolicae

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Sedis*, 8, 59 (1967), p. 927.

[*Latin ed. p. 380*]

Acts of the Apostolic See - Official Commentary 380 13. To render these deductions easier, the competent administration of the Holy See, having received information regarding the benefits granted to each beneficiary, shall deduct the aforementioned portion from their salary each month. 14. Regarding priests who formerly belonged to an Order or religious Congregation, or some other Institute, the norms of canon law on this matter shall be observed. 15. The procedure for the granting of benefits shall be as follows: a) In Patriarchal Basilicas. After the Roman Pontiff has made the appointment to any benefice, the Secretariat of State shall prepare a document and hand it to the Cardinal Vicar in the City, who shall then carry it out. The Cardinal Vicar shall announce the appointment to the Cardinal Archpriest and shall send him a copy of the original document. The Cardinal Archpriest, whether personally or through a delegate, shall then invest the elected person in the benefice for all legal purposes. However, this procedure is not followed in the Vatican Basilica, due to the particular circumstances of the Cardinal Archpriest therein. In this case, the Secretariat of State shall hand the document of appointment to the beneficiary to the Cardinal Archpriest, who shall then, personally or through a delegate, invest the beneficiary in the possession of the benefice. b) In Minor and Collegiate Basilicas. After the Roman Pontiff has made the appointment to a certain benefice, the Secretariat of State shall prepare a document and hand it to the Cardinal Vicar in the City for proper execution. The Cardinal Vicar shall then inform the titular Cardinal of the Church, or his Vicar, of the same appointment, and shall also send him a copy of the original document. The titular Cardinal, or his Vicar, shall then invest the beneficiary in the possession of the benefice, whether personally or through a delegate. 5 16. In each Chapter, a secretary shall be chosen, unless one already exists, who, in addition to other obligations outlined in its own constitutions, 5 Cf. Benedict XIV, Constitution *Ap. Ad honorandam*, issued on the twenty-seventh day of the month of March, in the year 1762.

[*Latin ed. p. 381*]

The Acts of Pope Paul VI, number 381, stipulate that the Vicariate of the City must be duly informed, also by official notification, whenever a benefice becomes vacant for any reason. The Vicariate of the City, in turn, must report this matter to the Secretariat of State on each occasion. The Secretary of the Chapter of the Patriarchal Basilica of the Vatican shall deliver the notification directly to the Secretariat of State.

17. All beneficiaries are bound by the obligation of conscience to diligently fulfill the choral duties established in their respective constitutions. Those who, without just cause, have been absent from choral duty con-

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tinuously for ten times, or twice during intervals, may be deprived of the benefice, after having been previously warned in writing by the Prefect of the Chapter. The Secretary of the Chapter must inform the Chapter itself and the Cardinal Vicar in the City of the unlawful absences of the beneficiaries at the end of each year, unless it concerns the Chapter of the Patriarchal Basilica of the Vatican, in which case the Secretary will notify the Cardinal Archpriest of the same matter.

18. All beneficiaries are to be ready to provide assistance to any works of the apostolate within the church in which they enjoy the benefice, especially if the care of souls is attached to that church.

19. We wish that these Letters begin to be valid from this very day on which they are given. Furthermore, whatever has been established by Us in these Letters, We command that all things be firm and ratified, contrary provisions, even those worthy of special mention, not withstanding.

Given in Rome, at Saint Peter's, on the thirtieth day of the month of June, in the year 1968, in the sixth year of Our Pontificate.

PAULUS PP. VI.

[*Latin ed. p. 382*]

382 Acta Apostolicae Sedis - Official Commentary. AGREEMENT Between the Apostolic See and the Republic of El Salvador concerning the Castrense Vicariate. AGREEMENT BETWEEN THE HOLY SEE AND THE REPUBLIC OF EL SALVADOR ON ECCLESIASTICAL JURISDICTION CONCERNING THE ARMED FORCES AND SECURITY FORCES, AND RELIGIOUS ASSISTANCE. The Holy See and the Government of El Salvador, considering that it is necessary to provide in a suitable and stable manner the best religious assistance to the Catholic members of the Armed Forces and Public Security Forces, have decided, for this purpose, to enter into and do hereby enter into the present Agreement, appointing their Plenipotentiaries, namely: His Holiness Pope Paul V I, to His Excellency Monsignor Doctor Bruno Torpigliani, The Constitutional President of the Republic of El Salvador, Colonel Fidel Sánchez Hernández, to Doctor Alfredo Martínez Moreno, who, after having exchanged their respective powers of attorney and finding them in due form, have agreed as follows: ARTICLE I. The Holy See establishes in El Salvador a Castrense Vicariate to attend to the spiritual care of the military members of the Armed Forces, Security Forces, and Cadets who profess the Catholic Religion. ARTICLE II. The Castrense Vicar and the Military Chaplains, as required by the needs of the Service, shall provide spiritual assistance to the persons mentioned in the preceding article. ARTICLE III. The ecclesiastical appointment of the Castrense Vicar shall be issued by the Holy See, after exchanging information with the Government of El Salvador, in order to designate a

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suitable person, and, as a member of the Armed Forces, by the Executive Power in the Department of Defense.

[*Latin ed. p. 383*]

Article IV: The personal and spiritual jurisdiction of the Castrense Vicar extends over all persons mentioned in the first article, and encompasses their families, domestic staff, and all religious and civil individuals who reside permanently in military hospitals or other institutions or places reserved for military personnel.

Article V: The Castrense Vicar shall present to the General Staff of the Armed Forces the names of the Military Chaplains, so that the Executive Power, within the Department of Defense, may issue the corresponding decree.

Article VI: The Military Chaplain who contravenes the Laws, Regulations, and special provisions governing the Armed Forces shall be subject to the provisions thereof. The Military Authority that imposes the sanction shall inform the Castrense Vicar for its enforcement.

Article VII: The Castrense Vicar may, for canonical reasons, according to the norms of Canon Law, suspend or dismiss Military Chaplains, and shall communicate the decision taken to the Executive Power within the Department of Defense, which, in accordance with said decision, shall declare them suspended from duty, in the first case, or shall discharge them, in the second.

Article VIII: The Castrense Vicar may, personally or by delegation, inspect the state of religious service under his jurisdiction, in the very place where such service is rendered.

Article IX: The purely military functions of the Chaplains shall be determined in accordance with what is established in the Laws, Regulations, and special provisions governing the Institution. A special regulation shall be prepared, with the advice of the Castrense Vicar.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Commentarium Officiale

ARTICULUS X

Assistentia spiritualis personarum mentionatarum in articulis primis et quartis regulabitur normis ecclesiasticis pertinentes ad rem.

ARTICULUS XI

Si quaevis difficultas oritur in interpretatione et applicatione praesentis Conventionis et regulaminum respectivarum, partes contrahentes superiores, cum concordia, ad amicae solutionis pervenient.

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ARTICULUS XII

Haec Conventio ratificabitur secundum leges partium contractantium superiorum, quam primum possibile, et vigere incipiet cum instrumenta ratificationis respectivae inter se commutabuntur. Haec Conventio viget, nisi una ex partibus contractantium superioribus eam denuntiaverit unum annum ante.

IN TESTIMONIO QUOD SUNT, plenipotentiarii supra nominati praesentem Conventione firmant, in duobus exemplaribus aequaliter autenticis, in urbe Sancti Salvatoris, die undecimo mensis Martii anno millesimo nongentesimo sexagesimo octavo.

Pro Sede Sancta:

Pro gubernio El Salvadoris:

© BRUNO TORPIGLIANI

ALFREDO MARTÍNEZ MORENO

Conventio inter Apostolicam Sedem atque Salvatorianam Rempublicam rata, die II mensis Iulii a. MCMLXVIII. Instrumenta ratificationis accepta et reddita mutuo sunt. Exinde, scilicet ab eodem nuper memorato die, huiusmodi Conventio, inter Apostolicam Sedem atque Salvatorianam Rempublicam icta, vigere coepit.

[*Latin ed. p. 385*]

Acts of Pope Paul VI, Vol. 385, Letter to His Eminence, Most Reverend Joseph Mariam Cardinal Martin, Archbishop of Rouen, regarding his relinquishing the governance of the archdiocese.

You have, in a recent letter, once again expressed, with filial insistence, your desire to be relieved of the governance of the Archdiocese of Rouen, which you have held for nearly twenty years. If We were to heed only the sentiments of affectionate esteem that animate Us towards you, and if We were to publicly manifest them by having recently raised you to the Cardinalate, We would be inclined to ask you to postpone, once again, any decision. Indeed, during your long episcopate, you have served the Church with a zeal, an ardor, and an optimism that have never been disproven and have been so effective that it pains Us to think that so many souls will now be deprived of the beneficial influence that you could still exert upon them through your ministry. Has not the diocesan synod that you convened, in line with the recent Ecumenical Council, been a new and brilliant testimony to the youthful spirit and heart with which you know how to assume your responsibilities as a bishop?

Nevertheless, We yield to your reasons, which, in another way, still attest

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to your profound sense of the Church, your spirit of service, and your pastoral concern. Your decision is, moreover, in line with the orientations of the Second Vatican Council, and however painful it is to Our paternal heart to be deprived of your active collaboration, We accede to your desire and accept the resignation that you offer Us.

However, We do not intend to completely relinquish the benefit of your services. It seems to Us that, in the field of ecumenism, in which you have expended so much fruitful activity, you can continue, as in the past, to make the Holy See benefit from your experience and your advice. And then, according to your desire, it will be above all in another form, that of prayer and silent sacrifice, that you will continue to assist Us in Our ministry, which is becoming increasingly heavy and difficult each day. We pray that God may bless the pastoral activity of he who was your Coadjutor for several years and who will now...

[*Latin ed. p. 386*]

Acts of the Apostolic See - Official Commentary 386, to take charge of the diocese, We grant to both of you, as well as to the priests, religious, and all the faithful of the diocese of Rouen, as a pledge of our paternal benevolence, the Apostolic Blessing. From the Vatican, May 6, 1968. PAUL VI PP. VI To His Eminence, Father Peter, Cardinal of the Holy Roman Church, whom We appoint and declare as Legate, to preside over the Eucharistic Congress to be held in Hispali, from all of Hispania. PAUL VI PP. VI, Beloved Son, greetings and the Apostolic Blessing. — "Remember, the name is Iberian, Hispali," thus the poet of Ausonia. Let us, when we turn our minds to this city, the jewel of Baetica, the homeland of illustrious men, an excellent center of the arts, which has moreover shone even more through religion. Therefore, it is with sound judgment that it has been decided that the Eucharistic Congress from all of Hispania should be held there this month. This will certainly be fulfilled by the earnest efforts of Our Beloved Son, Joseph M. Cardinal Bueno y Monreal, Archbishop of Hispali, his Auxiliary Bishop, the clergy, and the Christian faithful, who, joining in this noble endeavor, strive to prepare a triumphant offering to Christ the Lord under the species of bread. Wishing to add greater vigor to these celebrations, We have decided to appoint and declare you, Beloved Son, as Our Legate, who will represent Us in the Eucharistic Congress in Hispali, and will be, as it were, the interpreter and messenger of Our exhortations and desires. This heavenly nourishment, which truly contains the Author of grace, is most fitting for fostering unity and strengthening the bonds of communion, and for supporting the communities that constitute the wonderful assembly of the Church; for, as Saint Augustine says, the Eucharist is our daily bread;

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but let us receive it in such a way that... Order uro. nob. 11, 1-2.

[*Latin ed. p. 387*]

The Acts of Pope Paul VI, page 387, should be amended. For the very virtue which is understood there is unity, so that we, being incorporated into His Body (Christ's), become His members, and are made what we receive. Therefore, we greatly desire that from the Eucharistic Congress of Seville, a most joyous harvest of piety may arise and mature, that is to say, that it may prove to be a great benefit for religion, and also for the prosperity of civil affairs, if indeed it cannot be that the effects of this Divine Sacrament do not also extend to earthly advantages.

2. Finally, having invoked heavenly assistance for these matters, we impart, with paternal affection, the Apostolic Blessing to you, our beloved sons: to the Prelates, Magistrates, priests, religious members, Christian faithful, inhabitants, and visitors, who participate in this Congress of Seville. Given in Rome, at Saint Peter's, on the sixth day of the month of June, in the year 1968, in the fifth year of Our Pontificate. PAUL VI, POPE.

ALLOCUTIONS

I. To the members of the Society of Missions to Africans, who attended the general meeting of their religious community in Rome.

* Dear sons of the Society of Missions to Africans, we are pleased to welcome you at the conclusion of the first session of your twelfth general chapter, which has brought you together in Rome for more than a month. To all, we extend a welcome, and to all, our paternal and affectionate greetings. To the Superior General, confirmed in his office, to those who assist him in his work, and to you all who represent the approximately one thousand seven hundred and fifty members of your Society, we wish to express our congratulations for the generous work undertaken, and our encouragement for what you propose to do in the future. This session has allowed you to adapt and renew your Institute, thus conforming to the wishes and directives of the Council, and also to better respond to the needs of men.

3. * May 29, 1968.

[*Latin ed. p. 388*]

Acts of the Apostolic See - Official Commentary 388 to which you are sent, in the name of Christ and the Church, on mission. This world, within which, along with the entire People of God, you wish to be as leaven, salt, and light, is beset by profound changes that affect its very essence and determine its future. Wherever your Society is at work, both among the people of color of the United States of America and among the populations of Black Africa, you are witnesses to this slow birth of a new humanity. These transformations may eventually require the Church as a whole, and in particular missionary congregations such as yours, to adopt unprecedented

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modes of presence or integration. But the goal will always remain the same; it will always be a response to the order of mission that the Lord gave to his apostles and, through them, to the Church of all times: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teach them to observe all things whatsoever I have commanded you..." (Matth. 28, 19-20). Relying on the conciliar documents, and following what We have said in the Encyclical on the development of peoples and in Our Message to the peoples of Africa, you will find the most suitable ways and means to remain faithful both to the mission entrusted by Christ to his Church and to the specific orientation that Monsignor de Marion Brésillac, the glorious founder of your Society, wished to impart to your apostolate. It is with these sentiments, dear Sons of the African Missions, that We willingly invoke a particular abundance of graces upon you and upon those whom you represent, as a pledge of which We grant to each and every one a special Apostolic Blessing.

II To the Members of the Order of B. Mary of Mercy, for the Redemption of Captives, gathered in Rome, in a general assembly of their religious community. * Beloved sons, you are gathered in Rome during dates that commemorate the seven hundred and fifty anniversary of the founding of your Order, celebrating the General Chapter that looks to religious renewal according to the Second Vatican Council. * May 29, 1968.

[*Latin ed. p. 389*]

Acts of Pope Paul VI, p. 389: Your history, so full of sanctity and heroism, has not ceased... it continues its course: because its path is one of charity, and this belongs to the very essence of the Church, although the forms of its application may change with the signs of the times. In conformity with the teaching of the Council, you wish to maintain and strengthen the spirit and the rich heritage of your Order, while at the same time analyzing the needs of the world and of the Church, so as to help men more effectively, inflamed with apostolic zeal. You know well that this task will not bear fruit unless it is accompanied by a fervent interior renewal, with the practice of the virtues of humility and obedience, of fortitude and chastity, of poverty and charity, through which one participates in the sentiments of Christ, from whom flows the love of neighbor, a characteristic feature of your institutional identity. May the grace of the Lord fructify the conclusions of your chapter deliberations. We encourage you in your ideals with Our esteem, with Our benevolence, with the Apostolic Blessing which, as a pledge of abundant divine gifts and as a testimony of gratitude for your visit, We impart to you wholeheartedly.

To Our Most Reverend Fathers, Cardinals, Moderators of the Sacred Dicasteries, who held the first meeting to coordinate the work of all and to receive counsel.

* Beloved Sons, Through this assembly, a new use is introduced into

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the service of the Roman Curia, namely, that arguments are presented to the Cardinals, whose moderation is entrusted to the Dicasteries, under Our guidance, to the central administration of the Catholic Church, which are useful to all for understanding and are worthy of consideration, about which counsel is given in the assembly, and which, with united efforts, are brought to fruition: this is done with the intention that matters pertaining to the offices and to the advantages of the Apostolic See, and especially to the good of the universal Church and of the world in which it fulfills its mission, may be carried out in a more orderly and effective manner.

* June 11, 1968.

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - Commentarium Officiale. In truth, this is not something entirely new and recently invented. For, as is well known, the entire structure of the Apostolic See rests upon the authority of the Roman Pontiff, but around him, as it were in the manner of a sphere with its parts arranged and connected to one another, are associates in the work, men of grave authority and distinguished expertise, namely, you, our beloved Sons; through whom the governance of the Church, consisting of active institutions, exhibits a form by which it is suitably distinguished from itself, and mutual cooperation, which contributes to a single end. And it is not unknown that each of you presides over a Congregation or another Council, where, as it were, a multitude of voices already resound, so that nothing arbitrary adheres to the Apostolic See, but rather wisdom is attributed to it, drawn and perfected from the legitimate and prudent consideration of the opinions of each. Therefore, for centuries, that principle has flourished in the Roman Curia, by which the assembly of Cardinals is convened, so that matters may be deliberated upon and decisions made concerning them. And in this, we readily acknowledge its merit. However, what is new in this assembly of yours is the convocation, not of members of the same Congregation, but of the Presidents of the Sacred Congregations and other Councils of the entire Roman Curia. Thus, the various Dicasteries convene as if in a single assembly, which itself demonstrates and strengthens their connection, and, while preserving the integrity of each department, strives to ensure that all may be more closely aligned in the course that the entire Roman Curia follows, so that discrepancies may be avoided in the governance of the Church, so that reasons for connection between the various parts of which the Apostolic See is composed may be more harmonious and frequent, so that it may therefore be made more suitable to meet the needs of the Church. Common discussion of primary questions, the sharing of those things which each has learned through experience, perhaps the resolution of questions which are, as it were, of mixed competence, the undertaking of a duty to provide closer and more united cooperation: these are the immediate and manifest

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aims of assemblies of this kind, through which, today, in reality and definitively, the norms contained in the Apostolic Constitution concerning the Roman Curia, beginning with the words "Concerning the Governance of the Church," which was published not long ago, on the fifteenth day of the month of August in the year nineteen hundred and sixty-seven, in chapter second, from number thirteen to nineteen, are brought to fruition; and in the last of these articles, we find these words: "Cardinals who preside over Dicasteries may be convened by the Cardinal..."

[*Latin ed. p. 391*]

391 The Acts of Pope Paul VI, Secretary of State, concerning the coordination of all labors, the providing of information, and the obtaining of counsel. We certainly hope that this beginning will be followed by fruitful and happy developments. The Roman Curia, with greater awareness of itself and of the questions which it must examine and resolve, will, indeed, be animated by that spirit which elevates the work usually performed in public offices, and the treatment, conducted solely according to the law, of affairs, to a clearer understanding of them and to a greater concern, joined with greater fidelity, for the spiritual and pastoral mission to which all the cares of the Apostolic See are directed, and of him who, although undeservedly, but with the authority of his office, assumes the person of this See and governs it, that is, the Pope of Rome. Therefore, to you, our beloved Sons, we express our gratitude and our trust, because you have devoted yourselves diligently to this ministry, each of you assigned to a particular task: just as We ourselves, above all others, feel the need for this more and more each day, so We ourselves, above all others, perceive the prosperous fruits of this. With these words, which we offer as a preface to this new work of yours, we greet you all from the heart as true and most excellent partners in our work, hoping that, as the Lord has promised, this may come to pass: for where two or three are gathered together in His name, there it is certain that Jesus is present in a mysterious way; and if the minds of those present are rightly disposed, His presence is, in a mystical way, true and certain, as He Himself said. 1 We believe that this will happen in this gathering, and that it will happen in the gatherings that will follow; and that this may truly come to pass, we impart to you the Apostolic Blessing, while praying.

IV To the Most Excellent Sir Fouad Boutros, Minister of Public Administration and Foreign Affairs in the Lebanese Nation. * Monsieur le Ministre, We are pleased to be able to respond to your request for an audience and to welcome you this morning to our residence. We do so all the more willingly because We feel...

1 Cf. Matthew 18:20.

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* June 11, 1968.

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - Commentarium Officiale. To your noble homeland, we express sentiments of profound esteem, and We hold vividly in mind the unforgettable welcome that the Lebanese people extended to Us during Our stop in Beirut on Our journey to Bombay. Your Excellency is also aware that the Holy See has always emphasized the particular role that your country has played, and continues to play, in the Near East, thanks to the fortunate example it provides of peaceful coexistence and fraternal collaboration on the same territory between two different religious communities, the Christian and the Muslim, and We regard with sympathy the legitimate concern it feels to see its national independence and territorial integrity respected. We are not unaware that the events of last June have created in that part of the world a situation fraught with tensions and imbalances, which has yet to subside. The Holy See desires, for its part, that the conditions for peace be soon realized, which will put an end to the state of insecurity that continues to prevail in the Near East and which keeps a large part of the populations of that region in a precarious human and material situation. We also believe that the measures approved last autumn by the Security Council of the United Nations constitute a positive step towards a solution to the serious and urgent problems that remain outstanding. And We like to think that the mission of the Special Envoy of the Secretary-General of the United Nations finds, and will find, with all those responsible called upon to cooperate in the implementation of these measures, especially on the part of the Lebanese leaders, the support and understanding that it requires. We gladly seize this opportunity to renew to the dear Lebanese people and to its Authorities, especially to Mr. the President of the Republic, the expression of Our good will, and to invoke upon them, as well as upon the person of Your Excellency and those dear to him, the abundance of divine blessings.

[*Latin ed. p. 393*]

From the Acts of Pope Paul VI, Volume VI, page 393, V: The members of the Pontifical Commission for Justice and Peace held a meeting.

"My dear sons and daughters, on the occasion of the first meeting of your Study Committee on the problems of Peace and the international community, you have wished to request an audience with Us and to receive Our blessing. We gladly accede to this double request. Therefore, welcome. Know that We follow your work with interest. Your "Study Committee," which is part of the "Justice and Peace" Commission, will undoubtedly have to address subjects that are of great importance. We wish only to mention a few examples: revolution and violence, war and peace, cooperation between the rich and the poor, the establishment of a world order founded

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on justice, truth, love, and freedom, and so many others. It is not Our intention to reiterate here what Our thoughts are regarding these various areas of international life. The conciliar documents, as well as Our numerous personal interventions, attest to how attentively, and sometimes with what concern, the Catholic Church and the Holy See follow the major events that are shaping the face of the new humanity being born before Our eyes. This Church, because it is concerned with man, because its divine Founder has entrusted it with the irreplaceable mission of being the light of this world, the salt of the earth, the leaven in the human mass, cannot and must not be indifferent to what concerns the fate of our brothers. We are certain that you will, both within your Committee and wherever Providence has placed you to live your life as men and Christians, strive to respond with fidelity and generosity to your vocation as citizens of both the earthly and the heavenly city. We also express the hope that men of good will will do everything in their power to hasten the coming of a world from which hatred, violence, and war will be definitively banished. On this path, We joyfully acknowledge the step that has just been taken with the approval, by the United Nations Assembly, of the text of the Treaty against proliferation. June 15, 1968."

[*Latin ed. p. 394*]

Acts of the Apostolic See - Official Commentary 394. May it know an effective application and extensions that will gradually lead to general disarmament, a necessary prerequisite for the establishment of a climate of trust and respect among all nations, itself necessary for the realization of the peace so ardently desired by all men. Calling down a particular abundance of graces upon the work of your current session, and upon yourselves, We are pleased, dear Sons and Daughters, to seize this opportunity to renew our expression of our good will and our esteem. Therefore, with a joyful heart, We grant to each and every one of you Our Apostolic Blessing. VI To the Most Excellent Man Elijah Mark Chipimo, of the City of Samland, with the Apostolic See, acting as Legate with authority, who delivered to the Supreme Pontiff letters confirming the fidelity of his mission. * Most Reverend Ambassador, We are most grateful for the greetings which you bring Us from the President and people of the Republic of Samland, and it is with cordial pleasure that We welcome Your Excellency as the second Ambassador of your country to this Holy See. Your thoughtful words regarding the contribution of the Church to your people are warmly appreciated. Samland may rest assured that her Catholic Citizens will ever be loyal and law-observing, striving in every way to advance the interests of their fatherland, and to obtain for her peace and prosperity. The message of Christianity concerns the equality and brotherhood of men, and their duty to love and assist one another by reason of their love for God the Creator and Redeemer of the human race. The higher spiritual values which it

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teaches are indispensable for the full development of the potentialities of man, and for his progress towards a world united in peaceful progress. We ask Your Excellency to present Our cordial salutation and Our prayerful good wishes to His Excellency Doctor Kaunda, whom We have had the honour of receiving in Audience; to the Government and * June 20th, in the year of Our Lord 1968.

[*Latin ed. p. 395*]

To the beloved people of Samland, upon all of whom We invoke the richest graces and favors from God. To Your Excellency, We wish every success in your important mission, assuring you of Our interest, Our collaboration, and Our high esteem.

To the members of the Seventh Pontifical Legation and to the men delegated to the Coptic Church of Alexandria, to whom the Most Blessed Father delivered the relics of Saint Mark the Evangelist, for safekeeping in the newly constructed cathedral in Cairo.

*My dear sons and brothers, We are pleased to welcome you this morning in Our home. It is you, illustrious representatives of the Coptic Church, whom We would like to greet first; it is to you that We desire to extend a welcome here in Rome. Indeed, this city where the Apostle Peter found a glorious death in giving the supreme testimony to Jesus Christ, our Master and Lord, does not forget the close and numerous ties that unite it to the venerable Church of Alexandria, of which a very ancient tradition attributes the foundation to Saint Mark. And how can We fail to mention that it was the latter who summarized, in the Gospel that bears his name, the oral teaching of the Apostle Peter! It would be too long to speak in detail of the cordial and fraternal relations that existed, during the first centuries of Christianity, between the bishops of Rome and those of Alexandria. If, in the course of time and due to historical events that have upset the spiritual geography of the Mediterranean basin, these ties have loosened to the point that for almost a millennium the Church founded by Peter and that founded by Mark lived side by side in an indifference that sometimes bordered on oblivion and disaffection, behold, We are the amazed witnesses of a resumption of contacts that are becoming increasingly frequent and increasingly warm. Who would not rejoice at this, and who would not see in it the harbinger of the day when, in accordance with the will of our common Lord, there will be only one flock and one shepherd?

The particular circumstance that brings you today to this city... * June 22, of the year 1968. Cf. John 10:16.

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Commentarium Officiale de Rome: La prochaine inauguration au Caire d'une nouvelle cathédrale dédiée à saint Marc est un événement important. Cette œuvre, nous le savons, a pu être

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menée à bonne fin grâce à la générosité de vos fidèles et au soutien des autorités de votre pays. Par là, celles-ci ont tenu à reconnaître la place et le rôle importants que les chrétiens, et spécialement les membres de l'Église copte, jouent dans la vie de l'Égypte moderne. À l'occasion de la solennelle dédicace de cette nouvelle cathédrale, une relique de saint Marc, dont les restes vénérés sont conservés à Venise, sera placée dans le maître-autel. Nous voyons dans ce geste un nouveau lien entre l'Église de Rome et l'Église copte, entre la chaire de Pierre et le siège de Marc. Il est aussi le présage d'une collaboration toujours plus intense entre les diverses Églises chrétiennes de l'Égypte, en union avec tous leurs compatriotes et au service du bien commun d'une même patrie, résolument engagée dans la voie du progrès et du développement et fière – à juste titre – de posséder l'un des plus riches patrimoines d'histoire et de civilisation humaines de tous les temps. Que ces brèves considérations, chers et illustres représentants de l'Église d'Alexandrie, suffisent pour vous prouver les sentiments d'estime et de vénération que Nous nourrissons pour votre vénérable Église et pour votre noble peuple. Qu'elles vous soient le témoignage de notre désir sincère et ardent de tout mettre en œuvre pour hâter l'heure de la restauration de l'unité entre tous les chrétiens. Maintenant, c'est à vous, chers Fils et Frères de l'Église catholique qui allez Nous représenter aux célébrations commémoratives du dix-neuvième centenaire de la mort de saint Marc et à l'inauguration de la nouvelle cathédrale bâtie en son honneur dans la capitale égyptienne, que Nous voudrions adresser quelques mots. D'abord, pour vous saluer et vous remercier d'avoir bien voulu être comme nos ambassadeurs auprès des pasteurs, du clergé et des laïcs de l'Église copte. Comme à l'apôtre Paul, le Christ vous confie « le ministère de la réconciliation »; vous êtes donc « en ambassade pour Lui». 2 3 En accompagnant en notre nom cette relique précieuse de saint Marc que Nous Nous proposons de remettre dans un instant à la délégation de l'Église copte, vous porterez en même temps le salut de l'Église de Rome à celle d'Alexandrie. En échangeant le saint baiser avec Sa 4 2 3 4 2 Cor. 5, 18. Ibid. 5, 19. Cf. 2 Cor. 13, 12; 1 Thess. 5, 16.

[*Latin ed. p. 397*]

Acts of Pope Paul VI, p. 397. Holiness Cyril V, Patriarch of that Church, you shall be the interpreters of our thought and our heart, the messengers of the sentiments of peace, joy, and charity which animate Us with regard to our brothers of a Church rendered illustrious by the Clementines, Denys, Peter, Athanasius, Cyril, and so many others whom our two communities venerate as models of Christian life and powerful intercessors before the Author of all good and all grace. It is by invoking the patronage of all the saints of Rome and Alexandria, that they may "strengthen the Church more firmly in holiness," and that "their fraternal concern may come to our aid in our weakness," that We would, dear Sons of the Roman Church

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and dear Faithful of the Coptic Church, take leave of you, imploring upon you both the most abundant graces of Heaven, and granting you Our best paternal and fraternal blessing in the Lord.

NEWS BROADCAST: To the Christ-faithful of Hispaniae, celebrating the seventh Eucharistic Congress in Hispali. * Blessed be and praised be the Most Holy Sacrament of the Altar! Most beloved Spaniards: The city of Seville, among its secular glories, has a fervent devotion to She who is "Mother of God the Son, and therefore, Daughter beloved of the Father and Sanctuary of the Holy Spirit," and has become the principal altar of Spain, where so many souls converge to adore the fruit of the womb of the Most Holy Virgin Mary. 1 To that altar we approach, to prostrate ourselves in an act of faith and love before the Eucharist which contains, really and substantially present, Christ Himself, who perpetuates in the wonder of the ages the Last Supper and the Sacrifice of the Cross. During these days of study and meditation, a theme has predominated: the Eucharist and the Community. It was the divine will to save men not individually, but...

[*Latin ed. p. 398*]

Acta Apostolicae Sedis - Commentarium Officiale 398 2, constituting a town, a Church, so that this might be for all an instrument of intimate union with God, a visible sign of unity which finds its foundation and its culmination, forging the authentic spirit of community, in the Eucharist. Indeed, the grace offered to us by the Eucharist is not only ordered towards communion with Christ, but also towards communion with brothers and sisters in faith and in charity. No society possesses a vital principle so effective and profound as the mysterious insertion of Christ into the soul of each believer; no Christian community is built up or preserved if it does not have its root in the celebration of the breaking of the Bread. How often do great crises of faith and charity, and crises of Eucharistic life, have a mutual causal interdependence! 3 To live responsibly in the Church means to live from the Eucharist, just as to live authentically from the Eucharist means to be and "to make Church," respecting its characteristics. The unity of the Church is not merely a prerogative; it is a duty and an endeavor. It is not enough to call oneself a Catholic; it is necessary to be effectively united. Now, the coherent experience of the Mystical Body and the Eucharistic Mystery excludes sterile and pernicious individualisms, comfortable passivities, and isolations of indifference, and stimulates the projection of the Christian vocation through apostolic action. 4 Furthermore, "the communion of faith, charity, and supernatural life, derived from the Sacrament which signifies and produces it, can have an enormous and exceedingly beneficial influence on the temporal sociability of men." Because the dynamism that emanates from the Eucharist and the commitment that it imposes strengthens human collaboration; it forms in moral rectitude, in social conscience, even at the cost of sacrifices, with a view to the common good; it opens up a

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greater yearning for fraternity; it expands the heart ecumenically, without, however, confusing weakness with goodness or indifference with truth. 5 6 Unity and community! That is to say, faith and love, ecclesial and Eucharistic. - Council of Vatican II, Dogmatic Constitution on the Church, Lumen Gentium, n. 9. Council of Vatican II. Cf. Decree on the Pastoral Office of Bishops in Today's World, n. 6. Discourse at the General Audience, March 31, 1965. Allocution on the Feast of Corpus Christi, June 17, 1965. His Holiness John XXIII. Cf. Radio Message to the XVI National Eucharistic Congress of Italy, in Catania, September 13, 1959. 3 4 5 6

[*Latin ed. p. 399*]

Acts of Pope Paul VI, page 399, with apostolic zeal, is the grace which we request as a fruit of this Congress. May the Eucharistic fervor never diminish in Spain, which forms and sustains families in love for God, the foundation of true family happiness; may it foster vocations consecrated to it, and encourage generous dedication. While we entrust these desires as a prayer to the Lord, we invoke upon You, most worthy Cardinal Legate, upon Our beloved Son, the Cardinal Archbishop of Seville, upon Our Venerable Brothers in the Episcopate, and upon all who participate in this solemnity, to which the Most Excellent Head of State, along with high authorities, has wished to be present, the continued abundance of divine gifts, as a pledge of which we bestow a special Apostolic Blessing, which we extend from our heart to all of most esteemed Spain.

A WRITTEN NOTICE TO ALL HOLY BISHOPS AND CATHOLIC CHRISTIANS, concerning the day dedicated to promoting the missionary work throughout the entire world. To our Brothers in the priesthood of Christ! To our children of the holy Catholic Church! The time for the Missions has arrived. Every year, for some time now, the "Day of Missions" is celebrated throughout the Catholic world; this year it is set for October 20th. It aims to rekindle in the heart of every faithful person the awareness of the missionary vocation, which is proper to the entire Church; it was founded to be missionary. The Church of Christ is called Catholic; that is, universal. It is called to become, in reality, in history, in the ranks of humanity, what it is by right, what it is obligated to be: the witness of Christ for all, the means of salvation for all, the mystical and human society open to all. Not to dominate, not to replace, or to superimpose itself upon the earthly City; but to penetrate into the minds with its light of truth, with its leaven of freedom, with its stimulus to activity in justice and fraternity; to give to the world its religious unity, in the harmony of its natural and respectable ethnic, cultural, and political differences. It is Catholic by institution, it must be Catholic in reality.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Commentarium Officiale. The divine plan

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which the Church carries with her, nay, within herself, has awakened in these latter times; the Church has become more aware of it. As the paths of the world have offered new means of communication between peoples, the Church has felt within herself the "urgency of charity" to traverse them; indeed, very often to anticipate them; she has felt, by her very nature, to be missionary. The cry of Saint Paul: "Woe to me if I preach not the Gospel" (1 Corinthians 9:16) has resounded in the heart of the Church, and has stirred within her, with the force of memory, the impetus of her original vocation. The history of missions in these past centuries demonstrates this, as an epic filled with risk, adventure, heroism, and martyrdom. The missionary endeavor, so to speak, has exploded forth, challenging superhuman difficulties, employing rudimentary means, and enlisting men mad with courage and love. Faith has become what it ought to be: dynamic, unstoppable, even audacious. The joy of spreading the Gospel has repaid every effort, every sacrifice. Then came the Council, to clarify the theological principles of such a phenomenon, and to urge the People of God to rediscover their innate expansive obligation, and to provide criteria, norms, and exhortations to continue with greater vigor and better methods the great work of evangelizing the nations, among whom the Church has not yet established deep roots and autonomous vitality. Brothers and Sons! This picture, which depicts a wonderful and, for certain signs, miraculous aspect of the present life of our holy Church, deserves to be observed and meditated upon with all our interest. Whoever is distracted or indifferent before this epiphany of the holy Church should doubt their own fidelity to Christ and to their baptism. The Missions are ours, of each one of us, of each community of believers: distant in space, they must be close in the heart. If we understand the moral value that they represent for the solidarity of faith and charity, the "Day of Missions" must be a moment of concentrated and active attention for each of us. For this reason, we address this message to you. We would like to speak to you about the difficulties that, today, due to the very development of the world, the Missions themselves are encountering, and about the new methods of which they must avail themselves to maintain the positions achieved and, if it pleases God, to develop their growth. But it seems to us necessary to present to your consideration now another aspect of the missionary question, one that is already well known, but always present and recurring, that of "means." The Missions still need, and more than ever, means: vocations and offerings. Now.

[*Latin ed. p. 401*]

Acts of Pope Paul VI, 401: Let us speak now of offerings. We would do so with instinctive timidity and almost with discomfort, if necessity did not compel us, and if the Council did not admonish us not to blush to humbly extend our hand and to make ourselves, as it were, beggars for Christ and for the salvation of souls (cf. Decree *Ad Gentes divinitus*, n. 39). The

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needs of missionary territories are immense, considered from whatever angle. Schools, hospitals, churches, chapels, leprosaria, seminaries, training and rest centers, and endless journeys are required. What weighs most heavily is not only the construction of buildings, but their operation, which involves each year the expenditure of large sums for the maintenance of facilities, for the support of personnel, and for the provision of assistance. Missionary countries can offer very little for this purpose: they are generally regions in development, sometimes extremely poor. Everything rests on the administration of the diocese, whose revenues are minimal: few benefactors are found locally, and few elsewhere. It is often uncertain and casual charity, entrusted to the good will and the possibilities of occasional donors. Now, Brothers and Sons, listen to us. We must advocate, in a special way, for the Pontifical Mission Societies. It is not a particular interest in these institutions that compels us to place these Pontifical Mission Societies before other, equally meritorious, initiatives before your charity; it is the indispensable order of missionary efficiency and the equitable distribution of aid destined for the evangelization of the world that impose this preference. Moreover, the Council affirms it: "Especially the Pontifical Mission Societies must be promoted" (Decree *Ad Gentes divinitus*, n. 38). The Pontifical Mission Societies for the Propagation of the Faith, of Saint Peter the Apostle, and of the Holy Childhood, have the purpose of involving the People of God in the foundation of the Church among peoples and groups who still do not believe in Christ, through the provision of spiritual and material aid. This system of cooperation in the missionary activity of the Church embraces all its members, from the Pope who now speaks to you, to the last of the faithful. Bishops, missionaries, female missionaries, and local priests find the only sure support in the aid of the Pontifical Mission Societies, which each year distribute among eight hundred or more missionary circumscriptions the funds collected throughout the world. 26 - A. A. S.

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Commentarium Officiale. This is a difficult, meticulous, and delicate division, studied by offices and collegial bodies, but necessary for its wise and practical value in contributing to the daily sustenance of the Missionaries. In this regard, the Works render a valuable service: they ensure a fair distribution of offerings and prevent some missionary dioceses from receiving preferential aid while others are neglected. Missionary Bishops would not have annual assistance for the maintenance of their dioceses and for the realization of their projects without the Pontifical Mission for the Propagation of the Faith; it would not be possible to advance the formation of the local clergy if there were not the aid distributed by the Pontifical Work of Saint Peter the Apostle, and it would not be possible to assist so many children, especially those abandoned and

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sick, if there were not the Pontifical Work of the Holy Childhood. Every Bishop, every Priest, every Faithful, even if they engage in some activity of missionary apostolate, directly or indirectly in personal spheres, must also give their collaboration to the general activities of the Church: that is, to the Pontifical Works, which, while belonging to the Pope, are of the entire Episcopate and of the entire People of God. Furthermore, they are in conformity with the new methods of general planning, which preside over the development of large modern enterprises. In the Motu Proprio *Ecclesiae Sanctae* (n. 13, § 2), the Pontifical Missionary Works are closely linked to the Sacred Congregation for the Evangelization of Peoples through a direct coordination that highlights and enhances them, so that they may increase, with rigorous economy, their services, and stimulate, with the active participation of the members of our beloved Pontifical Missionary Union of the Clergy, the missionary spirit of the entire People of God. All Bishops, as members of the episcopal body that succeeds the Apostolic College, are keenly interested in their growth. Indeed, in the sessions of Episcopal Conferences, they must, among other things, discuss "the specific financial contribution that each diocese, in proportion to its income, must contribute annually to the missionary work" (*Decr. Ad Gentes divinitus*, n. 38, § 5). Furthermore, the aid given to the Pontifical Missionary Works introduces the giver into a school of charitable teaching with the great insights proper to Catholicism, which do not restrict their gaze to a particular and known need, towards which the satisfaction of the gift made can already be a partial reward to the benefactor (cf. Mt. 5, á6-47).

[*Latin ed. p. 403*]

The Acts of Pope Paul VI, page 403, extend [the scope] to boundless expanses, to countless and forgotten needs, to workers of the Gospel who, of their own accord, do not know how to ask and would not know to whom to turn: these are primarily the immense countries of Asia, Africa (Mahdia), Oceania, where the Mission is often still in the very first, most difficult phase of the *plantatio Ecclesiae* (planting of the Church). And we do not wish, at the end, to remain silent about the fact that the generosity of the Hierarchy and the faithful, poured forth through this means for our Missions, falls within the invitation made by our Encyclical *Populorum progressio*, because it is assigned with due knowledge, with wisdom directed towards the systematic elevation of the populations assisted by the Missions, and with that relative continuity which allows the small seed to grow into a strong and flourishing tree; thus, it truly contributes to that development of the peoples, which must lead them from their nascent civil and moral vitality to the self-sufficiency worthy of free and modern nations. Brothers and Sons! May this our discourse not be tedious; but rather may it be an echo of our anxieties for the spread of the Gospel; an echo of our gratitude for what you have already done for the benefit of the Missions; an echo of

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our encouragement to do more and to do even more; especially an echo of the solemn words of Christ: "Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over..." (Luke 6:38). We cannot reward you; but Christ can; and this is what we hope, sending to all the benefactors, the supporters, and the protagonists of the Missions, our Apostolic Blessing. From the Vatican, June 2, 1968. Feast of Pentecost. PAUL VI, POPE.

[*Latin ed. p. 404*]

Acts of the Apostolic See - Official Commentary 404. ACTS OF THE HOLY CONGREGATIONS. THE HOLY CONGREGATION FOR BISHOPS. RATISBON – EICHSTÄTT. DECREE Concerning the alteration of diocesan boundaries. For the better care of souls, the Most Reverend Lord Rodulfus Graber, Bishop of Ratisbon, and the Most Reverend Lord Aloysius Brems, Bishop of Eichstätt, recently petitioned the Apostolic See that the boundaries of their Churches might be somewhat altered. The Holy Congregation for Bishops, after a favorable opinion from the Most Reverend Lord Conrad Bafile, holding the Archiepiscopal title of Antioch in Pisidia, and Apostolic Nuncio to the Federal German Republic, having judged that such an alteration would be beneficial to the Christian faithful, and by virtue of special powers granted to it by the Supreme Pontiff Paul VI, by the grace of God Pope, deemed the offered petitions to be accepted. Wherefore, having obtained, as far as necessary, the consent of those who have an interest, or are presumed to have an interest, this Decree, which shall be valid as if Apostolic Letters sealed with the leaden seal had been issued, separates the places commonly called ((Pollenhaid, Kugelhof, Hirschthal, and Auf der Höh)) from the diocese of Ratisbon, and permanently attaches them to the diocese of Eichstätt, thereby altering the boundaries of both dioceses. Furthermore, to carry out the aforementioned, the Holy Congregation for Bishops appoints the aforementioned Most Reverend Lord Conrad Bafile, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned, imposing upon him the obligation to submit to the same Holy Congregation, as soon as possible, a certified copy of the completed execution. All contrary decrees notwithstanding. Given at Rome, from the offices of the Holy Congregation for Bishops, on the 11th day of June in the year 1968. CAROLUS Card. CONFALONIERI, Prefect. L. © S. © Ernestus Civardi, Archbishop titular of Serdica, Secretary.

[*Latin ed. p. 405*]

The Sacred Congregation for the Evangelization of the People 405. THE SACRED CONGREGATION FOR THE EVANGELIZATION OF THE PEOPLE, OR FOR THE PROPAGATION OF THE FAITH, DECREE CONCERN-

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ING THE CHANGE OF NAME. Concerning the alteration of the name of the Apostolic Prefecture of Kashmir and Jammu. Since the Most Reverend Lord John Boerkamp, M.H.M., Apostolic Prefect of Kashmir and Jammu, had proposed that the present designation of the Apostolic Prefecture of Kashmir and Jammu be changed so that it would henceforth be called Jammu and Kashmir, the Sacred Congregation for the Evangelization of the People, or for the Propagation of the Faith, after mature deliberation, decided that the wishes of the Most Reverend Lord John Boerkamp should be followed. Therefore, the same Sacred Congregation, by virtue of the faculties granted to it by the Most Holy Lord, our Pope Paul VI, Divine Providence, approved the aforementioned proposal and ordered that this Decree be drawn up concerning the matter. Given in Rome, from the offices of the Sacred Congregation for the Evangelization of the People, or for the Propagation of the Faith, on the 4th day of May in the year of Our Lord 1968. G. P. Card. AGAGIANIAN, Prefect. L. S. S*. Sergius Pignedoli, Archbishop, titular of Iconium, Secretary II. CALCUTTA - CUTTACK. DECREE CONCERNING THE CHANGE OF BOUNDARIES. For the benefit of the students of the Reverend and Most Reverend Lords Albert D'Souza, Archbishop of Calcutta, and Paulus Tobar Gonzales, Bishop of Cuttack, this Sacred Congregation for the Evangelization of the People, or for the Propagation of the Faith, has requested that that part...

[*Latin ed. p. 406*]

Acts of the Apostolic See - Official Commentary 406: The district of Cuttack, commonly now called Calcutta, situated to the north of the river Mahanadi, would be separated from the Archdiocese of Calcutta and attached to the Diocese of Cuttack. These requests, the aforementioned Sacred Congregation benignly receiving, by the power of the faculties granted to it by the Most Holy Lord, our Pope Paul VI, by Divine Providence, decrees that that part of the district of Cuttack, extending to the north of the river Mahanadi, be separated from the Archdiocese of Calcutta and assigned to the Diocese of Cuttack. Furthermore, it is decreed that all acts and documents pertaining to that same part of the district of Cuttack be transmitted from Calcutta to the Curia of Cuttack, as soon as it is permissible. To accomplish these things, the aforementioned Sacred Congregation for the Evangelization of Peoples, or for Propaganda Fide, appoints the Most Reverend and Reverend Lord Joseph Caprio, titular Archbishop of Apollonia and Apostolic Nuncio in India, granting him the necessary and appropriate faculties, also delegable, to effect what is being discussed, with the obligation imposed upon him to remit to the same Sacred Congregation, as soon as possible, an authentic copy of the act of execution completed. Given in Rome, from the offices of the Sacred Congregation for the Evangelization of Peoples, or for Propaganda Fide, on the 8th day of the month of June, in the year of Our Lord 1968. G. P. Card. AGAGIANIAN, Prefect. L. $ S.

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© Sergius Pignedoli, titular Archbishop of Iconium, Secretary. SACRED CONGREGATION FOR THE INSTITUTION OF RITES: Concerning the simplification of pontifical rites and insignia. It has always been necessary to take great care in observing the pontifical rites, because, over the course of the centuries, they not only provide an indication of the honor with which the sacred dignity of Bishops is held in the Church, but also openly present the mystery of the Church itself before the eyes of the faithful.

[*Latin ed. p. 407*]

407. Concerning the observance of rites that the Bishop must perform, even in more recent times, the Church has followed, as can be seen in the *Caeremoniale Episcoporum*, in which, by the authority of the Supreme Pontiffs, norms have been collected, necessary for regulating pontifical celebrations. However, this book, which preserves the venerable traditions of older celebrations, in which, presided over by the Bishop, priests, deacons, and ministers perform their ministry, with the congregation gathered and present, often contains also things that are obsolete and less suited to our time. Therefore, with the liturgical restoration begun, by which the sacred rites are reduced to noble simplicity and to the truth of the sign, many Bishops have more urgently requested that even pontifical celebrations and pontifical insignia be made simpler. Therefore, after careful consideration, although not everything can be recognized in the *Caeremoniale Episcoporum*, before the definitive restoration of the Order of the Mass, the Divine Office, and the Liturgical Year is completed, it has seemed opportune to establish certain things now, by which the pontifical rites, while preserving their dignity, may also shine with simplicity. For this reason, the following are ordered to be changed or restored immediately.

I. CONCERNING THE PRIESTS AND MINISTERS AROUND THE BISHOP CELEBRATING.

a) Concerning the priests and ministers in a concelebrated Mass.

1. To more clearly show that principal manifestation of the Church, which is so openly expressed in the Eucharist when the Bishop presides over his clergy and is surrounded by ministers, with the people actively participating, it is most fitting that, with the restored concelebration, priests should be present with the solemnly celebrating Bishop, concelebrating with him, according to the venerable tradition of the Church. Furthermore, to provide a greater opportunity for priests of higher dignity to concelebrate Mass with the Bishop:

a) One of the concelebrating priests may perform the office of a priest assisting;

b) If deacons are lacking, two of the concelebrating priests may take the place of the assisting deacons.

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1. Cf. *Ritus servandus in concelebratione Missae*, nos. 18 and 19.

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Official Commentary

b) Concerning the presbyters and deacons assisting

2. The duty of the assisting presbyter is to stand near the Bishop who is reading. However, the minister should hold the book before the Bishop, outside the altar.

3. Presbyters of higher dignity, by custom, assist the Bishop at the cathedra. However, a deacon, or, if necessary, even a deacon and a subdeacon, may assist the Bishop at the cathedra during Mass and perform the duties of assisting deacons.

c) Concerning the deacons and subdeacons

4. In order that the truth of the orders and ministries may be openly manifested in the celebration of the Eucharist, which is presided over by the Bishop, it is fitting, if they are present, that true deacons and subdeacons, and not merely laypersons, be admitted to the office of altar deacon and subdeacon during Mass.

5. Nothing prevents several deacons, if they are present, from wearing their vestments and performing different ministries among themselves.

6. When the Bishop celebrates Mass without singing, at least one deacon should assist him, wearing the amict, alba, cincture, and stole, who will read the Gospel and serve at the altar.

7. On the Feria V in the Lord's Supper, and in the Mass of Holy Chrism, if all the deacons and subdeacons required by the rubrics cannot be present, fewer may be present. If this cannot be obtained, certain concelebrating presbyters should carry the oils.

d) Concerning the canons assisting in the choir

8. In a pontifical Mass, the canons should always be vested in their choral attire.

e) Concerning the lesser ministers

9. Ministers who serve the Bishop at the cathedra should not wear a pluvial.

11. OF THE SEAT OR CATHEDRA OF THE BISHOP

10. The Bishop's seat is called by the venerable and traditional name "cathedra."

2 Cf. Ritus servandus in celebratione Missae [1965], n. 44.

[*Latin ed. p. 409*]

Sacred Congregation of Rites 409, 11. Henceforth, a baldachin shall not be placed above the cathedra; nevertheless, due care shall be taken to pre-

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serve the precious works of art handed down through the ages. Furthermore, existing baldachins shall not be removed, unless first heard by the liturgical commission and concerning sacred art. 12. The number of steps of the cathedra shall be adjusted, according to the structure of each church, so that the Bishop may be clearly visible to the faithful, and so that he himself may appear to preside over the entire community of the faithful. 13. There shall always be a single episcopal cathedra; and in it shall sit the Bishop who celebrates, or who presides over a pontifical celebration. To other Bishops or Prelates who may be present, a seat shall be provided, in a suitable place, which, however, shall not be erected in the manner of a cathedra.

III. CONCERNING THE SIMPLER USE OF CERTAIN GARMENTS AND CERTAIN ECCLESIASTICAL INSIGNIA

14. A Bishop who wears the alb according to the rubrics is not obliged to wear a rochet beneath the alb.

15. A Bishop may, at his discretion, use: a) caligae and sandals; b) chirothecas, with the option, if he wishes, of using them always of the color white; c) a formal stole, to be worn over the pluvial.

16. The following shall be abolished: a) the Bishop's tunic, which is still worn beneath the dalmatic; b) the silk stole, preserving another stole, when it is of true utility, e.g., for performing unctions; c) the candle, which is carried with the book to the Bishop for reading, unless necessity requires it; d) the cushion for making genuflections.

17. The Bishop shall retain the dalmatic, according to ancient tradition, when he celebrates solemnly; and also in the Missa lecta: in the consecration of a Bishop, in the collation of Orders, in the blessing of an Abbot, in the blessing of an Abbess, in the blessing and consecration of Virgins, in the consecration of a church and altar. Nevertheless, for a reasonable cause, he may abstain from wearing the dalmatic beneath the planet.

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis - Official Commentary 18. In every liturgical action, the Bishop shall use only one mitre, which, according to the nature of the celebration, will be either simple or ornamented. 19. Any Bishop may use a crozier, provided that he celebrates pontifically, with the consent of the local Bishop. 20. Only one cross shall be carried in the procession, in order to promote the greater dignity and veneration of the cross; which, if an Archbishop is present, shall be the archiepiscopal cross, but it must be carried at the head of the procession, with the image of the Crucified placed on the front. The cross, carried in the procession, is then commendably erected near the altar, so that it becomes the cross of the altar itself. Afterwards, it is replaced. I V. CONCERNING CERTAIN RITUALS OF THE BISHOP WHICH ARE TO BE CHANGED OR ABOLISHED a) Concerning

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the vesting and divesting of garments 21. In any liturgical action, the Bishop puts on or takes off his sacred vestments in the sacristy, or, if there is no sacristy, in the vestry, or even at the altar, or, as the circumstances require, before the altar; but vestments and insignia shall not be placed upon the altar. 22. When the Bishop presides before Mass in the sacristy, reciting the Hour of Prayer appropriate to the time of day, he shall take the stole from the beginning of the Hour. b) Concerning the Book of Gospels 23. The Book of Gospels, suitably distinguished from the Book of Readings, is carried by the subdeacon at the beginning of Mass. After the celebrating Bishop has kissed the altar and the Book of Gospels, the book itself remains on the altar, in the middle. It is taken by the deacon, after he has said "Munda cor meum," before asking for the Bishop's blessing to read the Gospel. c) Concerning the Liturgy of the Word in the Mass at which the Bishop presides, but does not celebrate 24. When the Bishop presides at Mass, according to paragraph 13, but does not celebrate, he may himself perform all those things which are customarily done by the celebrating priest in the Liturgy of the Word.

[*Latin ed. p. 411*]

Sacred Congregation of Rites 411 d) Concerning certain things to be abolished 25. The Bishop is no longer greeted by all with a genuflection, but with a bow. Likewise, the ministers stand before him while performing their duties, unless a reason of utility intervenes. 26. For the washing of hands of the Bishop in liturgical actions, his family members are no longer to perform this service, but rather acolytes or clerics. 27. All that is prescribed in the *Caeremoniale Episcoporum* concerning the making of circles before the Bishop, or concerning certain parts to be recited by two and two, shall be abolished. 28. Likewise, the tasting of bread, wine, and water, which was prescribed in the *Caeremoniale Episcoporum*, shall be abolished. 29. If the Bishop presides at the canonical hours before Mass, he omits the prayers of preparation for Mass, which were prescribed in the *Caeremoniale Episcoporum* among the psalms. 30. In the Mass, at which the Bishop presides but does not celebrate, the water to be poured into the chalice for the offering is not blessed by the Bishop, but by the celebrant. 31. It is permitted for the Bishop to use the mitre and the crozier when he moves from place to place, if there is a small space between. 32. The Bishop does not use the mitre, unless he already has it on, when he washes his hands and when he receives the thurible. e) Concerning the episcopal blessing 33. The blessing after the homily, concerning which something is mentioned in the *Caeremoniale Episcoporum*, shall be abolished. 34. When the Bishop, according to the law, imparts the papal blessing, this blessing, with its formulas, suffices to replace the customary blessing at the end of Mass. 35. When the Archbishop blesses, the cross is not carried. 36. The Bishop shall receive the crozier before he begins the formula of

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the blessing, so that it may not be interrupted; therefore, in this case, the elevation and extension of hands prescribed by the Rite, no. 87, are omitted. Furthermore, the Archbishop shall put on the mitre before the blessing itself.

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - Official Commentary 37. After the blessing has been given, the Bishop about to depart greets the altar wearing the mitre and holding the crozier; the pallium, if he possesses it by right, is not placed on the altar, but is deposited in the sacristy. V. DB REGARDING PRELATES NOT ORDAINED TO THE EPISCOPAL DIGNITY, AND OTHER CLERICS, AND OTHER LITURGICAL ACTIONS 38. All that is stated in this Instruction concerning the simplification of certain sacred vestments, insignia, and pontifical rites, as well as concerning the abolition, alteration, and modification thereof, with the appropriate corresponding changes, applies also to Prelates or clerics not ordained to the episcopal dignity, who possess certain pontifical insignia by right or by privilege. 39. The abolements and modifications mentioned above apply also to all liturgical actions celebrated by other clerics. This Instruction, prepared by the Congregation for Divine Worship and the Council for the Implementation of the Constitution on the Sacred Liturgy, was benignly approved and confirmed by the Supreme Pontiff, Paul PP. V I, on June 10, 1968, and ordered to be made public, also establishing that it should take effect from September 8, 1968, the feast of the Nativity of the Blessed Virgin Mary. Rome, June 21, 1968. BENNO Cardinal GUT, Prefect of the S. R. C. and President of the "Council". © Ferdinandus Antonelli, Archbishop titular of Idicren, from the Secretariat.

[*Latin ed. p. 413*]

The Acts of the Sacred Apostolic Penitentiary, 413.

SACRED APOSTOLIC PENITENTIARY

DECREE: A new "Handbook of Indulgences" is published.

In the Apostolic Constitution *Indulgentiarum doctrina* of January 1, 1967, it is written: "In order that the use of indulgences may be promoted to greater dignity and esteem, the Holy Mother Church has deemed it fitting to introduce some innovations in their discipline, and has decreed the establishment of new norms."

And in Norm 13 of the same Constitution, it is established: "The Handbook of Indulgences shall be revised so that only the most important prayers and the most important works of piety, charity, and penance shall be enriched with indulgences."

Following the will of the Supreme Pontiff, which He had signified either

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through the Apostolic Constitution *Indulgentiarum doctrina* or through new dispositions, this Sacred Penitentiary diligently prepared a new Handbook of Indulgences.

Furthermore, the Supreme Pontiff Paul V I, in an audience on June 14 of the current year, having heard the aforementioned Cardinal Penitentiary Major, approved the new Handbook of Indulgences, printed in the Vatican, on the 15th of the same month, and ordered that it be considered authentic, abrogating the general grants of indulgences contained therein, and also abrogating the provisions of the Code of Canon Law, of Apostolic Letters, including those issued *motu proprio*, and of the Decrees of the Holy See concerning indulgences, which are not listed below in the Norms concerning indulgences.

[*Latin ed. p. 414*]

Acts of the Apostolic See - Official Commentary 414. These [norms] do not stand in the way of any contradictions, nor even those deserving of special mention. Given in Rome, from the aforementioned Sacred Apostolic Penitentiary, on the 29th of June, 1968, on the feast of the holy Apostles Peter and Paul.

& IOSEPHUS Card. FERRETTO, Bishop in title of the suburban Churches of Sabina and Mandelensis, and Major Penitentiary, John Sessolo, Regent.

These are reported here from the Handbook of Indulgences 36, [containing] the norms which, with a single understanding and in an orderly manner, explain all the general dispositions which are currently in force concerning indulgences.

NORMS ON INDULGENCES

1. An indulgence is a remission before God of the temporal punishment, for sins already forgiven as regards guilt, which a Christian faithful person, properly disposed and fulfilling certain and defined conditions, obtains through the Church, which, as a minister of redemption, authoritatively dispenses and applies the treasure of the satisfaction of Christ and the Saints.

2. An indulgence is partial or plenary, according to whether it remits, in part or in its entirety, the temporal punishment due for sins.

3. No one who acquires indulgences can apply them to others who are still living.

4. Indulgences, whether partial or plenary, can always be applied to the deceased as a form of suffrage.

5. The granting of a partial indulgence is signified only by these words: "partial indulgence," without any addition of the determination of days or

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years.

1 N. 1 Indulg. doct. (= Norm 1 of the Constitution on the Doctrine of Indulgences).

N. 2 Indulg. doctr. Cf. canon 930 of the Code of Canon Law.

N. 3 Indulg. doctr.

Cf. N. 4 Indulg. doctr.

2 3

[*Latin ed. p. 415*]

Sacra Penitentiaria Apostolica 415 6. To the faithful who, at least with a contrite heart, perform an action enriched with a partial indulgence, the Church grants a remission of temporal punishment, to the extent that they themselves have already merited through their action. 7. The division of indulgences into personal, real, and local is no longer used, so that it may be more clearly understood that the actions of the faithful are enriched by indulgences, even though they are sometimes associated with a thing or a place. 8. Besides the Roman Pontiff, to whom the Lord Christ has entrusted the administration of all the spiritual treasures of the Church, only those who have been expressly granted this power by law can, by ordinary authority, grant indulgences. 9. In the Roman Curia, only the Sacred Penitentiary is competent to deal with matters pertaining to the granting and use of indulgences; nevertheless, the Congregation for the Doctrine of the Faith retains the right to examine matters concerning the dogmatic teaching regarding these same indulgences. 10. Those who are subordinate to the Roman Pontiff cannot: 1° Grant the power to grant indulgences to others, unless this has been expressly permitted to them by the Apostolic See; 2° Add another indulgence to the same action for which an indulgence has already been granted by the Apostolic See or by another, unless new conditions for its fulfillment are prescribed. 11. Diocesan bishops and others who are equal to them in law, by virtue of their pastoral office, have the right: § 1. To grant a partial indulgence to persons or in places within their jurisdiction; § 2. To grant the Papal Blessing with a plenary indulgence, according to 'N. 5 Indulg. doctr. N. 12 Indulg. doctr. Can. 912 C.I.C. Cf. Constitution Apost. Regimini Ecclesiae universae, August 15, 1967, n. 113: A.A.S., 59 (1967) p. 923. Cf. Can. 913 C.I.C. § Cf. can. 349, § 2, 2° C. I. C; cf. Motu proprio Cleri sanctitati, June 2, 1957, can. 396, § 2, 2°; can. 364, § 3, 3°; can. 367, § 2, 1° et can. 391: A.A.S., 49 (1957) pp. 541 ss. "» § Cf. can. 914 C.I.C.; cf. etiam Motu proprio Suburbicariis sedibus, April 11, 1962, II, 2 : A.A.S., 54 (1962) p. 255.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Official Commentary: The prescribed formula must be imparted in each diocese three times a year, on solemn feasts chosen by the local authorities, even if they only attend the same solemn

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Masses.

12. Metropolitans can grant partial indulgences in the suffragan dioceses, just as they can in their own diocese.

13. Patriarchs can grant partial indulgences in each place within their patriarchate, even those exempt, in churches of their rite outside the boundaries of the patriarchate, and everywhere for the faithful of their rite. The same applies to Major Archbishops.

14. Cardinals enjoy the faculty of granting partial indulgences in places or institutions, and for persons within their jurisdiction or protection; also in other places, but only for those present, each time.

15. § 1. All books, pamphlets, and sheets, etc., in which the grants of indulgences are contained, must not be published without the permission of the local Ordinary or Hierarchy.

§ 2. Explicit permission from the Apostolic See is required in order to publish, in any language, an authentic collection of prayers and other pious works to which the Apostolic See has attached indulgences.

16. Those who have obtained from the Supreme Pontiff grants of indulgences for all the faithful are obligated, under penalty of nullity of the grace obtained, to submit authentic copies of these grants to the Sacred Penitentiary.

17. An indulgence attached to a particular feast is understood to be transferred to the day on which such a feast or its external solemnity is legitimately transferred.

12 Cf. canon 274 of the Code of Canon Law; cf. the Motu Proprio *Cleri Sanctitati*, canon 319, 6° and canon 320, § 1, 4°. Cf. the Motu Proprio *Cleri Sanctitati*, canon 283, 4°; cf. ibid. canon 326, § 1, 10° (canon 319, 6°) and § 2. Cf. canon 239 of the Code of Canon Law and the Motu Proprio *Cleri Sanctitati*, canon 185, § 1, 24°. Cf. canon 1388 of the Code of Canon Law. Canon 920 of the Code of Canon Law. Cf. canon 922 of the Code of Canon Law; cf. also the *Codex Rubricarum*, nos. 356-9: *A.A.S.*, 52 (1960) p. 657.

13 14 18 16 17

[*Latin ed. p. 417*]

Sacra Penitentiaria Apostolica 417 18. To gain the indulgence attached to a particular day, if a visit to a church or oratory is required, this can be done from noon the day before until midnight on the day in question. 19. A Christian who, with a pious intention (using a crucifix or cross, a rosary, a scapular, a medal), makes use of an object that has been properly blessed by any priest, obtains a partial indulgence. However, if the object of piety has been blessed by the Supreme Pontiff or by any Bishop, the Christian, using the same object with a pious intention, can also obtain a plenary indulgence on the feast day of the holy Apostles Peter and Paul, provided that, in any legitimate formula, the profession of faith is added.

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20. § 1. The indulgences attached to a visit to a church do not cease if the church is completely destroyed and rebuilt within fifty years in the same or nearly the same place and under the same title. § 2. The indulgence attached to the use of an object of piety ceases only when the same object ceases to exist altogether or is sold. 21. The pious Mother Church, most concerned for the departed faithful, has decreed that, with any privilege pertaining to this matter abrogated, she will most abundantly offer suffrage for those departed through every Mass sacrifice. 22. § 1. In order for someone to be capable of gaining indulgences, he must be baptized, not excommunicated, and in the state of grace, at least at the end of the prescribed works, and subject to the one granting the indulgence. § 2. In order for the subject to truly gain these indulgences, he must have at least a general intention of acquiring them and must perform the prescribed works at the appointed time and in the proper manner, according to the terms of the concession. 23. Unless otherwise appears from the terms of the concession, those subject to the Bishop who grants indulgences can gain them, both those outside the territory and pilgrims, vagrants, and all those residing in the territory.

IS 19 20 21 22 23

Can. 923 C.I.C. N. 17 Indulg. doctr.

Cf. can. 924 C.I.C. N. 20 Indulg. doctr.

Can. 925 C.I.C.; cf. can. 2262 C.I.C.

Can. 927 C.I.C.

27 - A. A. S.

[*Latin ed. p. 418*]

Acta Apostolicae Sedis - Official Commentary 418

24. § 1. A plenary indulgence can be acquired only once in a day.

§ 2. However, a Christian may obtain a plenary indulgence at the hour of death, even if he has already acquired a plenary indulgence on the same day.

§ 3. A partial indulgence can be acquired more than once in a day, unless otherwise expressly stated.

25. The prescribed work for acquiring a plenary indulgence attached to a church or oratory is the pious visit thereof, in which the Our Father and the Creed are recited (Pater and Credo).

26. To obtain a plenary indulgence, the execution of the prescribed work and the fulfillment of three conditions are required: sacramental confession, reception of Holy Communion, and prayer according to the intention of the Supreme Pontiff. It is also required that all attachment to any sin, even venial sin, be excluded. If such complete disposition is lacking, or if the aforementioned conditions are not fulfilled, except as provided in Nos. 34 and 35 for "impeded" persons, the indulgence will be only partial.

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27. The three conditions can be fulfilled on several days before or after the execution of the prescribed work; however, it is fitting that Holy Communion and prayer according to the intention of the Supreme Pontiff be performed on the very day on which the work is instituted.

28. Several plenary indulgences can be obtained through a single sacramental confession; however, a single reception of Holy Communion and a single prayer according to the intention of the Supreme Pontiff obtain only one plenary indulgence.

29. The condition of praying according to the intention of the Supreme Pontiff is fully fulfilled if the Our Father and the Hail Mary are recited according to His intention, once; however, each faithful person is given the faculty of reciting any other prayer, according to the piety and devotion of each.

24 N. 6 Indulg. doctr.; cf. also N. 18 Indulg. doctr. N. 16 Indulg. doctr. N. 7 Indulg. doctr. " N. 8 Indulg. doctr. N. 9 Indulg. doctr. N. 10 Indulg. doctr.

25 26 28 29

[*Latin ed. p. 419*]

Sacra Penitentiaria Apostolica 419 30. Normae de indulgentiis plenariis editae, praesertim quae in N. 24, § 1 recensentur, applicantur etiam indulgentiis plenariis, quae "toties quoties" usque adhuc appellari consueverunt. 31. Opus, cui praestando aliquis lege aut praecepto obligatur, nequit indulgentiam lucriferi, nisi in eiusdem concessione aliud expresse dicatur; qui tamen praestat opus sibi in sacramentalem paenitentiam iniunctum et indulgentiis forte ditatum, potest simul et paenitentiae satisfacere et indulgentias lucrari. 32. Indulgentia alicui orationi adnexa acquiri potest quocumque idiomate oratio recitetur, dummodo de fidelitate versionis constet ex declaratione vel Sacrae Penitentiariae vel unius ex Ordinariis vel Hierarchis locorum ubi vulgaris est lingua in quam versa est oratio. 33. Ad indulgentiarum acquisitionem satis est orationem alternis cum socio recitare, aut mente eam prosequi, dum ab alio recitatur. 34. Confessarii commutare possunt sive opus praescriptum sive condiciones pro iis qui, legitimo detenti impedimento, eadem praestare nequeant. 35. Ordinarii vel Hierarchae locorum possunt insuper concedere fidelibus, in quos ad normam iuris exercent auctoritatem, si in locis versentur ubi nullo modo vel saltem admodum difficile ad confessionem vel communionem accedere possint, ut ipsi queant indulgentiam plenariam consequi absque actuali confessione et communione, dummodo sint corde contriti et ad praedicta sacramenta, cum primum poterunt, accedere proponant. 36. Muti lucrari possunt indulgentias adnexas publicis precibus, si una cum ceteris fidelibus in eodem loco orantibus mentem ac pios sensus ad Deum attollant; et si agatur de privatis orationibus, satis est ut eas mente recolant signisve patefaciant vel tantummodo oculis percurrant. 30 N. 19 Indulg. doctr. Can. 932 C.I.C. Cf. can. 934 § 2 C.I.C. Can. 934 § 3 C.I.C. ** Cf. can.

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935 C.I.C. Cf. N. 11 Indulg. doctr. Can. 93G C.I.C. 31 32 33 35 36

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis - Official Commentary

SACRED ROMAN ROTA

Citations by edict

I. TORONTINA UCRAINORUM

Nullity of marriage (Kozie - Wesley)

Since the actual place of residence of Mr. John Wesley is unknown, we summon him, in the matter mentioned above, to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - ROMA), on October 8, 1968, at eleven o'clock and a half, for the purpose of resolving or signing the following question: Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Mr. John Wesley, are to take care that he is duly informed of this edictal citation.

* Lucianus Anne, Secretary

From the Chancery of the Tribunal of the S. Roman Rota, July 4, 1968.

Orlandus Di Jorio, Notary

* Because the current place of residence of Mr. Jean Wesley, defendant in this case, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the S. Roman Rota (ROMA, Palazzo della Cancelleria) on October 8, 1968, at 11:30 AM, to resolve or sign the following question: Does a nullity of marriage exist in this case?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Jean Wesley, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 421*]

421 Sacred Roman Rota II of Marseilles: Concerning the Nullity of Marriage (Camau - D'Amalric). Since the actual place of residence of the Lord Vincent D'Amalric is unknown, we summon him, as involved in the aforementioned cause, to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on the 8th of October, 1968, at half-past eleven o'clock, for the purpose of resolving or signing the following question: Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of

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the actual residence of the aforementioned Lord Vincent D'Amalric, are to take care that he is duly informed of this official summons.

Lucianus Anne,

From the Chancery of the Tribunal of the Sacred Roman Rota,

July 5th, 1968.

Orlandus Di Jorio,

Notary.

*It is unknown where the current residence of Mr. Vincent D'Amalric, the defendant in this cause, is located. Therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 8th, 1968, at 11:30 AM, to resolve or sign the following question: Does the marriage exist as null? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of said Mr. Vincent D'Amalric, must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 422*]

422 Acta Apostolicae Sedis - Official Commentary III OMAHENSIS Regarding the Nullity of a Marriage (Allison - Burr) Since the actual place of residence of the Lady J. Beverley Burr, involved in the aforementioned cause, is unknown, we cite her to appear, either in person or through a duly appointed representative, before the Tribunal of the Roman Rota (Piazza della Cancelleria, 1 - Rome), on October 10, 1968, at the eleventh hour, for the purpose of agreement or subscription to the following question: Whether the decision of the Rota of January 13, 1968, should be affirmed or overturned in this case. The Ordinary of the place, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Lady J. Beverley Burr, are to ensure that she is duly notified of this official citation.

* Ioannes Maria Pinna, Secretary from the Chancery of the Tribunal of the Roman Rota, July 8, 1968. Orlandus Di Jorio, Notary.

* It is unknown where Madame J. Beverley Burr, the defendant in this case, currently resides. Therefore, we summon her to appear, either in person or through a legally constituted representative, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on October 10, 1968, at 11:00 AM, to agree to or subscribe to the following question: Should the decision of the Tribunal of the Rota dated January 13, 1968, be affirmed or overturned in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the residence of the aforementioned Madame J. Beverley Burr, should, insofar as possible, inform

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her of this citation.

[*Latin ed. p. 423*]

Tribunal Vicariatus Urbis 423

TRIBUNAL VICARIATUS URBIS

Summons by edict

ROMANA

Concerning the nullity of the marriage (Tomaselli - Iovini)

Since the actual place of residence of the Lady Josephine Iovini is unknown, in the aforementioned cause, we summon her to appear before the Tribunal of First Instance of the Vicariate of the City (Piazza S. Giovanni in Laterano, 6 - ROMA), either in person or through a lawfully appointed procurator, on September 20, 1968, at 9:30 AM, for the resolution of the following question: Does the nullity of the marriage exist in this case?

Those in authority in the localities, parish priests, and all faithful who have knowledge of the actual residence of the aforementioned Lady Josephine Iovini, are to ensure that she is duly informed of this edictal summons.

* Aldus Settepani, Examining Judge

From the offices of the Tribunal Vicariatus Urbis, on the 21st day of the month of June, in the year 1968.

Humbertus Fiacco, Chancellor

* The place of residence of Madame Josephine Iovini, defendant in this cause, being unknown, we summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (ROMA, Piazza S. Giovanni in Laterano, 6) on September 20, 1968, at 9:00 AM, to resolve the following doubt: Does the marriage exist as null?

Those in authority in the localities, the pastors, the faithful who have knowledge of the place of residence of the aforementioned Madame Josephine Iovini, must, insofar as possible, inform her of this present summons.

[*Latin ed. p. 424*]

424 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, Tuesday, June 11, 1968. The Holy Father, Pope Paul VI, received in official audience His Excellency, Mr. FOUAD BOUTROS, Vice President of the Council of Ministers and Minister of Foreign Affairs of Lebanon. Thursday, June 20, 1968, the Holy Father, Pope Paul VI, received in solemn audience His Beatitude, MAR IGNAZIO ANTONIO II, Patriarch of Antioch of the Syrians. Thursday, June 20, 1968, the Holy Father,

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Pope Paul VI, received in solemn audience, for the presentation of the Credentials, His Excellency, Mr. ELIAS MARK CHIPIMO, Extraordinary and Plenipotentiary Ambassador of the Republic of Samland.

SECRETARY OF STATE

APPOINTMENTS

The Holy Father, Pope Paul VI, on May 30, 1968, appointed:

Members of the Supreme Tribunal of the Apostolic Signatura:

Most Reverend Bride Andrea.

Father Gómez Stefano, O. P.

Father Faltin Daniele, O. F. M. Conv.

Father Tocanel Pietro, O. F. M. Conv.

Father Beyer Giovanni Battista, S. I.

Father Gutiérrez Anastasio, C. M. F.

Referendaries of the Supreme Tribunal of the Apostolic Signatura:

Most Reverend Cassola Ovidio.

Most Reverend Strojny Mariano.

Father Berutti Cristoforo, O. P.

Father Sirna Giuseppe, O. F. M. Conv.

Father Zaccaria da S. Mauro, O. F. M. Cap.

Father Gordon Ignazio, S. I.

Father Navarrete Urban, S. I.

Father Robleda Olis, S. I.

Father Ochoa Francesco, C. M. F.

[*Latin ed. p. 425*]

The Roman Curia Diary reports that on the first of June, 1968, the Holy Father Paul VI appointed the following:

Consultors to the Sacred Congregation for the Sacraments:

Monsignor Famoso Salvatore.

Monsignor Schnitzler Teodoro.

Monsignor Fischer Balthasar.

Monsignor Lengeling Emilio.

Monsignor Rogger Igino.

Reverend Father Jounel Pietro.

Reverend Father Alonso Michele.

Father Braga Carlo, C.M.

Father Franquesa Albert, O.S.B.

Father Pasqualetti Gottardo, I.M.C.

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Father Gy Pietro, O.P.
Father Lecuyer Giuseppe, C.S.Sp.
Father Neunheuser Burcardo, O.S.B.
Father Vagaggini Cipriano, O.S.B.
Father Visentin Pelagio, O.S.B.
Father Tassi Ildefonso, O.S.B.
Father Fontaine Gaston, C.R.I.C.
Father Cardine Eugenio, O.S.B.
Father Gelineau Giuseppe, S.I.
Father Seumois Saverio, P.A.
Father Bouyer Lewis, O.
Consultors to the Sacred Congregation for the Causes of Saints:
Monsignor Garofalo Salvatore.
Reverend Father Filippi Luigi.
Father Alvarez Severino, O.P.
Father Antonelli Francesco, O.F.M.
Father Bellantonio Alfred, O.M.
Father Beniamino of the Most Holy Trinity, O.C.D.
Father Blasucci Anthony, O.F.M. Conv.
Father Catena Claudio, O.C.
Father Colciago Virgilio, B.
Father Frascadore Ermenegildo, O.F.M.
Father Geraud Giuseppe, P.S.S.
Father Gordon Cuvillo Ignatius, S.I.
Father Green Prospero, O.S.A.
Father Gutiérrez Anastasio, C.M.F.
Father Leonardi Giuseppe, O.C.
Father Moccia Francesco, S.A.C.
Father O'Connel William, O.F.M.
Father Palmerini Julian Raphael, O.S.B.
Father Porcelloni Eugenio, O.S.B.
Father Tack Teodoro, O.S.A.
Father Zavarella Paul, O.F.M.

[*Latin ed. p. 426*]

426 Acta Apostolicae Sedis - Official Commentary. The Holy Father Paul VI, on June 10, 1968, appointed the following: Consultors of the Secretariat for Christian Unity: His Excellency, Reverend Monsignor Giuseppe Schroffer, Secretary of the Sacred Congregation for Catholic Education.

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Monsignor Carlo Moeller, Under-Secretary of the Sacred Congregation for the Doctrine of the Faith. Reverend Father Vincenzo Miaño, S.D.B., Secretary of the Secretariat for Non-Believers. Monsignor Giuseppe Gremillion, Secretary of the Pontifical Commission "Justice and Peace." Monsignor Luigi Sartori. Monsignor Giorgio Medina Estévez. Reverend Professor Enrico Fries. Reverend Professor Rodolfo Schnackenburg. Reverend Professor Teodoro De Kruif. Reverend Professor Luigi Bouyer. Reverend Professor Alessandro Canoczy. Reverend Professor Michele Bukley. Reverend Professor Kevin McNamara. Reverend Professor Giovanni Corbon. Reverend Professor Carlo J. Sanni. Reverend Father Edoardo Flannery. Reverend Father Gerard Zegwaard. Reverend Father Basilio Meeking. Reverend Father Carmelo Giaquinta. Father Bernard Dupuy, O.P. Father Vincenzo Duelos, O.P. Father Arnold Schölten, O.P. Father Camillo Hay, O.F.M. Father Tomislav Sagi-Bunic, O.F.M. Cap. Father Giovanni Mateos, S.J. Father Giovanni Witte, S.J. Father Ivan Zuzek, S.J. Father Alfredo Marranzini, S.J. Father Giacomo Quinn, S.J. Father Ireneo Beaubien, S.J. Father Walter Burghardt, S.J. Father Catalino G. Arevalo, S.J. Father Edoardo Hambye, S.J. Father Giacomo Masson, S.J. Father B. Adriano Smith, P.A. Father Giovanni Keating, O.S.P. Father Raymond Brown, P.S.S. Reverend Father Antonio Javierre, S.D.B. Sister Marianna Mehring. Sister Maria Regina Cunningham. Professor Carlo Santamaria. Miss Rosemary Goldie. Miss Susanna Martineau.

[*Latin ed. p. 427*]

From the Roman Curia Diary, 427: The Holy Father Paul VI, on June 20, 1968, appointed: Members of the Sacred Congregation for the Doctrine of the Faith: His Excellency, Reverend Monsignor González Martin Marcello, Archbishop of Barcelona. His Excellency, Reverend Monsignor Thiandoum Giacinto, Archbishop of Dakar. His Excellency, Reverend Monsignor Muñoz Vega Paolo, Archbishop of Quito. His Excellency, Reverend Monsignor Charue Andrea M., Bishop of Namur. His Excellency, Reverend Monsignor Doumith Michele, Bishop of Sarba of the Maronites. His Excellency, Reverend Monsignor Volk Ermanno, Bishop of Mainz. His Excellency, Reverend Monsignor Butler Basilio Cristoforo, titular Bishop of Novabarbara, Auxiliary to the Most Reverend Archbishop of Westminster. By letters from the Secretariat of State, the Holy Father Paul VI appointed: Apostolic Protonotaries *ad instar participantium*: 1. March 19, 1968. Monsignor Wothe Francesco Giuseppe (Gdansk). 2. Monsignor Schaaper Anthony Cornelio (Rotterdam). Prelates Domestic of His Holiness: 1. October 27, 1966. Monsignor O'Connor Giovanni (Philadelphia). 2. April 26, 1967. Monsignor Doyle William (Baltimore). 3. Monsignor Abucewicz Giovanni (Boston). 4. Monsignor Nelson Giovanni (Boston). 5. Monsignor Sullivan Mark (Boston). 6. Monsignor Fiedorczyk Alfonso (Bridgeport). 7. Monsignor O'Connor William (Hartford). 8.

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Monsignor Cusack Giuseppe (New York). 9. Monsignor Gribbon James (New York). 10. Monsignor Lavin Henry (New York). 11. Monsignor Brennan George (Providence). 12. Monsignor Paznonskas Leonardo (Scranton). 13. Monsignor Frye Leo (Toledo - U.S.A.). 14. Monsignor Wurm Urban (Toledo - U.S.A.). 15. Monsignor Radlinski Giovanni (Toledo - U.S.A.). 4. September. Monsignor Canal Bruno (San Nicolas de Los Arroyos). 5. Monsignor Fioroni Nestore Giuseppe (San Nicolás de Los Arroyos). 6. October 4. Monsignor Bockholt Herbert Henry (Brownsville). 7. Monsignor Pater Francis John (Brownsville). 8. Monsignor Gloeckner George Alexander (Corpus Christi). 9. Monsignor Jones John Clement (Corpus Christi). 10. Monsignor Kelly William (Corpus Christi). 11. Monsignor Kinlough William (Corpus Christi). 12. Monsignor O'Doherty Gerard (Corpus Christi). 13. Monsignor Tengler Alvin Joseph (Corpus Christi). 14. Monsignor Barry Henry (Providence). 15. Monsignor Carey William (Providence).

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis - Commentarium Officiale, October 4, 1967.

Most Reverend Monsignor Cavallaro Galliano (Providence).

Most Reverend Monsignor Dziob Michele (Providence).

Most Reverend Monsignor Guilbault Oscar (Providence).

Most Reverend Monsignor Lloyd Paolo (Providence).

Most Reverend Monsignor Mooney Robert (Providence).

Most Reverend Monsignor O'Gara Joseph (Providence).

Most Reverend Monsignor Scott Thomas (Providence).

Most Reverend Monsignor Truck John (Providence).

Most Reverend Monsignor Varsanyi William (Providence).

15

Most Reverend Monsignor Horton Thomas (Saginaw).

Most Reverend Monsignor Mahoney Charles (Saginaw).

Most Reverend Monsignor Povisti Kenneth Joseph (Saginaw).

28

Most Reverend Monsignor McCarthy Emmett (Los Angeles).

Most Reverend Monsignor Osborne Francis M. (Los Angeles).

Most Reverend Monsignor Stroup Paul Edward (Los Angeles).

November 3

Most Reverend Monsignor Cleary T. Walter (Ogdensburg).

Most Reverend Monsignor Connors Francis (Ogdensburg).

Most Reverend Monsignor Fix James (Ogdensburg).

Most Reverend Monsignor Kellogg Gerald (Ogdensburg).

Most Reverend Monsignor Maguire Francis (Ogdensburg).

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Most Reverend Monsignor Nugent Wilfred (Ogdensburg).
Most Reverend Monsignor Philippis George (Ogdensburg).
Most Reverend Monsignor Pierce Edward (Ogdensburg).
Most Reverend Monsignor Riley Patrick (Ogdensburg).
12
Most Reverend Monsignor Murphy Francis (Anchorage).
Most Reverend Monsignor Snead James (Anchorage).
15
Most Reverend Monsignor Boyle Joseph (Boston).
Most Reverend Monsignor Broderick John (Boston).
Most Reverend Monsignor Gregan John Joseph (Boston).
Most Reverend Monsignor Mahoney Joseph (Boston).
Most Reverend Monsignor O'Connell Edward (Boston).
Most Reverend Monsignor Palladino Alfonso Gustavo (Boston).
Most Reverend Monsignor Pitaro Mimie Benedict (Boston).
Most Reverend Monsignor Riordan Daniel Francis (Boston).
23
Most Reverend Monsignor Kish John (Steubenville).
Most Reverend Monsignor Metzger Paul (Steubenville).
Most Reverend Monsignor Wearsch William (Steubenville).
30
Most Reverend Monsignor Humphreys John (Birmingham).
December 2
Most Reverend Monsignor Bernard Valerius (Buffalo).
Most Reverend Monsignor Bogumil Emilio (Buffalo).
Most Reverend Monsignor Cahill David (Buffalo).
Most Reverend Monsignor Glynn Leo (Buffalo).
Most Reverend Monsignor Kulpinski Stanislaus (Buffalo).
Most Reverend Monsignor McCarthy Bernard (Buffalo).
Most Reverend Monsignor McPherson Joseph (Buffalo).
Most Reverend Monsignor O'Meara Norman (Buffalo).
Most Reverend Monsignor Szabo Julius (Buffalo).
Most Reverend Monsignor Woulfe Maurice (Buffalo).
Most Reverend Monsignor Wozniak William (Buffalo).
16
Most Reverend Monsignor Daly Gordon Vincent (Christchurch).

[*Latin ed. p. 429*]

Diarium Romanae Curiae 429, December 16, 1967.

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Most Reverend Monsignor Gallagher, Eugene (Christchurch).

Most Reverend Monsignor McKeon, Thomas (Christchurch).

Most Reverend Monsignor Grzybowski, Edmondo Lorenzo (Peoria).

Most Reverend Monsignor Kinder, Paul Richard (Peoria).

Most Reverend Monsignor O'Dea, Joseph James (Peoria).

Most Reverend Monsignor Kank, George Bernard (Peoria).

January 24, 1968.

Most Reverend Monsignor O'Donnel, Thomas (Dublin).

Most Reverend Monsignor Bochnewich, Michael (Saint Nicholas of Chicago).

Most Reverend Monsignor Leskiw, Peter (Saint Nicholas of Chicago).

February 14.

Most Reverend Monsignor Mcshane, Joseph (Leeds).

Most Reverend Monsignor Wilcock, Edward (Leeds).

February 15.

Most Reverend Monsignor Cortbawi, Anthony (Cyprus).

March 12.

Most Reverend Monsignor Carcione, Joseph (Palermo).

Most Reverend Monsignor Morvillo, Renato (Palermo).

Prelate of Honor to His Holiness:

April 19, 1968.

Most Reverend Monsignor Vannucci, Cherubino (Rome).

Secret Chamberlains, extraordinary, to His Holiness:

1967.

Most Reverend Monsignor Danaher, Timothy Leo (St. Augustine).

Most Reverend Monsignor Kohls, Eugene Clarence Joseph (St. Augustine).

Most Reverend Monsignor Larkin, William Thomas (St. Augustine).

Most Reverend Monsignor Lenihan, John Joseph (St. Augustine).

Most Reverend Monsignor Power, Martin Brendan (St. Augustine).

October 4.

Most Reverend Monsignor Doherty, Patrick (Brownsville).

Most Reverend Monsignor O'Grady, Daniel (Providence).

October 28.

Most Reverend Monsignor Hutson, William G. (Los Angeles).

November 3.

Most Reverend Monsignor Lawler, Robert L. (Ogdensburg).

November 15.

Most Reverend Monsignor Bukay, Joseph John (Boston).

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Most Reverend Monsignor Donelin, Paul Francis (Boston).

Most Reverend Monsignor Keating, James (Boston).

Most Reverend Monsignor Mulcahy, John Joseph (Boston).

November 23.

Most Reverend Monsignor Punke, Robert (Steubenville).

December 2.

Most Reverend Monsignor Lorenzetti, Dino (Buffalo).

Most Reverend Monsignor Hanna, Francis (Buffalo).

Most Reverend Monsignor McDonnell, William (Buffalo).

Most Reverend Monsignor Rutecki, Richard (Buffalo).

January 24, 1968.

Most Reverend Monsignor Swyschuk, Jaroslav (Saint Nicholas of Chicago).

February 3.

Most Reverend Monsignor Kraakman, John Theodore (Haarlem).

February 14.

Most Reverend Monsignor Buckley, Michael John (Leeds).

February 23.

Most Reverend Monsignor Krawarik, John (Vienna).

March 1.

Most Reverend Monsignor Van Haaren, William John Anthony (s'-Hertogenbosch).

March 7.

Most Reverend Monsignor Rodrigues, Nereo Vincent (Bombay).

Most Reverend Monsignor Gaggero, Joseph Augustine (Genoa).

Most Reverend Monsignor Bello, Anthony (Ugento - S. Maria di Leuca).

March 12.

Most Reverend Monsignor Germana, Joseph (Palermo).

Most Reverend Monsignor La Barbera, Castres (Palermo).

August 30.

[*Latin ed. p. 430*]

Acta Apostolicae Sedis - Official Commentary 430 14 19 » » March 27 » » » » 1968. Monsignor Anthony (Damascus). » Monsignor Lino Botticelli (Camerino). » Monsignor Luigi Paoletti (Camerino). » Monsignor Ferruccio Luciani (Fermo). » Monsignor Michelangelo Macaluso (Palermo). Chaplains of His Holiness: 9 18 » » April » » » » 1968. Monsignor Salvatore Calafato (Caltanissetta). » Monsignor Michele De Santis (Giovinazzo). » Monsignor N. Melone (Giovinazzo). » Monsignor Corrado Minervini (Molfetta). HONORS The Order of Saint Gregory the Great, civil class:

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December 9, 1966. To Mr. Anthony Ernstberger (Munich and Freising) » » » To Mr. Frederick Rüth (Munich and Freising). To Mr. Rudolph von Hirsch (Munich and Freising). » » December 4, 1967. To Mr. Giovanni Gagianelli (Rome). December 16 » To Mr. Luigi Dania (Fermo). » » To Mr. Berardo Picciotti (Teramo). December 20 » To Mr. Luigi Forni (Tortona). » » To Mr. Cesare Mangiarotti (Tortona). To Mr. Carlo Villa (Tortona). » » December 28 To Mr. Luigi Catalano (Rome). December 30 To Mr. Giuseppe Caselli (Fano). To Mr. Renato Buzzonetti (Rome). January 16, 1968. To Mr. Oronzo D'amico (Rome). January 23 » To Mr. Luigi Santucci (Milan). January 28 To Mr. Maurizio Defleur (Belgium). The Order of Saint Gregory the Great, military class: January 28, 1968. To Mr. Constantino Weyns (Belgium). The Knighthood of the Order of Saint Gregory the Great, civil class: December 9, 1966. To Mr. Carlo Kiermeier (Munich and Freising). » » » To Mr. Giorgio Zylka (Munich and Freising). July 19, 1967. To Mr. William Maguire (Westminster). August 5 » To Mr. Francesco Boos (Chür). August 18 » To Mr. E. S. Cirillo Perera (Colombo). » » To Mr. Eric Mendis (Colombo). » » To Mr. Peter Theodore van Dijk (Haarlem). September 9 » To Mr. Adriano Llosa (Frejus - Toulon). September 19 » To Mr. Edward M. Bellew (Liverpool). To Mr. David A. Cowley (Liverpool). » » To Mr. Thomas E. Hall (Liverpool).

[*Latin ed. p. 431*]

Diarium Romanae Curiae, September 19, 1967. To Mr. Anthony M. Mould (Liverpool). To Mr. Ernest W. Murphy (Liverpool). To Mr. Christopher Taylor (Liverpool). To Mr. John Tiernan (Liverpool). To Mr. Paul Tjoa (Merauke). September 26. To Mr. Amando Lommez (Bruges). September 29. To Mr. Francis Decker (Vannes). October 1. To Mr. Joseph Emilio Venegas del Toro (Ponce). November 3. To Mr. Andrea Dumas (Angers). December 6. To Mr. Carmine Carbone (Rome). December 30. To Mr. Renato Jesson (Châlons).

The Insignia of the Order of Saint Sylvester Pope: September 19, 1967. To Mr. Mario Verrotti (Penne - Pescara). January 13, 1968. To Mr. Candido Gelsi (Rome).

The Commandery of the Order of Saint Sylvester Pope: June 1, 1967. To Mr. Francis Göbhart (Graz-Seckau). June 23. To Mr. Dilvo Lotti (San Miniato). August 2. To Mr. Joseph Thoma (Sankt Pölten). August 5. To Mr. Bartholomew Palumbo (Ragusa). August 9. To Mr. Francis Gusso (Venice). August 22. To Mr. Gualtiero Palm (Salzburg). August 30. To Mr. Tibor Kerekes (New York). September 4. To Mr. Enrico Colabene (Gallipoli). To Mr. Francis Zacà (Gallipoli). To Mr. Gino Magnani (Pescia). September 12. To Mr. Maurizio Vieira de Brito (Beja). September 13. To Mr. Joseph Piana Agostinetti (Rome). To Mr. Bruno Ragionieri (Rome). To Mr. Robert Vallania (Rome). September 14. To Mr. Francis Paonessa (Terni). September 15. To Mr. Bülent Görkem (Turkey). To Mr. Kaya Toperi (Turkey). To Mr. Tanju Ülgen (Turkey). September 22. To Mr. William Vogel (Milan). September

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26. To Mr. Raul Franchi (Brzesc). To Mr. Joseph Mangia (Brzesc). To Mr. Mario Martinelli (Brzesc). To Mr. Michelangelo Martinelli (Brzesc). To Mr. Carmine Sparano (Brzesc). To Mr. Luigi Zampedri (Brzesc). September 29. To Mr. Tranquillo Sidoli (Piacenza). October. To Mr. John Baptist Nizzo (Alessandria). November 7. To Mr. Dino Iocco (Capua). To Mr. Mario Sementini (Capua).

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - Commentarium Officiale

The Knighthood of the Order of Saint Sylvester, Pope: 24, July, March, 1966.

To Mr. Visser Siebe (Utrecht). 1967.

To Mr. Biakolo Domenico (Sangmelina).

To Mr. Mvondo Goffredo (Sangmelina).

5, August.

To Mr. Recine Enrico (New York). 18.

To Mr. Oassaigne Giorgio (Paris).

To Mr. Lefevre Giovanni (Paris).

24.

To Mr. de Brouwer Carlo (Gand).

4, September.

To Mr. Cappello Aldo (Gallipoli). 11.

To Mr. Adler Leone (Baker).

To Mr. Brandenthaler Antonio (Baker).

12.

To Mr. Van Wymeersch Enrico (Malines-Bruxelles).

13.

To Mr. Meyer Giuseppe (Chur).

To Mr. Todero Luigi (Rome).

15.

To Mr. Tümer Erdal (Turkey).

To Mr. Eroi Polat (Turkey).

To Mr. Adali Niyazi (Turkey).

To Mr. Yigitbasioglu Ilhan (Turkey).

To Mr. Birler Abdullah (Turkey).

To Mr. Öner Yaçar (Turkey).

19.

To Mr. Attili Giuseppe (S. Severino, Marehe-en-Famene).

To Mr. Bianconi Roberto (S. Severino, Marehe-en-Famene).

To Mr. Cocozza Pasquale (S. Severino, Marehe-en-Famene).

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To Mr. Prosperi Domenico (S. Severino, Marehe-en-Famene).

20.

To Mr. Borgonovi Seleuco (Reggio Emilia).

4, October.

To Mr. Capacchietti Francesco (Italy). 13.

To Mr. Porreca Pietro (Rome). 14.

To Mr. Malossi Luciano (Bologna).

To Mr. Mattei Ugo (Bologna).

16.

To Mr. Kaimfwa Luigi (Lusaka).

20.

To Mr. Storimans Enrico L. F. M. (Rotterdam).

24.

To Mr. Rossini Mario (Rome).

28.

To Mr. Enrico Emilio (Ivrea).

3, November.

To Mr. Pianta Bartolomeo (Rome).

NECROLOGY

19, June, 1968.

Most Reverend Nécsey Eduard, titular Archbishop of Velicia, Apostolic Administrator of Neutra.

20.

Most Reverend Sweeney James Joseph, titular Bishop of Vico di Aterio.

25.

Most Reverend Jelmini Angelo Giuseppe, titular Bishop of Terme, Apostolic Administrator of Lugano.

28.

Most Reverend Prendville Redmond, Archbishop of Perth.

2, July.

The Most Reverend Cardinal Brennan Francis J., of the Diaconia of Saint Eustachius, Prefect of the Holy Congregation for the Discipline of the Sacraments.

5.

The Most Reverend Cardinal Pia y Deniel Enrique, of the Titulus of Saint Peter in Montorio, Archbishop of Toledo.

[*Latin ed. p. 433*]

Year and Volume LX, August 10, 1968, A.D.

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ACTA APOSTOLICAE SEDIS

OFFICIAL COMMENTARY

Direction: Apostolic Palace – Vatican City
Administration: Libreria Editrice Vaticana

ACTA OF PAUL PP. VI

SOLEMN PROFESSION OF FAITH

Pronounced by Paul VI, Supreme Pontiff, before the Basilica of Peter on the 30th day of June in the year 1968, a year called "the year of faith," and the 19th century completed since the martyrdom of the blessed Apostles Peter and Paul.

Venerable Brothers and beloved Sons,

1. With this solemn Liturgy, we conclude, or rather, we commemorate, the 19th century since the martyrdom committed by the holy Apostles Peter and Paul; a year which we have called "the year of faith." Indeed, we have dedicated this year to the commemoration of the holy Apostles, not only to testify to our most steadfast will of preserving the incorrupt deposit of faith which was entrusted to us, but also to confirm our purpose of applying this same faith to life at this time, when the Church is a pilgrim in this world.

2. At the present time, we believe it fitting to publicly express our gratitude to those Christian faithful who, responding to our invitations, have contributed to the fact that this year, called "the year of faith," has received abundant fruit, both through a more profound adherence to the word of God, and through numerous acts of renewing the profession of faith. *Cf. 1 Timothy 6, 20*.

[*Latin ed. p. 434*]

Acts of the Apostolic See - Official Commentary 434, thereby confirming the very faith with clear testimonies of Christian life. Therefore, while we declare our most heartfelt gratitude to Our Brothers in the Episcopate, and to all the children of the Catholic Church, we impart to them Our Apostolic Blessing. 3. Furthermore, we consider it our duty to fulfill the mandate entrusted by Christ to Peter, whose successors we are, although far inferior in merit: namely, to confirm our brothers in the faith. For this reason, although we are aware of our limitations, with the greatest strength of spirit, which we derive from the mandate entrusted to us, we will make a profession of faith, and we will pronounce the formula beginning with the word "credo," which, although it cannot truly and properly be called

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a dogmatic definition, repeats, in the essential matters, the Nicene Creed, with certain explanations added, which the spiritual conditions of our age require: a formula of the immortal tradition of the Holy Church of God. 2 4. As we do this, we know well that certain groups of people in this time are disturbed, as far as faith is concerned. These have not escaped the influence of a world that is changing profoundly, in which so many truths are either completely denied or called into question. Indeed, we even see some Catholic people, as it were, eagerly seeking to change or innovate things. The Church, of course, believes that it is her duty to persevere in her efforts to ensure that the mysteries of God, from which all the fruits of salvation flow, are understood ever more clearly, and to present them to the people of this age in a way that is more suitable each day. But at the same time, the greatest care must be taken lest, while the necessary duty of investigation is undertaken, the truths of Christian doctrine be undermined. And if this happens – and, alas, we see it happening today – it brings disturbance and doubt to the minds of many faithful. 2 Cf. Luke 22:32.

[*Latin ed. p. 435*]

Acts of Pope Paul VI, 435, 5. With regard to this matter, it is of the utmost importance to note that, beyond what is observable and recognized through the aid of the sciences, the intelligence given to us by God enables us to grasp the essence of things, and not merely the subjective meanings of structures, which they call, and of the evolution of human consciousness. Furthermore, it must be remembered that interpretation, or hermeneutics, pertains to this, so that, with the word pronounced, we strive to understand and discern the meaning intended for a particular text, and not to alter this meaning in some way through conjecture.

6. However, above all, we place our firmest trust in the Holy Spirit, who is the soul of the Church, and of the theological faith, in which the life of the Mystical Body rests. Indeed, we do not ignore the fact that people await the words of the Vicar of Christ, and therefore we fulfill their expectation through the sermons and homilies which We often like to give to them. But today, an opportunity is offered to Us to pronounce a solemn word.

7. And so, on this day, chosen by Us to conclude the year dedicated to faith, and in this celebration of the holy Apostles Peter and Paul, We wish to offer to the living God a profession of faith. And just as, in times past, in Caesarea Philippi, Simon Peter, on behalf of the twelve Apostles, confessed Christ, the true Son of the living God, apart from human opinions, so today, his humble Successor, and the Pastor of the entire Church, on behalf of the whole people of God, directs his voice, so that he may give the firmest testimony to the divine Truth, which has been entrusted to the Church, so that she may proclaim it to all nations. We wish that this profession of our faith may be sufficiently complete and expressed, so that it may suitably

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satisfy the need for light, by which so many faithful people are pressed, and all those who seek the Truth in the world—belonging to whatever spiritual group they may. To the glory, therefore, of the Almighty God and our Lord Jesus Christ, with trust in the help of the Most Holy Virgin Mary, and bea-

[*Latin ed. p. 436*]

Acts of the Apostolic See - Official Commentary 436, concerning Peter and Paul, the Apostles, placed there for the spiritual and moral progress of the Church, in the name of all the sacred pastors and the Christian faithful, and with full communion with you, beloved Brothers and Sons, we now pronounce this profession of faith. PROFESSION OF FAITH 8. We believe in one God, the Father, the Son, and the Holy Spirit, the Creator of visible things – such as this world in which we live our brief lives – and of invisible things – of which kind are the pure spirits, whom we also call angels – and also the Creator of the spiritual and immortal soul in each and every human being. 8 9. We believe that this one God is absolutely one in His most holy essence, just as He is in all His perfections: in His omnipotence, in His infinite knowledge, in His providence, in His will and charity. He is He Who Is, as He Himself revealed to Moses; He is Love, as the Apostle John teaches us: so that these two names, Being and Love, inexpressibly express the same divine essence of Him who wills to manifest Himself to us, and who, dwelling in inaccessible light within Himself, is above every name, and above all things and intelligences created. This one God can impart to us a true and complete knowledge of Himself, revealing Himself as the Father, the Son, and the Holy Spirit, to whom we are called, here on earth in the darkness of faith, and after death in eternal light, to participate in eternal life through grace. Mutual bonds, from all...

[*Latin ed. p. 437*]

Acts of Pope Paul VI, p. 437: The three Persons constituting the Trinity, of whom each is one and the same Divine Being, are the most intimate and blessed life of the most holy God, which infinitely surpasses all that we, in our human understanding, can comprehend. Nevertheless, we give thanks for the divine goodness, that so many believers can, before men, testify to the Unity of God, even though they do not know the mystery of the most holy Trinity.

8. We therefore believe in God, who eternally begets the Son; we believe in the Son, the Word of God, who is eternally begotten; we believe in the Holy Spirit, the uncreated Person, who proceeds from the Father and the Son as their eternal Love. Thus, in the three Divine Persons, which are co-eternal with each other and equal, the life and blessedness of God are fully and abundantly realized, with the utmost excellence and glory of the uncreated Essence; and always, the Unity in the Trinity and the Trinity in the Unity are to be venerated.

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11. We believe in our Lord Jesus Christ, the Son of God. He is the eternal Word, born of the Father before all ages, and consubstantial with the Father, or *homoousios* with the Father; through whom all things were made. And He was incarnated by the Holy Spirit of the Virgin Mary, and became Man: therefore, He is equal to the Father according to His divinity, and inferior to the Father according to His humanity, truly one, not in confusion (which cannot be), but in unity of Person.

12. He dwelt among us, full of grace and truth. He announced and established the Kingdom of God, manifesting the Father to us in Himself. He gave us His new commandment, that we should love one another, as He loved us. He taught us the way of the Evangelical Beatitudes: namely, to be poor in spirit, and meek, to endure sorrows with patience, to thirst for justice, to be merciful,

[*Latin ed. p. 438*]

The Acts of the Apostolic See – Official Commentary 438, remembering those who, with pure hearts, are peaceful, and who suffer persecution for the sake of justice. He suffered under Pontius Pilate, the Lamb of God, bearing the sins of the world, He died for us, crucified, offering us salvation through the blood of redemption. He was buried, and on the third day, He rose again by His own power, to the fellowship of divine life, which is grace, raising us up through His Resurrection. He ascended into Heaven, from where He will come again in glory, to judge the living and the dead, each according to his merits: those who have responded to the love and piety of God will go into eternal life, but those who have rejected them until the end will be added to the everlasting fire, never to be extinguished. And the end of His kingdom will not be. 13. We believe in the Holy Spirit, the Lord and Giver of life, who, together with the Father and the Son, is worshipped and glorified. Who spoke through the Prophets; He was sent to us by Christ after His Resurrection and Ascension to the Father; He illuminates, vivifies, protects, and governs the Church, purifying its members, provided they do not turn away from grace. His works, which remain in the innermost soul, make a man fit to respond to the command of Christ: "Be you therefore perfect, as also your Heavenly Father is perfect." 12 14. We believe in the Blessed Mary, who, remaining ever a Virgin, was the Mother of the Incarnate Word, of God, and our Savior, Jesus Christ, and that, because of her singular election, and in view of the merits of her Son, she was preserved, in a more sublime way, from every stain of original sin, and that she was endowed with a gift of grace far surpassing all other creatures. 14 15 16 17 15. Closely and indissolubly bound by the mystery of the Incarnation and Redemption, the Most Blessed Virgin Mary, the Immaculate. 13 Cf. Matthew 5, 48. 1 Cf. 4 1 5 16 17 18 COUNCIL OF EPHESUS, Decree, Session 251-252. Cf. COUNCIL OF VATICAN II, Dogmatic Constitution, Lumen Gentium, n. 53. Cf. Pius IX, Bull Ineffabilis Deus, Acts, Part I, Vol. I, p. 610.

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Cf. Lumen Gentium, n. 53. Cf. Ibid., nn. 53, 58, 61.

[*Latin ed. p. 439*]

439 The Acts of Pope Paul VI, having completed the course of his earthly life, was taken body and soul to heavenly glory, and, made like to His Son, who rose from the dead, he received the lot of all the just in anticipation; we believe that the Most Holy Mother of God, the New Eve, Mother of the Church, continues from heaven to exercise her maternal office over the members of Christ, by which she contributes to the fostering and increasing of divine life in the souls of each and every redeemed person.

19 20 21 16. We believe that all have sinned in Adam; which means that the original sin committed by him brought it about that human nature, common to all men, was brought into such a state in which the consequences of that sin would be suffered. But that state no longer exists, in which human nature was, at the beginning, in our first parents, since it was constituted in sanctity and justice, and in which man was free from evil and death. Therefore, this human nature, thus fallen, deprived of the grace by which it was previously adorned, is weakened in its own natural powers and subjected to the dominion of death, and is transmitted to all men; by which reason every man is born in sin. Therefore, following the Council of Trent, we hold that original sin, together with human nature, is transmitted by propagation, not by imitation, and that it is proper to each individual.

22 17. We believe that our Lord Jesus Christ, by the Sacrifice of the Cross, has redeemed us from original sin and from all personal sins, committed by each of us, so that the true sentiment of the Apostle remains: "Now the law entered in that sin might abound. And where sin abounded, grace did more abound."

23 C n *. *Apostolic Constitution Munificentissimus Deus*, A.A.S. 42 (1950) p. 770. *Lumen Gentium*, nn. 53, 56, 61, 63; *POPE PAUL VI*, Allocution in the conclusion of the 11th Session of the Second Vatican Council, A.A.S., 56 (1964) p. 1016; *Apostolic Exhortation Signum Magnum*, 1967, A.A.S. 59 (1967) pp. 465 et 467. Cf. *Lumen Gentium*, n. 59 (1967) p. 62; *PAUL VI*, *Apostolic Exhortation Signum Magnum*, 468. Cf. *CONCIL OF TRENT, Session V, Decree on Original Sin*, Denzinger, Enchiridion, 1513. Romans 5, 20.

[*Latin ed. p. 440*]

Acts of the Apostolic See - Official Commentary 440 18. We confess that we believe in one baptism, instituted by our Lord Jesus Christ for the remission of sins. Baptism is also to be conferred upon infants, who have not yet committed any sins themselves; so that, being deprived of supernatural grace at their birth, they may be reborn through water and the Holy Spirit into divine life in Christ Jesus. 24 19. We believe in one, holy, catholic, and

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apostolic Church, built by Jesus Christ upon the rock, which is Peter. It is the mystical Body of Christ, a visible society, organized with hierarchical structures, and at the same time a spiritual community; the Church on earth, the People of God, a pilgrim here on earth, and the Church enriched with heavenly goods; the seed and beginning of the Kingdom of God, through which the work and the sufferings of the Redemption continue through the ages of men, and which, with all its strength, desires to attain the perfect consummation, to be achieved after the end of time in heavenly glory. Through the sacraments, which flow from His very fullness, the Lord Jesus forms His Church. Through these, the members of the Church participate in the mystery of the Death and Resurrection of Jesus Christ, through the grace of the Holy Spirit, which vivifies and moves them. Therefore, the Church is holy, although it embraces sinners within its bosom; for it enjoys no other life than the life of grace; indeed, if its members are nourished by it, they are sanctified; if they withdraw from it, they incur sins and the defilements of the soul, which hinder the radiant holiness of the Church from being spread abroad. Wherefore, it is afflicted and does penance for these evils, having the power, through the Blood of Christ and the gift of the Holy Spirit, to free its sons. 25 26 27 20. The divine heir of the promises and the daughter of Abraham according to the Spirit, that is to say, Israel, whose sacred books she lovingly preserves, and whose patriarchs and prophets she reverently venerates. 2 4 25 26 2 7 nn. Cf. COUNCIL OF TRENT, ibid., Dz. Sch. 1514. Cf. Lumen Gentium, nn. 8 et 5. Cf. Ibid., nn. 7, 11. Cf. SECOND VATICAN COUNCIL, Constitution Sacrosanctum Concilium, nn. 5, 6; Lumen Gentium, 7, 12, 50.

[*Latin ed. p. 441*]

The Acts of Pope Paul VI, page 441, state: Built upon the foundation of the Apostles, whose word remains ever living, or whose proper powers are faithfully transmitted through the Successor of Peter and the Bishops, who maintain communion with him, and finally, enjoying the perpetual assistance of the Holy Spirit, the Church receives the mission of guarding, teaching, explaining, and spreading the truth, which God fully revealed to men through the Lord Jesus Christ, after having foreshadowed it somewhat through the Prophets. We believe all those things which are contained in the written or transmitted word of God, and which are presented by the Church, whether through solemn judgment or through the ordinary and universal magisterium, as divinely revealed and to be believed. We believe in that infallibility with which the Successor of Peter is endowed when, as Pastor and Doctor of all Christians, he speaks *ex cathedra*, and which is also present in the Body of Bishops when, together with the aforementioned Supreme Magisterium, it teaches.

2 29 50 21. We believe in the Church, which Christ founded and for which He poured out His prayers, as being one, and bound together by

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the bonds of faith, worship, and hierarchical communion, without end. Does the variety of liturgical rites within this Church, or the legitimate theological, spiritual, and disciplinary peculiarities, rather declare its unity, or do they harm it?

31 2 22. Furthermore, recognizing that outside the fold of the Church of Christ, many elements of sanctification and truth are found, which, as gifts proper to the Church itself, impel towards Catholic unity, we believe that the action of the Holy Spirit, which awakens in all the disciples of Christ the desire for this unity, will bring it about that Christians who are not yet fully united,

34 28 29 30 31 32 33 34 Cf. - VATICAN COUNCIL II, Constitution *Dei Filius*, Denzinger, n. 8011. Cf. Ibid., Constitution *Pastor Aeternus*, Denzinger, n. 3074. Cf. *Lumen Gentium*, n. 25. Cf. Ibid., nn. 8, 18-23; Decree *Unitatis Redintegratio*, n. 2. Cf. *Lumen Gentium*, n. 23; Decree *Orientalium Ecclesiarum*, nn. 2, 3, 5, 6. Cf. *Lumen Gentium*, n. 8. Cf. Ibid., n. 15.

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - Commentarium Officiale. Ecclesiae communione fruentes, in uno grege cum uno Pastore tandem uniantur. 23. Nos credimus Ecclesiam necessariam esse ad salutem. Unus enim Christus est Mediator ac via salutis, qui in Corpore suo, quod est Ecclesia, praesens nobis fit. Sed divinum propositum salutis universos amplectitur homines: atque illi qui Evangelium Christi eiusque Ecclesiam sine culpa ignorantes, Deus tamen sincero corde quaerunt, eiusque voluntatem per conscientiae dictamen agnitam, operibus adimplere, sub gratiae influxu conantur, ii etiam, numero quidem, quem unus Deus novit, aeternam salutem consequi possunt. 35 36 24. Nos credimus Missam, quae a sacerdote in persona Christi, vi potestatis per sacramentum Ordinis receptae, celebratur, quaeque ab eo Christi et membrorum eius mystici Corporis nomine offertur, revera esse Calvariae Sacrificium, quod nostris in altaribus sacramentaliter praesens efficitur. Nos credimus, ut panis et vinum a Domino consecrata in ultima Cena in eius Corpus eiusque Sanguinem conversa fuerunt, quae mox pro nobis in Cruce erant offerenda, ita pariter panem et vinum a sacerdote consecrata converti in Corpus et Sanguinem Christi, in caelis gloriose assidentis; credimusque arcanam Domini praesentiam, sub specie illarum rerum, quae nostris sensibus eodem quo antea modo apparere perseverat, veram, realem ac substantialem esse. 37 25. In hoc igitur Sacramento Christus non aliter praesens fieri potest, quam per conversionem totius substantiae panis in eius Corpus et per conversionem totius substantiae vini in eius Sanguinem, integris manentibus dumtaxat panis et vini proprietatibus, quas nostris sensibus percipimus. Quae arcana conversio convenienter et proprie a sancta Ecclesia transsubstantiatio appellatur. Quaevis porro theologorum

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interpretatio, 3 * Cfr. Ibid., n. 14. Cfr. Ibid., n. 16. Cfr. CONC. TRID., Sess. XIÍÍ, Decret. De Eucharistia, Dz. Sch. 1651. 36 3 7

[*Latin ed. p. 443*]

The acts of Pope Paul VI, page 443, seek some understanding of this kind of mystery, so that it may be in harmony with the Catholic faith; therefore, it must be understood that, in its very nature, separated from our spirit, the bread and wine, after the consecration is completed, cease to be bread and wine, so that the Body and Blood of our Lord Jesus Christ are truly and substantially present before us, under the sacramental species of bread and wine, just as the Lord Himself willed, so that He might offer Himself to us as nourishment, and unite us with the unity of His mystical Body. 38 39 26. The one and indivisible existence of our Lord Jesus Christ, glorious in Heaven, is not multiplied, but is made present through the Sacrament in various places on earth, where the Eucharistic Sacrifice is celebrated. This same existence, after the celebration of the Sacrifice, remains present in the Most Holy Sacrament, which, in the tabernacle of the altar, is like the living heart of our temples. For this reason, we are certainly bound by a most pleasing duty to honor and adore the Sacred Host which our eyes behold, the very Word incarnate, which those same eyes cannot behold, yet which is nonetheless made present before us, without having abandoned Heaven. 27. We likewise confess that the Kingdom of God, which had its beginnings here on earth in the Church of Christ, is not of this world, the image of which passes away, and that its own proper growth cannot be considered the same as the progress of human culture, or of the sciences, or of technical arts, but rather consists in the fact that the inscrutable riches of Christ are ever more deeply known, that hope is ever more steadfastly placed in eternal goods, that the love of God is ever more ardently responded to, and that, finally, grace and holiness are ever more widely spread among men. But by the same love, the Church is impelled to seek also true human good. 40 41 ss. Cf. Ibid., Dz. Sch. 1642, 1651; PAUL VI, Litterae Encyclicae Mysterium Fidei, A. A. S. 57 (1965) p. 766. a> Cf. S. Th., III, 73, 3. 40 Cf. Jn. 18, 36. ii Cf. 1 Cor., 1, 31.

[*Latin ed. p. 444*]

The Acts of the Apostolic See – Official Commentary 444, should be constantly kept in mind. For, while she never ceases to remind those who have children that they do not have here on earth a lasting citizenship, she also urges them, according to their individual circumstances and resources, to promote the well-being of human society, to foster justice, peace, and fraternal concord among men, and to offer help to their brothers and sisters, especially the poor and the afflicted. Therefore, the profound concern with which the Church, the Bride of Christ, follows the needs of people, that is, their joys and expectations, their sorrows and labors, is nothing other than

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the ardent desire with which she is impelled to be present to them, in order that, by the light of Christ, she may illuminate people, and gather and unite all in Him, who is their one Savior. This concern must never be understood as if the Church were conforming herself to the things of this world, or as if the ardor with which she awaits the Lord and His eternal Kingdom were diminished.

42 28. We believe in eternal life. We believe that the souls of all those who die in the grace of Christ – whether they are still being purged by the fire of Purgatory, or whether, immediately after being separated from the body, as was the case with the Good Thief, they are received into Paradise by Jesus – constitute the People of God after death, which will be completely fulfilled on the Day of the Resurrection, when these souls will be reunited with their bodies.

29. We believe that the multitude of souls who are gathered with Jesus and Mary in Paradise form the Heavenly Church, where they, enjoying eternal blessedness, see God as He is, and also, in a manner both gradual and diverse, share in the divine government which the glorified Christ exercises, as they intercede for us and, with their fraternal concern, greatly strengthen our weakness.

43 44 42 4 3 44 Cf. Hebrews 13:14. 1 John 3:2; BENEDICT XVI, Constitution *Benedictus Deus*, Dz. Sch. 1000. Cf. *Lumen Gentium*, n. 49.

[*Latin ed. p. 445*]

446 Acts of Pope Paul VI, paragraph 30. We believe that there exists a communion of all the faithful, namely those who are pilgrims on earth, those who have passed away and are being purified, and those who enjoy heavenly blessedness, and that all are united in one Church; and we likewise believe that in this communion, the merciful love of God and of His Saints is present to us, who always offer attentive ears to our prayers, as Jesus assured us: "Hitherto, you have not asked any thing in my name. Ask, and you shall receive." Professing this faith and strengthened by this hope, we await the resurrection of the dead and the life of the age to come. 45 Blessed be God, holy, holy, holy. Amen. Pronounced before the Basilica of Saint Peter, on the thirtieth day of the month of June, in the year 1968, in the sixth year of Our Pontificate. PAUL VI, POPE. 4 » Cf. Luke 10, 9-10; John 16, 24.

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTION BARENSIS

Regulations concerning the Collegiate Basilica of Saint Nicholas, in the city of Bari, are published anew.

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PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE

Of the Basilica of Saint Nicholas in Bari, which throughout the centuries has sung praises to God, attracting multitudes of faithful from the east and west, and whose very structure, marvelously constructed, and which, with special rights and privileges, has been under the care of the highest pastors of the Catholic Church. The will of the Roman Pontiffs to dedicate themselves to this temple is also evidenced by the Apostolic Letters of our blessed predecessor, Pope Pius XII, beginning with the words "Sacris in aedibus," dated August 5, 1941, in which the Supreme Pontiff confirmed the privilege of exemption from the jurisdiction of the Ordinary of Bari for the illustrious Basilica of Saint Nicholas of Myra, restored to a more beautiful form after the devastations of the recent war, and entrusted it to the care of the members of the Order of the Friars Preachers. These men, having so generously accepted this task, have diligently fulfilled it, so that, through their efforts and the divine ceremonies frequently held there, many groups of the faithful have been drawn to it to be nourished by the sacred sacraments and sermons.

Now, after the Second Vatican Ecumenical Council, the time has come to give greater effort so that both the internal resources of the Church and the norms by which its institutions are regulated may flourish with new vigor and attain full vitality, so that the Church, living, may respond to the living Christ. The necessity of sincere and present cooperation and closer bonds among all endeavors cannot escape anyone.

Therefore, such united efforts, and those undertaken promptly and generously, are particularly needed in the archdiocese of Bari, since the Basilica of Saint Nicholas holds significance not only for the entire city but for almost the entire Catholic world, and has always contributed to promoting the ecumenical movement. Wherefore, readily joining in prayer, we request that...

[*Latin ed. p. 447*]

The acts of Pope Paul VI, number 447, established, through the Apostolic Letters which We have mentioned from Pope Pius XII, a new arrangement, that is, one composed according to the decrees of the Ecumenical Council and the circumstances of our time. Having obtained the unanimous agreement of the Archbishop of Bari and the Superiors of the Order of Preachers, and having had the opportunity to offer another testimony of benevolence, namely, to bind more closely the aforementioned church of Saint Nicholas to the Holy Apostolic See, as well as to the diocesan Archbishop, by another means, and having received the opinion of Our beloved Son, the Cardinal Prefect of the Sacred Congregation for Bishops, which We mentioned in

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Our Apostolic Letters, so that it may be effective, abrogating and superseding, We decree that henceforth the arrangements for the Basilica of Saint Nicholas, in Bari, and in the adjacent buildings, shall be governed by the following norms:

1. The Basilica of Saint Nicholas and the clergy attached to it are immediately subject to the Holy Apostolic See in all matters pertaining to the service of the Basilica.

2. The aforementioned church and the adjacent buildings are entrusted to the Order of the Friars Preachers, at the will of the Holy See.

3. By the term "clergy," as mentioned in n. 1, are understood the religious members of the Order of the Friars Preachers, of the community established there by the General Superior of the same Order, who are assigned to the service of the Basilica.

4. The Basilica of Saint Nicholas is raised in perpetuity to the rank of a pontifical Basilica, with all the rights and privileges that belong to churches of that title.

5. The Holy Apostolic See appoints a Pontifical Delegate to oversee the Basilica of Saint Nicholas, and grants him the rights and duties which are listed below.

6. The office of Pontifical Delegate is attached to the Archbishop of Bari "for the time being," with the title of "Magni Prior" being relinquished, by which title the aforementioned Archbishop was previously honorarily distinguished.

7. The community of religious Friars Preachers also enjoys the exemption from the Pontifical Delegate, according to the norms of common law. However, the church will be subject to the jurisdiction of the Pontifical Delegate in the same way as parochial churches that are not fully entrusted to religious orders. In the sacred rites performed in the Basilica, the religious members use the proper rites and calendar of their Order.

8. The Rector of the Basilica of Saint Nicholas will be the Superior of the aforementioned religious community. To him, in addition to the faculties listed below, belong the duties and offices that are due to Rectors of churches according to common law.

9. Regarding precedence, to be observed within the church among various persons, whether natural or legal, the norms established in the Code of Canon Law shall be followed.

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis - Official Commentary Regarding the Pontifical Delegate and the Metropolitan Chapter of Bar: The prescriptions of canons 347 and 408 are to be applied. 10. The Apostolic See shall: confirm and appoint the Rector of the Basilica, presented by the Superior General of the Order of Preachers; oversee, through its Delegate, the administration

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of the temporal goods, whether movable or immovable, of the Basilica of Saint Nicholas, and the execution of pious works, foundations, donations, and offerings; receive annual reports on the religious life and the economic and patrimonial status of the Basilica; appoint, when the Metropolitan See of Bar is vacant, a Vicar of the same Basilica, and grant him the appropriate and necessary powers. 11. The Pontifical Delegate, in addition to those matters pertaining to him according to article 6, shall: participate in the sacred ceremonies performed in the Basilica with pontifical or solemn rites, on the feasts of Saint Nicholas, on the ninth day of May and the tenth of December, in the presence of the Metropolitan Chapter of Bar, and with the presence of the Fathers of the Order of Preachers of the Basilica, if sacred celebrations are held on other days or holidays; use the pontifical chair, according to the laws of liturgy; preside over gatherings, whose purpose is to determine solemn or ordinary or extraordinary events in honor of Saint Nicholas (commonly known as "Comitati delle feste patronali di San Nicola"), and appoint the moderators of these gatherings, presented or designated by the Rector of the Basilica; preside over the sacred processions that proceed from the Basilica; convene and conduct solemn gatherings or assemblies, and undertake special actions within the Basilica, after consulting with the Rector of the same, who, if he disagrees, must consult the Apostolic See; transmit annually to the Holy See, and to the Rector, reports on the condition of the buildings, the worship, the pastoral activities, and the administration of the affairs of the Basilica. 12. The Rector of the Basilica shall, upon taking possession of his office, be publicly invested by the Pontifical Delegate, and an authentic document of this possession shall be kept in the archives of the Basilica; he shall enjoy the ordinary faculty of preaching within the Basilica, of receiving sacramental confessions, and of assisting at marriages, according to canons 1094 and 1097 § 1, 3, with the obligation of transmitting the acts to the parish priest of the cathedral, of delegating the faculty of preaching and hearing confessions, in a habitual and permanent manner, and of assisting at marriages, only in individual cases, according to canon 1096 of the Code of Canon Law; he shall preside over the solemn processions that proceed from the Basilica, in which the Pontifical Delegate does not participate; he shall perform the duties of the President of gatherings, whether annual or extraordinary, of solemn events.

[*Latin ed. p. 449*]

449 The Acts of Pope Paul VI order that, in honor of Saint Nicholas, a Delegate of the Pontiff may, with at least presumed consent, invite a certain Bishop to perform special sacred functions in the Basilica; for certain extraordinary celebrations to be held in the Basilica, permission must be requested from the Delegate of the Pontiff, and if he dissents, the matter shall be referred to the Apostolic See; each year, the Delegate of the Pontiff

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shall send a report to the Holy See regarding the manner in which the worship and pastoral activities have been carried out in the Basilica, as well as regarding the administration of the goods; finally, when the office of Hector is vacant, and he is absent in any way, those functions and obligations shall be assumed by the one who performs his duties in the governance of the Community. All of these things, which we have decreed, shall be carried out by the venerable Brother Eganus Righi Lambertini, Archbishop with the title of Doclea, and also Apostolic Nuncio in Italy, or by a priest delegated by him. Whoever has completed this business shall prepare the documents according to custom and shall send them to the Sacred Congregation for Bishops as soon as possible, signed as customary and sealed. We wish this Constitution to be effective now and in the future, notwithstanding anything to the contrary, even with special mention. Given at Rome, at Saint Peter's, on the eleventh day of the month of February, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our Pontificate.

ALOISIUS Cardinal, 8. R. E. Chancellor

CAROLUS Cardinal, Secretary of the Congregation for Bishops

Francis Tinello, Regent of the Apostolic Chancery

Iosephus Rossi, Bishop with the title of Palmyrenus, Apostolic Protonotary

Iosephus Massimi, Apostolic Protonotary

In Ap. Cane, tab., vol. CXXVI, n. 87. 29 - A. A S.

[*Latin ed. p. 450*]

Acts of the Apostolic See - Official Commentary 450. LETTER To the Reverend Father Bernard Navarro Allende, General Master of the Order of the Most Holy Virgin Mary of Mercy for the Redemption of Captives, in the seven hundred and fiftieth year since that Order originated. It is indeed a wise decision that you have made to celebrate the seven hundred and fiftieth anniversary since the origin of the Order of the Most Holy Virgin Mary of Mercy for the Redemption of Captives, of which you are now the head, especially because this memorable event coincides with the gathering in Rome of the entire religious family, both general and particular, working to renew and adapt its institutions and laws according to the norms of the Second Vatican Ecumenical Council. It seems that, under the inspiration of the Divine Providence, which is rich in mercy, this noble tree has been planted in the fertile soil of the Church, watered by the streams of grace, and is now bearing fruit in its season. And it is most fitting now to remember the glorious men and founders of your Order, those who laid firm foundations for your Institute, namely Saint Peter Nolascus and the noble counselors and supporters of his great plan, Raymond of Peñafort and King James the First; also worthy of remembrance is Gregory IX, who, with

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supreme pontifical authority, approved the Institute, guided by the rule of Saint Augustine in its morals and governance. 1 2 In the annals of ecclesiastical history, the beginnings of your Order and its subsequent growth and remarkable achievements throughout the centuries are indelibly inscribed. Indeed, there is prominently recorded the generous wisdom of your predecessors, who, using funds provided by you or collected from all sides, freed Christian captives from the yoke of slavery, and often, when the price for their ransom could not be paid, the members themselves, moved by a miraculous impulse of charity, would offer themselves as substitutes for the captives, bound to do so by the religious vow of their Order. In Latin America, they devoted tireless effort and work to calling the people to the Christian faith and virtue, with a happy outcome, and a notable precedent for this was the honor given to your John de Solórzano, who, as tradition tells us, accompanied Christopher Columbus on his second maritime voyage across the oceans. 1 2 Cf. Ps. 1:3. Cf. Ecclesiasticus ii, 1.

[*Latin ed. p. 451*]

Acta Pauli PP. VI, 451, return. Furthermore, many of you have been joined to the heavenly ranks, among whom Saint Peter Pascasius, Bishop and Martyr, Serapius the Martyr, and Raimundus Nonnatus attained a renowned reputation; many excelled in sacred literature and theological studies, such as Saint Peter Pascasius, Jerome Pérez, and Francis Zumel. When slavery was abolished, and at least struck down by the authority of the laws, since the primary cause of its existence had ceased, your Order seemed to suffer a decline, both spontaneously and by its own nature, and was almost extinguished by the French political upheavals that occurred in the preceding century. However, after these events, it revived, and through the illustrious works and evident virtues of Peter Armengol Valenzuela, with new laws established, and with the ancient spirit and purpose renewed, your religious brethren, defenders of evangelical liberty, devoted themselves with noble zeal to freeing those nearby from the bonds of the infernal enemy, from the chains of sin, from ignorance, and from all kinds of miseries, in order to redeem captives, if it was necessary. Therefore, their efforts are directed towards many works of charity, in preaching the word of God to the unbelievers, in instructing youth in discipline and Christian morals, in caring for orphaned children, and in assisting those in need. These endeavors have brought about happy advancements, which promise even greater future growth, especially through the practical application of the principles to which you and the leaders of this religious family are now dedicating your efforts. All of these things, as we ardently hope, will undoubtedly bring forth a glorious outcome, if you all strive to ensure that, although certain external aspects and those less suited to the present age may need to be modified and changed, the pure and unimpaired spirit of evangelical grace, which

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inspired your beginnings, is preserved, free from any laziness or disorder. This is clearly expressed in the words of Saint Paul: "For you are called to freedom, brethren; only do not let your freedom become an occasion for the flesh, but through love serve one another." It is not enough to say: love. Rather, it is more fitting and important to add: serve. Furthermore, we believe that this noble virtue of magnanimity, which so adorns the hearts of other religious brethren, should also be cultivated by you, as well as in the observance of the laws, the external appearance of the body, and even the habit itself. It should teach, among other things, what is fitting, dignified, and proper. (Gal. 5, 13).

[*Latin ed. p. 452*]

Acts of the Apostolic See - Official Commentary 452, our Saint Ambrose, adorns you; he instructs, how beautiful is virtue in modesty, how sweetly does its grace shine forth in deeds, in words, in food: for it is a sign of inner sanctity and tranquil wisdom, an indication of hearts devoted to God, the distinguished nobility of religious men: "It is in the very movement, gesture, and gait that modesty is seen. For the state of the mind is perceived in the movements of the body. Hence, a man is judged to be of a more hidden, or lighter, or more boastful, or more troubled heart; or, on the contrary, more serious, more steadfast, purer, and more mature." 4. This certainly shone forth in the Blessed Virgin Mary, the humble handmaid of God, now Lady and Queen in the shining court of heaven, through whom great things were accomplished by Him who is Almighty. You, whom she is called by the title of Mercy, Mother of grace and mercy, abundantly endowed with all beauty, a companion in the Passion of Christ, Mother of the living, you will always and wonderfully love with the ancient devotion of your religion, and, living according to her example, you will be her disciples and children, never to be compared to those less virtuous. In these present circumstances, we earnestly implore the bounty of heavenly grace, that these solemnities, held to commemorate the birth and origin of the Order of the Blessed Virgin Mary of Mercy, seven hundred and fifty years ago, may proceed with favorable results, wherever and whenever they are held; and we ask that the Divine Wisdom, who guides you, may shine upon your religious family, now gathered together in Rome, so that, knowing the truth more deeply, you may be worthy of our approval, and that, through your zealous obedience, you may perfect your community and its renewal. It is no small labor, but it is a labor worthy of your merit, that the evangelical harvest will flourish, and that the Church will rejoice with new delight. Meanwhile, as a pledge of heavenly blessings and a sign of our benevolence, we impart, with paternal love, the Apostolic Blessing to you, dear son, and to all your companions, and to those who are adorned with your title. Given in Rome, at Saint Peter's, on the thirtieth day of the month of May, in the year 1968, in the fifth year of Our Pontificate. PAUL

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VI. 4 *De Officiis*, I, 18.

[*Latin ed. p. 453*]

Acta Pauli Pp. VI 453. A CONGRATULATORY MESSAGE To His Eminence, Most Reverend Father Charles Carmel, Cardinal of Vasconcellos Motta, Archbishop of Aparecida, celebrating the completion of ten years since his ordination to the priesthood. It is customary for sacred prelates to recall with joy the day when, by the grace of God, they were raised to the dignity of the priesthood and began the sacred ministry. Therefore, having recently received the news that you, our beloved Son, have completed ten years since that most blessed event, we do not wish to let this worthy commemoration pass in silence. This is not permitted by the charity of benevolence, which we certainly feel divinely instilled in our hearts towards you, nor does it allow for the excellent esteem that you have held with us for a long time, as we consider and weigh your actions thus far with us. A most excellent opportunity is presented to us to declare this to you, and we seize it with a willing heart, offering you our congratulations and wishes for continued blessings. We are fully aware that you have served as Archbishop of São Luís in Maranhão, then as Archbishop of São Paulo in Brazil, and finally as the administrator of the Archdiocese of Aparecida, a position you have held for four years, and that throughout these vast stretches of time, in the various duties entrusted to you in different provinces, you have earned the merit of serving the Church well through your dedication to religion and diligence in your office. It will be sweet for you to review the labors you have completed thus far, not in order to boast of them, but rather to give due thanks to God, who has been a strong helper and a generous giver of gifts to you, and to take renewed encouragement to expend and devote whatever remains of your years and strength to the glory of the Gospel, and to strive diligently to bring souls to supernatural life and to eternal salvation. Furthermore, among other things, which it is long to enumerate, a notable achievement to your credit is the founding of the principal temple and the Pontifical University of São Paulo in Brazil, for which you have diligently provided for the increase in the number of sacred students and for their thorough instruction in ecclesiastical disciplines and morals, for which you have also provided beautiful and suitable buildings at a prudent expense. Most worthy, and in which your wisdom is placed, is the temple, which rises to the heavens, splendid in its size and craftsmanship; built by you in honor of the Blessed Virgin Mary of the Apparition. This will be a monument to your outstanding devotion and piety towards the Mother of Christ, both for your contemporaries and for posterity. From the shining heavens...

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Commentarium Officiale. O Mother

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of grace, of knowledge, and of hope, Mother of holy joy, may you be favorably disposed towards us and our endeavors, and may you smile upon us with kindness. For it is your purpose that there, through noble and wondrous devotion, our Savior and the spiritual Father of men may be wonderfully venerated, that the Mother Church, Father and Queen of priests and of all the saints, may be honored and loved with ardent zeal by her children, and that she may shine forth as the archetype of all virtues: "For whoever is perfect is no longer himself, but lives in Christ; and when Christ lives in him, it is said of Mary: Behold, your son, Christ" (Origen, *In Io.* IV, 23). With this prayer, we pray and desire that all that is good and blessed may come to you from the Author and Giver of all good things, especially that you may persevere in worthy endeavors and desires, as a good pastor among the people, a creator of virtues, striving with the best in observing and preserving the law of the Most High, and that you may add even more brilliant merits to those already ancient, sustained by hope, after a long journey, eternal and most vast, which we foresee for you, a reward. These things said, so that the day we have hoped for may bring forth more abundant fruit, we grant you this favor, so that, after the sacred pontifical rite has been performed, you may bless the Christian faithful in Our name and with Our authority, granting the proposed plenary Indulgence, according to the custom of the Church. Finally, we have nothing left to do but to bestow upon you, our beloved Son, and upon your diligent Auxiliary Bishop, and upon the flock of Christ, whose well-being you diligently watch over, the Apostolic Blessing, a pledge of Our charity and a sign of good things to come, most willingly. From the Vatican, on the twenty-fifth day of the month of May, in the year 1968, in the fifth year of Our pontificate. PAULUS PP. VI.

ALLOCUTIONS. I. To the Most Eminent Fathers Cardinals, on the day of the Solemnity, wishing happiness and good fortune to the Supreme Pontiff.

Signor Cardinal, we receive with great gratitude the wishes, which the Signor Cardinal Dean, with great courtesy and realistic references, has expressed.

* June 24, 1968.

[*Latin ed. p. 455*]

The Acts of Pope Paul VI, volume VI, page 455, attest to this. These sentiments assure Us of your kindness towards Our humble person; they confirm the reality and purpose of your collaboration in Our service of guiding the Church; they manifest the communion of your sentiments and your prayers, offering comfort to that trust in the Lord, from whom alone We await light and help, so that Our work may not lack efficacy and merit. Therefore, We are very grateful for them, and We reciprocate them with all Our heart for your eminent persons and for the work, often arduous, weighty, and delicate, which you perform for the Apostolic See. Your pres-

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ence invites Us to confer with you regarding the present conditions of Our apostolic ministry and the circumstances in which it is presently carried out; that is, as it is commonly said, to take stock of Our and your activities, urged to do so by the spiritual climate following the Council and by the present events of the world, in which the Church fulfills its mission, not without feeling within itself strong repercussions of those events. But such a discussion would be too lengthy; and perhaps superfluous for those, like yourselves, Cardinals, who, it may be said, know everything regarding this matter. However, the opportunity is too opportune for Us to neglect to make a few brief and simple observations on certain points of common interest and deserving of some particular attention, even for future days. This meeting takes place on the eve of an event of which We wish to note the significance and importance even now. We mean the conclusion of the "Year of Faith," instituted by Us to commemorate in a fitting and useful manner the nineteenth centenary of the glorious death of the Apostles Peter and Paul. The ceremony that We intend to celebrate solemnly on the evening of the 30th of this month, aims to represent the culmination of a prolonged period of reflection, of prayer, of resolutions, in which the Catholic Church has sought to reaffirm, with conscious clarity and determination, both internally and externally, for today and for tomorrow, its adherence, its surrender to the illuminating and vivifying word of its Founder and Master, repeating to Him with the same confident fervor as the Prince of the Apostles: "Lord, to whom shall we go? For you have the words of eternal life." It is in the light of this faith, so vivid and so consoling, that We wish to see, always, and to seek to understand and to interpret John 6:68.

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Commentarium Officiale: concerning the events of the passing time: of the Church, first of all, and also of the world in which the Church lives and works, especially with regard to that aspect which is so dear to Us and which She has eloquently recalled, namely, the safeguarding of peace and the true progress of peoples. Illuminated, and as it were, probed by this light, certain events, which might seem inexplicable, offer some explanation, in a logic which often transcends that of the men who are their protagonists; and many hopes, oppressed and almost extinguished by the power of reality, regain a comforting vigor. Of this clear and just vision, of this supernatural optimism in hopes, we stand in need, for example, when we contemplate the spread, the establishment, in situations that are almost permanently established, of violent outbreaks of internal strife or revolt, which almost inevitably provoke violence in the response or repression, thus giving rise to a terrifying source of misunderstandings, resentments, and hatred, of which it is very often difficult to predict and, above all, to avert the painful and dangerous consequences.

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After the exaltation of examples of men, magnanimous and sublime, who have promoted movements of great importance and with great effectiveness, professing a noble and courageous "non-violence," behold, in certain circles, violence returns to fashion. Theories have been formulated about violence – even in its armed, bloody forms – to explain it, to justify it, to exalt it: as the only and salutary response to situations of oppression, to states of institutionalized violence, as is sometimes said, to an order that is accused of being, in reality, an established disorder, to a formal legality that would cover up substantial illegalities. Some parties seek to support these justifications with reasons derived from Christian thought and its demands: so that it is possible to hear talk of a "theology of violence," derived from a previous "theology of revolution." Deeply aware of the harshness of many situations, of individuals, of social classes, of Nations, or of groups of peoples; sensitive, more than ever, to the voices of suffering, to the clamor that rises from so many parts of the world, invoking help and appropriate changes; bound by Our own mission to be staunch and open guardians of a progressive justice among men, We do not hesitate to repeat Our compassion for every human suffering, Our deplorations for every culpable action or negligence that is its cause, and Our...

[*Latin ed. p. 457*]

Acta Pauli Pp. VI 457: "We offer a most fervent exhortation that, wherever it may be needed, those who have responsibility or the ability should undertake a resolute and courageous action to effectively and promptly remedy situations that human conscience, and Christian conscience in particular, cannot tolerate. However, we feel it is our duty to warn our children and all men against the easy, but illusory, temptation to believe that a tumultuous and precipitous change of an unsatisfactory order is, in itself, a guarantee of a good, or at least a better, order, especially when this is not properly prepared; and above all, that violence, even if prompted by sincere indignation against injustice, almost naturally ensures the establishment of justice, when experience teaches us that, most often, the very opposite is true. Reserving the right to return on another opportune occasion, if the case arises, on this matter of such importance, we wish now to remind our children, especially the younger ones, and those who are more aware of the demands of the Gospel, of the necessity of rekindling within themselves that spirit of charity, which is one of the most beautiful and effective fruits of a living and sincere faith, and which – extending to all in the name of Christ – allows, in the most effective way, to find the means to overcome evil with good, and to establish on earth that 'kingdom of justice, of love, and of peace,' which reflects the higher harmonies of the Kingdom of Christ. But the sweet name of 'peace,' which has just left our lips, makes us think, with an anxiety that the prolongation of situations of conspiracy does not diminish, but increases, of the places where it remains, unfortunately, a

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still unfulfilled aspiration of the peoples. We are referring specifically to Southeast Asia, to certain regions of Africa, and to the Middle East. With satisfaction and hope, we noted – and with us, all those who are committed to the cause of peace – the noble decision of the parties involved in the conflict in Vietnam, to seek, through serene and open discussion, the sure path to peace negotiations. We now follow, with trepidation and interest, the progress of the Paris Conference, for whose positive success we renew our most fervent prayers and raise our prayer to the 'Giver of all good, the Light of hearts.'"

"We do not hide from ourselves that the path to peace, to this peace in particular, is fraught with difficulties. However, we believe that the possibility of a satisfactory solution is relatively near and easy."

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Commentarium Officiale: Let, so that signs of a mutual truce may be given honestly by both contending parties, and so that a period of serene and fraternal relations may be established between the two regions in conflict, so that they may then freely decide their own fate. Aware of this reality, we cannot shirk our duty to appeal anew to the sense of responsibility of the parties, so that good will may prevail over obstacles and conflicting interests, so that the common aspiration and mutual suffering may materialize in effective initiatives, so that a spirit of generosity may help to lay the foundations of a stable settlement, one that guarantees the freedom and independence of the nations concerned and satisfies the vital needs and legitimate rights of the peoples. Meanwhile, however, the storm continues to rage in Vietnam. Before our eyes appears the sad vision of a fierce and cruel struggle, which involves everyone and upsets everything, and which compels us to repeat our words of comfort and encouragement to those who suffer particularly, to the innocent victims of violence, to the wounded, to the refugees, to those who, in the immense tragedy that has struck them, have lost loved ones and possessions, and all that constituted the support of their lives. We have continued to send, where it has been possible and to the extent permitted to us, our aid. Although it was not, as we would have wished, adequate to the needs, it nevertheless allowed charitable and welfare organizations to undertake a beneficial activity in favor of those most in need. Nor can we remain silent about our admiration and our praise for the zealous pastors, priests, seminarians, religious men and women, who, heedless of the danger to which they were exposed, have devoted themselves with such fervor of generosity as to earn the approval even of those who are not their brothers in the same faith. It is a source of comfort to us to know that this competition of charity was animated, sustained, and guided also by the words and example of our Representative in Vietnam, to whom our grateful thoughts are directed. Turning now to the great and always dear continent of Africa, we would be

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pleased to dwell only on the fervent work that the young and flourishing Christian communities, with the generous help of missionaries who have devoted themselves to their service, and alongside the local clergy and indigenous Catholic organizations, are carrying out there; or on the impetus, rich in promise, with which nations recently arrived at full independence are proceeding.

[*Latin ed. p. 459*]

Acts of Pope Paul VI, p. 459: In this continent, nations striving for autonomy are working to lay the foundations for their economic, cultural, and social progress. Unfortunately, even in this continent, there are situations and outbreaks, not only of unrest, but of outright armed conflict. Without forgetting others – always present in Our thoughts, and whom We follow with the concern and understanding of a father – We cannot but refer more directly to the conflict that has for too long been staining the fertile regions of Nigeria. Not long ago, We received a visit from people from the ecclesiastical provinces of Lagos and Onitsha, who spoke to Us about the deplorable hostilities that have torn their noble country apart. We were deeply moved by the account of the tragic consequences of the war, especially the killings, the famine, and the diseases that afflict those generous populations. We had great hopes for a negotiated peace, when the two parties involved in the conflict met together at a preliminary negotiating table in a country equally dear to Us, Uganda. Unfortunately, the interruption of these nascent negotiations dashed hopes for a swift and peaceful resolution. We seized every opportunity to urge both parties in the conflict to cease hostilities and to find a way to reach a fair and fruitful negotiation. The Holy See, faithful to its duty, has endeavored to be a messenger of peace and a bearer of charity for those regions, to bring aid to all those who suffer from the consequences of the conflict, without any discrimination of region or religion. Although the talks did not lead to the desired solution, the discussion does not seem to have been completely abandoned. This leads Us to hope that wise counsel may still prevail. Consistent with Our paternal and peaceful mission towards all men, We once again extend Our cordial invitation to the parties involved, to lay down their arms, to seek anew the basis for a true and lasting peace, and to allow Christian charity to come to the aid of so many children of God who are in need and suffering. To those who are so severely tested, We express Our paternal compassion along with Our deep concern for their fate. We also raise Our fervent prayer for all those directly and indirectly responsible, that God may enlighten their minds and strengthen their wills.

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Commentarium Officiale, so that they may follow counsels of justice and concord. The crisis in the Middle East, which

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a year ago kept the world in anxiety, is, unfortunately, not resolved. Acts of force, and sometimes even military actions, continue to alarm individuals and populations here and there. We express our hope that these lamentable episodes not only do not extend to sectors hitherto maintained in calm, but that they no longer occur, so that new sufferings and new hardships may be spared to the populations, and so that the paths of peace may be facilitated, not hindered. We humbly pray to the Lord, and simply ask those men concerned with the solution of this crisis: let the weapons not be resumed! Let just boundaries be restored. Let the areas of conflict not be extended: we think, in this regard, especially of Lebanon, a country dear to Us and unique for the peaceful coexistence of the diverse populations that compose it. Let a fitting solution be given to the always open and painful question of the refugees. Let no inequalities be introduced in the various countries between citizens of different races and of different religions and nationalities. And may those who are leaders demonstrate their outstanding human and political talents in seeking and promoting new formulas for peaceful coexistence and for solidarity in collaboration. With the position taken by the United Nations, there now exists – We believe – a fixed point around which, however, a balance is being sought with great difficulty. Despite the various and serious difficulties known to all, through which the mission of the Envoy of the United Nations must proceed, the promise made by those responsible to want to cooperate in this action is a reason that does not allow hope to vanish that favorable developments may occur in view of a just and lasting settlement, which We fervently desire. We intend to express here Our appreciation to all those who have demonstrated that they are interested in the needs of this tormented region, both through encouragement for the peaceful resolution of disputes, and through action aimed at the same purpose. We would like this good will never to diminish, and that, above all, the parties directly involved in the conflict may, with far-sighted courage, face the sacrifices that are necessarily required of both sides in order to obtain a good as indispensable as peace. We ourselves, moved by Our duty as Shepherd to foster understanding between peoples, do not hesitate to affirm the necessity that, above all, minds must be educated in the spirit of peace, and that...

[*Latin ed. p. 461*]

461 The Acts of Pope Paul VI mention the threats and the acts of humiliation that foster resentment and aversion, and instead, the dignity, independence, and right to life of each people should be openly recognized. In this context, We continue to direct Our attention to the problem that, for particular reasons, is dear to Us: Jerusalem and the Holy Places, of which We had the opportunity to speak more fully last December. We reaffirm what We said then, convinced that the particular consideration given to it by the competent authorities would constitute an act of justice and would be a step

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forward in the path of common reconciliation. While, unfortunately, the bloody conflicts that We have mentioned continue, and while the recourse to violence and subversion becomes increasingly frequent – even in Europe – a comforting sign, a good omen, has appeared on the horizon of the international community. The United Nations, after a long effort by the appropriate Commission and after extensive debate, approved, just a few days ago, the text of an international agreement, intended to put an end to the proliferation of atomic weapons and to halt the nuclear arms race. Of course, its effectiveness will depend on the number of States – especially among those most capable of acquiring such weapons – that decide to sign and ratify it. We know that, in the opinion of many, the agreement contains numerous limitations, which prevent some Governments from giving it their unconditional approval. But it still presents itself as a first, indispensable step towards further measures in the field of disarmament, until – We hope and We implore again, in the name of all humanity – the total ban on nuclear weapons and general and complete disarmament. In the course of the drafting of the text and its approval, We did not fail – as it was Our pastoral duty – to express Our encouraging thoughts, Our hope, and finally Our satisfaction for the conclusion of the negotiations and for the prompt achievement of the objectives that the agreement intends to pursue. Among these, We would like to highlight: the commitment assumed by the nuclear powers – at least three of them – to proceed with a gradual reduction of their atomic potential; the renunciation by States that do not possess atomic weapons to manufacture or acquire their own; the search for a form of cooperation between the Nations for the peaceful use of [forma].

[*Latin ed. p. 462*]

* 462 Acta Apostolicae Sedis - Official Commentary on nuclear energy, and to redirect its benefits to developing countries. May these aims, which are for peace and progress for all of humankind, be achieved with fidelity and diligence, and may they find their necessary continuation, as we said, in the hoped-for total disarmament, a prelude to the establishment of a climate of trust and respect among all nations. We wish to add a final word, referring to an event of which public opinion has been informed, and which it shows that it is following with attention and sympathy: Our journey to Bogota, on the occasion of the International Eucharistic Congress, which will take place there at the end of next August, and of the Second General Conference of the Latin American Episcopate. Although brief, as is Our custom in such cases, it will allow Us to be present in person – as We are always with spirit and heart – among populations for whom countless and valid reasons make Us particularly dear. The Colombian capital, and with it all of Latin America, will be, during those days, like the center of the Catholic world, united in the adoration of the great Eucharistic Mystery. The Pope will also be there: to adore Christ truly present, to pray, to share

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the anxieties, the hopes, the good and generous intentions of his children from that Continent, which prides itself on the name of Catholic and which strives to put into action with enthusiasm the magnificent charge of religious life, of justice, and of fraternal charity that is contained in that name. Our presence will be a tribute to the centuries of Christian life in those regions, to the admirable work of the apostles and pastors who have worked and who work there, to the moving response of those good and ardent populations. It will be a guarantee of Our participation in the problems that trouble them, especially with regard to the most needy social groups. It will be a paternal encouragement to a concerted, courageous, and orderly action for the spiritual and civil development of those lands and peoples, under the sign of their Christian traditions and in joyful awareness of the Church and its teaching. No one more than the Members of the Sacred College, witnesses and participants in Our daily concerns and Our hopes, can understand with what spirit and with what intentions We are preparing to...

[*Latin ed. p. 463*]

463 The Acts of Pope Paul VI: We have arrived at this pilgrimage of faith and this paternal and affectionate encounter with so many of Our children. And here, Gentlemen Cardinals, we bring to a close this rapid review with which we have wished to share with you Our thoughts on some of the matters that most engage Our pastoral activity. To the sincere thanks for the courteous act and the greetings that were presented to Us, We gladly add Our cordial wishes for the Sacred College and for its most worthy Dean, along with Our Apostolic Blessing.

II In the Basilica of Saint Peter, before the faithful:

Beloved sons and daughters,

At the close of the "Year of Faith," which We have dedicated to the memory of the nineteenth centenary of the martyrdom suffered in Rome for the name of Christ by the Holy Apostles Peter and Paul, We must turn Our reverent thoughts to these leaders of Christianity, who can be considered, as Pope Saint Clement I, the third successor of Saint Peter, and therefore the fourth Bishop on the Roman See, defines them at the end of the first century, as "the highest and most just pillars" of the "Church of God, a pilgrim in Rome," and as they were always celebrated together as the apostolic foundations of the Roman and universal Church.

1 2 This is not the time to offer their eulogy, nor to allude to the historical matters that relate to the coming of one and the other Apostle to the City, and to their martyrdom, nor to the development that Rome and the entire Christian world gave to the cult of these incomparable witnesses of the Christian message and fact, nor even as to why their memory was always associated in a single remembrance, although, as Saint Ambrose says, Peter was the foundation of the Church, and Paul the architect, the builder; that

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is, their function was different in the Christian community of Rome, one as Bishop,

3 4 *June 26, 1968. 1 Corinthians 5:1-2*.

1 *Cf. Saint Ignatius, to the Romans, 4*.

2 *De Spiritu, 8. II, 13, 158; PL 16, 808*.

[*Latin ed. p. 464*]

Acts 464 of the Apostolic See - Official Commentary of St. Peter, the other Preacher of the Gospel, St. Paul, and although both, as St. Irenaeus affirms, are the origin of the hierarchical tradition of the Church of Rome. What is important to Us in this brief meeting is to kindle in our hearts veneration, love, and fidelity towards these Apostles, who are the constitutive origin of the Roman Church, and who leave it the inheritance of their word, their authority, and their blood, equal in many respects, as St. Leo the Great proclaims: "Election equal, and labors similar, and the end made them equal; equal in their election to the apostolate, similar in the work accomplished, and equal in their martyrdom"; but one distinguished with the power of the Kingdom of Heaven, the other with the knowledge of divine things; one a Pastor, the other a Doctor. These historical and local traces left by them help and encourage us in this intensity of sentiments. These references, human and material, to the memory of the Apostles cannot be neglected by us Romans, and by those who walk in Rome, for whom *religionis sumpsit exordium*, for whose sake our religious life began. We also recall the first literary testimony of this local cult: Eusebius of Caesarea, father of ecclesiastical history, writes: "It is said that Paul was beheaded by him [Nero], and Peter was crucified in Rome; and this is confirmed by the names of Peter and Paul, which are still read on their Roman tombs." Furthermore, Gaius, an ecclesiastic who lived during the time of the Bishop of Rome Zefirinus (199-217), in his writing against Proclus, leader of the Montanist (Catafrigi) sect, speaks of the places where the sacred remains of the aforementioned Apostles were laid; and he expresses himself thus: "I can show you the trophies of the Apostles. If you wish to go to the Vatican, or along the Ostian Way, you will find the trophies of the founders of this Church."

The "Trophies" of the Holy Apostles Peter and Paul. Much has been said in recent years about the aforementioned "trophies": there is no doubt that by "trophies" are meant the tombs of the two Apostle martyrs, which, even before the testimony of Gaius, and therefore already in the second century, were the object of veneration. Recently, the attention of scholars has focused on the trophy erected over the tomb of St. Peter. *Contra haereses*, 6 *Sermo* 82, 7 Collect of the Mass. 7; PL III, 3; 54, PG 7, 848-849. 428. *Hist.

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Eccl. II, 25; PL 20, 207-210.

[*Latin ed. p. 465*]

Acta Pauli PP. VI 465, called precisely the trophy of Gaius. We owe this passionate interest in the excavations, which Pope Pius XII, Our venerated Predecessor, ordered to be carried out beneath this central altar, called the "Confession," of the Basilica of St. Peter, in order better to identify the tomb of the Apostle, upon which, and in his honor, this Basilica is built. The excavations, most difficult and delicate, were carried out between the forties and fifties, with archaeological results of the utmost importance, which everyone knows, thanks to the distinguished scholars and workers who dedicated themselves to this arduous research with care worthy of praise and recognition. Thus, Pope Pius XII expressed himself in his Christmas radio message of December 23, 1950: "... The essential question is this: Has the tomb of St. Peter truly been found? To this question, the final conclusions of the work and the studies respond with a very clear "yes." The tomb of the Prince of the Apostles has been found. A second question, subordinate to the first, concerns the relics of the Saint. Have they been found?"). The answer then given by the venerated Pontiff was suspensive, doubtful. 9 New, most patient and accurate investigations were subsequently carried out, with the result that We, encouraged by the judgment of valiant and prudent, competent people, believe it to be certain: even the relics of St. Peter have been identified in such a way that we can consider it convincing, and We give praise to those who devoted careful study and long and great effort to it. / Mortal remains of the Prince of the Apostles. This will not exhaust the research, the verifications, the discussions, and the controversies. But, on Our part, it seems to Us necessary, given the present state of the archaeological and scientific conclusions, to give this happy announcement to you and to the Church, as We are obliged to honor the sacred relics, supported by a serious proof of their authenticity, which were once living members of Christ, a temple of the Holy Spirit, destined for the glorious resurrection; and, in the present case, we must be all the more eager and joyful when we have reason to believe that the few, but most sacred, mortal remains of the Prince of the Apostles, of Simon, son of Jonas, of the Fisherman called Peter by Christ, of him who was chosen by the Lord, have been found. 10 10 Discorsi e Radiomessaggi XII, 380. Denz.-Sch., 1822. 30 - A. A. S.

[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis - An official commentary on the foundation of its Church, and to which the Lord entrusted the supreme keys of His kingdom, with the mission of shepherding and uniting His flock, the redeemed humanity, until its glorious final return. Beloved sons! We invoke the martyr, the apostle, the bishop of Rome and of the Catholic Church,

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Peter, and, with him, Paul, the missionary, the doctor of the Gentiles, the principal defender of the universality of the Christian message, that both may be our teachers and protectors from heaven in our earthly pilgrimage. May the Apostolic Blessing, which to Us derives from that source, be for you all an outpouring of the most abundant graces of our Lord Jesus Christ.

LETTERS WRITTEN AND GIVEN:

To all the priests of the Catholic world, given in the year dedicated to Faith, approaching its end.

To you, priests of the holy Catholic Church, to you, beloved sons among all, whom the sacred Order makes our brothers and collaborators in the ministry of salvation, as you are of your respective pastors; to you we wish to address a word directly, at this moment when the Year of Faith concludes, commemorating the nineteenth centenary of the martyrdom of the two Apostles, Peter and Paul. A brief and simple word, but precisely for you. We have had it in our heart for a long time; as your brother, always, from the time when it also fell to us to receive the mysterious grace of being ordained priests, and to feel the new, profound solidarity with all colleagues, chosen to embody Christ in our offering to the will of the Father, to the sanctification, the guidance, the service of the faithful, to the relationship of salvation with the world. There has never been lacking in us a communion of reverence, of sympathy, of fraternity with you, priests. Then, when the Holy Church called us to the exercise of pastoral functions, first as a Bishop, and then as Pope, the thought of the clergy became in us a continuous inner impulse, full of esteem, of solicitude, of charity. We have often lamented to ourselves for not having spoken to you enough, for not having testified with greater frequency, with better signs, the sentiment that the Spirit of the Lord placed and places still in our heart for you; a sentiment that rises from the heart and draws with it all those thoughts and feelings that our ministry brings forth in our conscience: above all,

[*Latin ed. p. 467*]

Acta Pauli Pp. VI 467, in omnibus, in ordine caritatis, vos estis, Sacerdotes, cum Episcopis vestris et fratribus nostris, qui primum locum occupatis. Propter hoc hodie vobis loquimur. Non est haec encyclica quae vobis dirigitur, non est instructio, non est actus dispositivus canonicus; sed est mera effusio cordis. Anima nostra patet ad vos... cor nostrum dilatatum est. Haec commemoratio centenaria memoriae Apostolorum, qui cum nuntio evangelico et cum sanguine suo fundamenta huius Ecclesiae romanae posuerunt, nos obstringit ut vobis momentaneum animi nostri aperiamus.

1. Cum magna admiratione, cum magna affectu. Cognoscimus fidem vestram ad Christum, ad Ecclesiam. Cognoscimus laborem vestrum, fatigationem vestram. Cognoscimus dedicationem vestram ad ministerium

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vestrum, anxietatem vestram apostolatum. Cognoscimus etiam reverentiam et gratiam quae in multis fidelibus suscitantur a disinterestede evangelica vestra, a caritate vestra apostolica. Etiam thesaurus vitae spiritualis vestrae, colloquii vestri cum Deo et sacrificii vestri cum Christo, desiderium vestrum contemplationis simultanea cum activitate, nos cognoscimus. De quolibet vestrum, movimur ad repetenda verba Domini in Apocalypsi: "Scio opera tua, et laborem, et patientiam tuam. Et thou hast tried them who say they are apostles and are not."

Quanta commotio, quanta laetitia nobis praebet haec visio! quanta gratitudo! Vos gratiamur et benediximus, in nomine Christi, pro eo quod estis, pro eo quod facitis in Ecclesia Dei. Vos estis, cum Episcopis vestris, operarii validissimi, estis columnae, estis magistri et amici, estis dispensatores directi mysteriorum Dei. Vollemus vobis dicere pleni cordis nostri, ut quisque vestrum sciat et sentiat se esse aestimatus et amatus; et ut quisque vestrum gaudeat esse in communione cum nobis in magno designio et in duro labore apostolatus.

2. Haec non est visio myopa et irenica. Praeter tantos sacerdotes qui in ministerio suo serenitatem et gaudium inveniunt, cuius vox non tam clamore auditur quam aliae voces, scimus quod sunt non pauca loca dolorosa. Est, in parte cleri, inquietudo, incertitudo de propria conditione ecclesiastica. Sentitur esse ejectus a moderna evolutione socialis. Certo, sacerdotes non sunt securi ab repercussionibus crisi transformationis quae hodie mundum movet. Sicut omnes fratres eorum, 2 Cor. 6, 11. Apoc. 2, 2. Cf. 1 Cor. 4, 1; 2 Cor. 6, 4.

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis –Commentarium Officiale. In matters of faith, they also experience hours of darkness in their journey towards God. Furthermore, they suffer from the often partial way in which certain aspects of the priestly life are interpreted and unjustly generalized. Therefore, we ask priests to remember that the situation of every Christian, and especially of the priest, will always be a paradoxical and incomprehensible situation to those who do not have the faith. Therefore, the current situation should invite the priest to deepen his faith, that is, to have an increasingly clear awareness of who he is and what powers he possesses, and of what mission he is entrusted with. Dear Sons and Brothers, we ask the Lord to make us capable and worthy of offering you some light and some comfort. To all priests, therefore, we say: never doubt the nature of your ministerial priesthood, which is not just any office or service to be performed for the Church community, but a service that participates in a very special way, through the Sacrament of Holy Orders, with an indelible character, in the power of Christ's priesthood. We can therefore highlight some aspects proper to the Catholic priesthood. And first, the sacred dimension. The priest is a man of God, he is the minister of the Lord; he can perform acts that tran-

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scend natural efficacy, because he acts *in persona Christi*; through him passes a higher virtue, of which he, humble and glorious, at certain times is made a valid instrument; he is a vehicle of the Holy Spirit. A unique relationship, a delegation, a divine trust exists between him and the divine world. 4 However, the priest does not receive this gift for himself, but for others: the sacred dimension is entirely ordered to the apostolic dimension, that is, to the mission and the priestly ministry. We know this well: the priest is a man who lives not for himself, but for others. He is the man of the community. This is the aspect of priestly life that is best understood today. Some find in it the answer to the aggressive questions concerning the survival of the priesthood in the modern world, even wondering if the priest still has a reason to exist. The service he renders to society, especially to the Church community, amply justifies the existence of the priesthood. The world needs it. The Church needs it. And in saying this, a whole line of human needs passes before our minds: who does not need... * Const. dogm. de Ecclesia Lumen gentium, n. 10 et 28.

[*Latin ed. p. 469*]

Acts of Pope Paul VI, page 469, concerning the proclamation of the Christian faith, of faith and grace, of someone who dedicates themselves to Him without self-interest and with love? Where do the boundaries of pastoral charity not reach? And where is the desire for this charity less manifest, is the need not greater? Behold: missions, the young, the school, the sick, and, with a more pressing call, today, the world of work constitute a constant urgency in the priestly heart. Shall we still doubt that we lack a place, a function, a mission in modern life? Rather, we shall say: how can we respond to those who need us? How can we balance our personal sacrifice with the growth of our pastoral and apostolic duties? Never before has the Church been so conscious of being an indispensable instrument of salvation, nor has its "dispensation" been so great in the past; and shall we delude ourselves by imagining a world without the Church, and a Church without prepared, specialized, and consecrated ministers? The priest, by his very nature, is the sign of Christ's love for humanity, and the witness of the fullness with which the Church seeks to realize that love, which extends even to the cross. From the living awareness of his vocation, of his consecration as an instrument of Christ for the service of men, arises in the priest the awareness of another dimension, that mystical-ascetic dimension which characterizes his person. If every Christian is a temple of the Holy Spirit, what then is the interior conversation of the priestly soul with the indwelling Presence, which transforms, torments, and enraptures him? These apostolic words are for us, priests: "We have... this treasure in earthen vessels, that the power of God may be manifested, and not from us." Brothers, priests: how do we affirm and nurture this awareness within ourselves? How does the lamp of contemplation burn within us? How do

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we allow ourselves to be drawn to this intimate focal point of our personality, and therefore, for some respite, for some interior conversation, to be distracted from the pressure of external commitments? Have we preserved the taste for personal prayer, for meditation, for the Breviary? How can we hope to give our activity its maximum yield, if we do not know how to draw from the inner source of communion with God the best energies, which He alone can give? And where can we find the primary reason and the sufficient strength of ecclesiastical celibacy, if not in the exigency and the fullness of charity diffused in our hearts, consecrated to the one love and the total service of God and of His plan of salvation?

2 Corinthians 4:7.

[*Latin ed. p. 470*]

470 Acta Apostolicae Sedis - Commentarium Officiale. But the structures, it is said by some, are not today such as to effectively realize this fruitful and ennobling dedication. Here is the fourth dimension of the priesthood: the ecclesial dimension. The Priest is not a solitary individual, but a member of an organized body, the universal Church, the diocese, and, in the typical, and we would say superlative, case, his parish. And it is the entire Church that must adapt to the new needs of the world: the Church, having celebrated the Council, is entirely committed to this spiritual and organizational renewal. Let us help it with our collaboration, with our adherence, with our patience. Brothers and dearest Sons, have faith in the Church. Love it very much. It is the direct object of Christ's love: *dilexit Ecclesiam*. Love it even with its limitations and its defects, not certainly because of its limitations and defects, perhaps even its sins; but because only by loving it can we heal it and make its beauty shine forth as the Bride of Christ. It is the Church that will save the world, the Church that is the same today as it was yesterday, as it will be tomorrow, but which always finds, guided by the Spirit and with the collaboration of all its children, the strength to renew itself, to rejuvenate itself, to give a new response to the ever-new needs.

6. Let us think of so many priests striving in a methodical effort for spiritual growth, in the study of the Word of God, in the faithful and correct application of the liturgical reform, in the expansion of pastoral service towards the poor and the hungry for social justice, in the education of the people to peace and freedom, in the ecumenical approach to our separated Christian brethren, in the humble and daily fulfillment of the duties assigned to them, and above all, in the radiating love for our Lord Jesus Christ, for the Virgin Mary, for the Church, for all men. And we ourselves are comforted and edified. And it is with these sentiments in our hearts, dearest Priests, whether you are near or far, that, in memory of the holy Apostles and martyrs Peter and Paul, we greet you and bless you all. From

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the Basilica Vaticana, June 30, 1968. PAULUS PP. VI.

[*Latin ed. p. 471*]

To the most distinguished Man, Raymond Manzini, President of the Association "Union Catholique Internationale de la Presse," from the assembled Gathering of its moderators in Weringhof, on the eighth day in Berlin. The eighth world congress of the International Catholic Press Union has chosen as the theme of its deliberations: "A press that changes in a world that changes." It is unnecessary to emphasize its importance. You hold a considerable power today: through you, the entire world is increasingly informed about what is happening in the most distant parts of our planet. It is you who choose these facts, present them, and comment on them for your readers. Through these choices, an entire philosophy of life is expressed. In the current transformation, it is your responsibility to illuminate this important phenomenon of our time, by giving it its exact measure, by helping your audience to understand its implications, by facilitating their understanding of the event in its true dimension, in its real scope, with a constant concern for dialogue with all. It is also your responsibility not to be swayed by temporary trends that tend to retain only what seems to go in a certain direction, regardless of the objectivity of events, and of the person of the reader, who is then unjustly violated in their legitimate right to information, upon which largely depends the quality of their participation. It goes without saying that this respect for truth, this concern for the true good of people and communities, must be translated into scrupulous loyalty towards the Church. When the Church community, in the teaching of its magisterium, in the decisions of its pastors, in the continuity of its living tradition, has clearly defined its attitude, how grave would be the responsibility of one who would seek to obscure the light, to spread doubt and uncertainty, to undermine faith in hearts! If the Gospel remains a sign of contradiction for those outside, it belongs to those who live it to present it in all its light, without compromise, as the salt of the earth, a source of salvation today as it was yesterday. In your own way, you must be, within your profession, witnesses who, understanding the evolution of the world, are able to translate the message of Christ in a way that is adapted and intelligible. Be tirelessly disinterested, truthful, honest, and charitable. In these difficult years,

[*Latin ed. p. 472*]

Acts of the Apostolic See - Official Commentary 472: Your vocation is to help men to understand each other and to live in peace, and to guide them with good sense and Christian understanding on the paths of a new society. In this task, you have a guide, the beloved Father Emile Gabel, who died in the fullness of the sky while on active duty, as he was preparing with his contagious enthusiasm this Congress of Berlin. May these lines, among the

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last he published, be your program: "The pluralistic society of today 'needs the constant and coherent contribution of a Catholic press, this forum for internal dialogue within the Church, for dialogue between the Church and the world, and for Christians in the world, so that its dialogue may serve what is best in man and may open itself to the fullness and transcendence offered by Christ, his Gospel, and his Church.'" 1 We adopt these words of your lamented general secretary, who is now deceased. And as a pledge of the abundance of divine graces upon your works, We impart to you, with all our heart, Our paternal Apostolic Blessing. From the Vatican, June 30, 1968. PAUL VI.

1 *Presse-Actualité*, Paris, February 1968, p. 35.

[*Latin ed. p. 473*]

Sacred Congregation for Bishops 473 ACTS OF THE HOLY CONGREGATIONS. SACRED CONGREGATION FOR BISHOPS. PROVISIONS FOR CHURCHES. Most Holy Lord Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Congregation for Bishops, provided for the following churches with new pastors, namely: on May 3, 1968. — To the titular bishopric of the Church of Sulcis, he appointed the Reverend Charles Henry Jacoby, from the clergy of the diocese of Treves, Rector of the Minor Seminary of the same diocese, whom he appointed as Auxiliary to the Most Reverend Bernard Stein, Bishop of Treves. — To the titular bishopric of the Church of Pausulae, he appointed the Reverend Alfred Kleiner meilert, from the clergy of the diocese of Treves, Rector of the Minor Seminary located in the town commonly called Linz am Rhein, whom he appointed as Auxiliary to the Most Reverend Bernard Stein, Bishop of Treves. on May 20. — To the titular bishopric of the Church of Usinaz, he appointed the Reverend Roger Alfred Despatie, from the diocese of Saint Mary of Ormes, whom he appointed as Auxiliary to the Most Reverend Alexander Carter, Bishop of Saint Mary of Ormes. on May 24. — To the metropolitan Church of Atlanta, he appointed the Most Reverend Thomas Andrea Donnellan, formerly Bishop of Ogdensburg. — To the cathedral Church of Columbus, he appointed the Most Reverend Clarent E. Elwell, formerly titular Bishop of Cone. — To the titular bishopric of the Church of Zabi in Numidia, he appointed the Most Reverend Brunon Desrochers, formerly Bishop of Saint Anne of Pocatier. on May 28. — To the cathedral Church of Spires, he appointed the Reverend Frederick Wetter, from the clergy of the same diocese, a Master in the Theological Faculty of the University of Mainz. — To the cathedral Church of Eichstätt, he appointed the Reverend Aloysius Brems, a Vicarious General of the same diocese. on May 31. — To the cathedral Church of Pamiers (-Couserans-Mirepoix), he appointed the Reverend Henry Lugagne Delpon, a Canon of the metropolitan Church of Avignon and Rector of the Minor Seminary of the same archdiocese.

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on June 10. — To the cathedral Church of Peterborough, he appointed the Most Reverend Francis Anthony Marrocco, formerly titular Bishop of Limnae.

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis, Official Commentary — To the titular Bishop of the Church of Egnatia, the Reverend Daniel A. Cronin, from the Archdiocese of Boston, whom the Most Reverend Richard James Cushing, Cardinal, Archbishop of Boston, appointed as Auxiliary. On June 12th. — To the titular Bishop of the Church of Trisipa, the Reverend William M. Cosgrove, parish priest of St. Henry's, Imperial and Confessor, from the Diocese of Cleveland, whom the Most Reverend Clarence George Issenmann, Bishop of Cleveland, appointed as Auxiliary. On June 19th. — To the titular Bishop of the Church of Trecalitana, the Most Reverend Dermot O'Flanagan, hitherto Bishop of Juneau. On June 20th. — To the Cathedral Church of Calgary, the Reverend Paul I. Byrne, a member of the clergy of the Basilica of St. Joseph, Spouse of the Blessed Virgin, from the Diocese of Calgary. — To the Cathedral Church of Abancay, the Reverend Henry Pelach Feliu, from the clergy of the Diocese of Gerona. On June 24th. — To the titular Bishop of the Church of Cenae, the Reverend John Joseph Fitzpatrick, a member of the clergy of the Church of the Body of Christ, from the Archdiocese of Miami, whom the Most Reverend Coleman F. Carroll, Archbishop of Miami, appointed as Auxiliary. On July 1st. — To the titular Bishop of the Church of Athribitana, the Reverend Ignatius Ortuzar Rojas, a member of the clergy of the Church of St. Bernard in the city of St. James in Chile.

[*Latin ed. p. 475*]

Sacred Roman Rota, 475, ACTS OF THE TRIBUNALS, Sacred Roman Rota. Citations by edict. I. TORNACENSIS. Nullity of marriage (Horlin - Carte). Since the actual place of residence of the Lady Rudulpha Carte, party in the aforementioned cause, is unknown, we cite her to appear, either in person or through a lawfully appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria 1, Roma), on the 28th of October, 1968, at the eleventh hour, for the purpose of resolving or signing the following doubt: Does a nullity of marriage exist in this case? Ordinary pastors of the places, parish priests, and the faithful, who may have knowledge of the actual residence of the aforementioned Lady Rudulpha Carte, are to take care that she is duly informed of this edictal citation.

Boleslaus Filipiak, Dean pro-Ponente, (Hugo Felice). From the Chancery of the Tribunal of the Sacred Roman Rota, on the 5th of July, in the year 1968. Orlandus Di Jorio, Notary.

*And since the place of the current residence of Madame Rodolphe Carte, defendant in this cause, is unknown, we cite her to appear, either

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in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 28, 1968, at 11 o'clock, to resolve or sign the following doubt: Does a nullity of marriage exist in this case? The Ordinary pastors of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Rodolphe Carte, must, insofar as possible, inform her of this citation.*

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Official Commentary II

MONTISVIDEI

Concerning the Nullity of a Marriage (Zeballos - Salsamendi)

Since the current place of residence of Mr. Robert André Salsamendi is unknown, we summon him, the party involved in the aforementioned case, to appear, either in person or through a duly appointed legal representative, before the Tribunal of the Roman Rota (Piazza della Cancelleria 1, Rome), on October 30, 1968, at the eleventh hour, for the purpose of resolving or signing the following question: Does the nullity of the marriage exist in this case?

The Ordinary of the place, the parish priests, and the faithful who have knowledge of the current residence of the aforementioned Mr. Robert André Salsamendi, are to take care to ensure that he is duly informed of this official summons.

Salvator Canals,

From the Chancery of the Tribunal of the Roman Rota,

July 11, 1968.

Orlandus Di Jorio,

Notary.

And since the place of current residence of Mr. Robert André Salsamendi, the defendant in this case, is unknown, we summon him to appear, either in person or through a legitimately constituted representative, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on October 30, 1968, at 11 o'clock, to agree upon or sign the following question: Does the nullity of the marriage exist in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Robert André Salsamendi, must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 477*]

Diarium Romanae Curiae 477. DIARY OF THE ROMAN CURIA. SACRED CONGREGATION OF RITES. Tuesday, July 2, 1968, in the Apostolic Palace at the Vatican, the preparatory Congregation of Rites was held,

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in which the Most Reverend Cardinals, the Reverend Prelates, Officials, and theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Blessed Giulia Billiart, virgin, foundress of the Institute of the Sisters of the Blessed Virgin Mary. Thursday, July 4, 1968, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general Sacred Congregation of Rites was held, in which the Most Reverend Cardinals, the Reverend Prelates, Officials, and theological Consultors gave their vote: 1. on the miracles which are asserted to have been wrought through the intercession of the Venerable Servant of God, Clelia Barbieri, foundress of the Institute of the Little Sisters of the Sorrowful Mother; 2. on the heroic virtues of the Servant of God, Carlo Maria Schilling, professed priest of the Congregation of St. Paul (Barnabites); 3. on the heroic virtues of the Servant of God, Agostina Pietrantoni, professed religious of the Institute of the Sisters of Charity. Tuesday, July 9, 1968, in the palace of the Congregations, the ordinary particular Sacred Congregation of Rites was held, in which the Most Reverend Cardinals and the Reverend Prelates, Officials, discussed the introduction of the Cause of the Servant of God, Agnello Gustavo Adolfo de Sousa, priest of the Institute of the Missionaries of St. Francis Xavier of Goa. They also examined the report of the theological censors on the writings of the Servants of God: 1. Nicola Stenone, Bishop of Titopoli; 2. Francesco de Jesus Maria Giuseppe (Palau y Quer), professed priest of the Order of Discalced Carmelites, foundress of the Institute of the Carmelite Missionary Sisters; 3. Stefano of Dublin, professed priest of the Order of Friars Minor Capuchins.

[*Latin ed. p. 478*]

Acts of the Apostolic See - Official Commentary 478

SECRETARY OF STATE

By Apostolic Briefs, the Holy Father Paul VI has appointed the Most Reverend and Venerable Monsignor Parisella Innocenzo and the Reverend Monsignor Mundy Thomas M., Prelates Auditors of the Tribunal of the Sacred Roman Rota.

By Letters from the Secretary of State, the Holy Father Paul VI has appointed:

July 2, 1968

His Excellency Monsignor Giuseppe Stimpfle, Bishop of Augsburg, Member of the Secretariat for Non-Believers.

His Excellency Reverend Monsignor Boleslao Filipiak, Dean of the Tribunal of the Sacred Roman Rota; the Reverend and Venerable Monsignors Graneris Giuseppe, Governatori Lauro, Combes Andrea; the Reverend Fathers Zaccaria of St. Mauro O.F.M. Cap. and Gutiérrez Anastasio C.M.F.; the Reverend Father Bogliolo Luigi, Consultors of the Sacred Congregation

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for Bishops.

The Most Reverend Cardinals: Beltrami Giuseppe; de Furstenberg Maximilian, Prefect of the Sacred Congregation for Eastern Churches; Grano Carlo, Members of the Sacred Congregation for Bishops.

The Most Reverend Cardinals: Traglia Luigi, Chancellor of the Holy Roman Church; Villot Giovanni, Prefect of the Sacred Congregation for the Clergy; Seper Francesco, Prefect of the Sacred Congregation for the Doctrine of the Faith; Garrone Gabriele M., Prefect of the Sacred Congregation for Catholic Education, Members of the Council for Public Affairs of the Church.

The Reverend Father D'Souza Jerome, of the Society of Jesus, Consultant of the Secretariat for Non-Christians.

Mr. Shin Anzai, Mrs. Branca de Melo Franco Alves, and Mrs. Leblanc Elena, Members of the "Consilium de Laicis."

Mr. Chidzero Bernard and Mr. Montemayor Jerry, Consultants of the "Consilium de Laicis."

[*Latin ed. p. 479*]

From the Roman Curial Diary, 479: HONORS. With tickets from the Secretariat of State, the Holy Father Paul VI has conferred: The Commander's Cross with Plaque of the Order of Saint Sylvester: April 4, 1968, to Mr. Antonio Cerbino (Rome). The Plaque of the Order of Saint Sylvester: April 4, 1968, to Mr. Francesco Giordani (Rome). The Commander's Cross of the Order of Saint Sylvester: December 9, 1966, to Mr. Wolfgang Bedall (Munich and Freising). To Mr. Luigi Endrich (Munich and Freising). To Mr. Carlo Weiss (Munich and Freising). To Mr. Matteo Fariello (Rome). To Mr. Giovanni Battista Ciocci (Rome). May 5, 1967, to Mr. Baldassare De Angelis (Rome). To Mr. Alberto Boldrini (Rome). To Mr. Valentino Mayer (Munich and Freising). June 8; July 19, to Mr. Fernando Joris (Antwerp). To Mr. Gustavo Alfred Giuseppe Persoons (Antwerp). October 16, to Mr. Mario Mornese (Rome). To Mr. Ruggero P. G. Poot Baudier (Belgium). November 14, to Mr. Raffaele Regoli (Rome). To Mr. Giovanni Vanzetto (Rome). To Mr. Giuseppe Balon-Perin (Namur). To Mr. Guglielmo Gualdi (Rome). To Mr. Igino Marino (Rome). To Mr. Fortebraccio Pietrangeli (Rome). To Mr. Gustavo Tuccimei (Rome). To Mr. Ettore Urbani (Rome). To Mr. Leonardo Valleti (Rome). December 23, to Mr. Mario Morini (Brzesc). To Mr. Quinto Bruno Bacchiocchi (Cesena). To Mr. Massimo Adacher (Rieti). December 26, to Mr. Domenico Perini (Chioggia). December 28, to Mr. Livio Borri (Modena). To Mr. Gaetano Malaguti (Modena). To Mr. Gaetano Roversi (Modena). To Mr. Luigi Vecchi (Modena). December 6, to Mr. Federico Nicastro (Rome). December 16, to Mr. Giovanni Passarini (Fidenza). To Mr. Manlio Del Gaudio (Italy). To Mr. Francesco Annunziata (Matera). December 20, to Mr. Battista Selva (Tortona). December 30, to Mr. Vitto-

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rio Rebellato (Padova). January 10, 1968, to Mr. Luigi Pantanelli (Pesaro). January 27, to Mr. Dedo von Krosigk (Germany). To Count Alessandro York von Wartenburg (Germany).

[*Latin ed. p. 480*]

Acta Apostolicae Sedis Commentarium Officiale 480 Concerning the Knighthood of the Order of Saint Sylvester, Pope: December 10, 1966; To Mr. Giovanni Welsch (Munich and Freising). > May 8, 1967. To Mr. Giuseppe Kufferath (Cologne). To Mr. Guglielmo Nellessen (Cologne). June 8. To Mr. Giovanni Cornelio van Etten ('s-Hertogenbosch). August 2. To Mr. Antonio Giovanni Cornelio van den Dobbelsteen 18 ('s-Hertogenbosch). To Mr. Giuseppe Giacomo Gerardo Antoni (Haarlem). To Mr. Guglielmo Appel (Haarlem). To Mr. Fares Adern (Lebanon). September 14. To Mr. Marco De Guzman y Cruz (Jolo). To Mr. Baldovino Steverlynck (Bruges). September 29. To Mr. Ermanno E. Hendriksen (Utrecht). October 9. To Mr. Giuseppe H. van Wersch (Roermond). October 13. To Mr. Arnoldo A. Ammerlaan (Rotterdam). November 3. To Mr. Armando Amado (Guatemala). To Mr. Salvatore Falla Colino (Guatemala). To Mr. Gesù Maria Ordoñez (Guatemala). To Mr. Arturo Pérez Galliano (Guatemala). To Mr. Teodoro Maier (Limburg). November 7. To Mr. Lino Fanti (Ravenna). November 16. To Mr. Carlo Pinci (Rome). November 23. To Mr. Romano Vermeire (Bruges). To Mr. Alberto Bruyninckx (Malines-Brussels). To Mr. Giuseppe Craninx (Malines-Brussels). To Mr. Camiel Vercaeren (Malines-Brussels). November 27. To Mr. Francesco Jensen (Meissen). To Mr. Giorgio Trexler (Meissen). December 6. To Mr. Luciano Matteo Teodoro Borgherhoff (Malines-Brussels). December 16. To Mr. Giuseppe Caleffi (Carpi). To Mr. Dante Puglia (Carpi). To Mr. Pietro Vercellino (Ivrea). December 29. To Mr. Domenico Pasculli (Rome). December 30. To Mr. Luigi Della Santa (Fano). To Mr. Luigi Busco (Frascati). To Mr. Pietro Stefano (Frascati). To Mr. Franco Tosi (Frascati). January 10, 1968. To Mr. Primo F uzzi (Pesaro). To Mr. Denis Giorgi (Pesaro).

NECROLOGY

July 12.

July 22.

1968.

The Most Reverend Cardinal Francesco Morano, Deacon of the Holy Cosmas and Damian.

Most Reverend José de la Cruz Turcios y Barahona, Archbishop titular of Nisibi.

Most Reverend Loras Thomas Lane, Bishop of Rockford.

[*Latin ed. p. 481*]

Year and Volume LX, September 30, 1968, No. 9. ACTA APOSOLICAE

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SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. Encyclical Letter to Venerable Brothers Patriarchs, Archbishops, Bishops, and other local Ordinaries, maintaining peace and communion with the Apostolic See, to the Clergy and faithful of the entire Catholic world, and also to all men of good will, given concerning the proper ordering of human procreation. PAULUS PP. VI. VENERABLE BROTHERS AND BELOVED SONS, GREETINGS AND APOSTOLIC BENEDICTION.

1. The most grave duty of transmitting human life, through which spouses offer to God the Creator their free and conscious cooperation, has always greatly affected them with joys; yet, at times, it has been followed by not a few difficulties and anxieties. While this duty has always presented difficult questions for the consciences of spouses, recent developments in the course of human society have brought about such changes that new questions have arisen, which the Church cannot ignore, since they are connected with matters that pertain so greatly to human life and happiness.

2. Indeed, the changes that have taken place are of great importance and of various kinds. First of all, there is the rapidly increasing number of births, which causes many to fear that the world will not be able to sustain such growth.

[*Latin ed. p. 482*]

Acts of the Apostolic See - Official Commentary 482: It is easily understood how public authorities may be concerned, lest the multitude grow more rapidly than the resources available can permit, and thus, so many families and so many peoples, striving for progress, may suffer greater inconveniences. Furthermore, it is added that not only the conditions of labor and housing, but also the increasing necessities, whether in economic matters or in the education and instruction of youth, render this way of life burdensome, in which it is often difficult today to properly provide for a larger number of children. It is also noted that, in some way, the sentiment has changed, not only concerning the person of the woman and her role in human society, but also concerning the value of conjugal love in marriage, and concerning the actions of spouses, if we consider this love. Finally, it must be especially noted that man has so wonderfully progressed in the power of nature, both in controlling it and in skillfully applying it, that he seeks to extend this control to his entire life: that is, to his body, to the powers of his soul, to social life, and even to the very laws governing the propagation of life. 3. From this state of affairs, new questions arise. Should we not consider it appropriate to revise the moral norms that currently prevail, considering either the conditions of life that now exist, or the significance that marital embraces have regarding mutual harmony and fidelity of spouses, especially if it is considered that these

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norms can only be maintained through great inconveniences, sometimes worthy of the strongest men? Furthermore, is it permissible to consider that, in applying the principle of totality, which is called, a less abundant, but more reasonable, plan for procreation, which physically entails sterility, can be transformed into a lawful and prudent moderation in the begetting of offspring? Is it not permissible to think that the end of procreation is rather directed towards the entire life of the spouses?

[*Latin ed. p. 483*]

Acta of Pope Paul VI, page 483, concerning matters pertaining to each individual. Furthermore, they inquire whether, given the awareness of their duties, which men today enjoy to a greater extent, the time has now come for them to dedicate the task of transmitting life more to their reason and will, rather than to certain functions of their own bodies.

4. Certainly, questions of this nature demand a renewed and more profound consideration from the Church's Magisterium regarding the fundamental principles of moral doctrine concerning marriage, which is based on natural law, illuminated and enriched by divine Revelation. Indeed, no member of the Christian faithful should doubt that the Church's Magisterium is the interpreter of natural law. For it is not doubtful – as Our Predecessors have frequently declared – that Christ Jesus, having shared His divine power with Peter and the other Apostles, and having sent them to teach all nations His precepts, 2 established them as the certain guardians and interpreters of the whole law, that is, not only of the evangelical law, but also of the natural law. For the natural law also declares the will of God, to whose obedience faithful men are necessarily bound for eternal salvation. 3 This mandate, the Church has pursued at all times, but more abundantly in recent times, providing documents concerning the nature of marriage, the proper use of the rights of spouses, and their respective duties.

1. Cf. Pius IX, Encyclical Letter *Qui pluribus*: *Acta Pii IX, Pontificatus Maximi*, 1, pp. 9-10; St. Pius X, Encyclical Letter *Singulari quadam*: *AAS* IV (1912) p. 658; Pius XI, Encyclical Letter *Casti Connubii*: *AAS* XXII (1930) pp. 579-581; Pius XII, Allocution *Magnificate Dominum*, to the Bishops of the whole Catholic world: *AAS* XLVI (1954) pp. 671-672; John XXIII, Encyclical Letter *Mater et Magistra*: *AAS* LI (1961) p. 457.

2. Cf. Matthew 28, 18-19.

3. Cf. Matthew 7, 21.

4. Cf. *Catechismus Romanus Concilii Tridentini*, Part II, Chapter VIII; Leo XIII, Encyclical Letter *Arcanum*: *Acta Leonis XIII*, II (1880) pp. 26-29; Pius XI, Encyclical Letter *Divini Illius Magistri*: *AAS* XXII (1930) pp. 58-61; Encyclical Letter *Casti Connubii*: *AAS* XXII (1930) pp. 545-546; Pius XII, Allocution to the Italian Society of Medical-Biological Sciences in

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Lucca: *Discorsi e Radiomessaggi di S. S. Pio XII*, VI, pp. 191-192; Allocution to those present at the Convention of the Society.

[*Latin ed. p. 484*]

Acts of the Apostolic See - Official Commentary 484 5. Guided by the awareness of this very duty, We approved and expanded the Group, established by Our predecessor, the Most Reverend Pope John XXIII, in March of the year 1963, which, in addition to many men, scholars of disciplines related to this matter, also included married couples. This Group did not merely seek advice and opinions regarding questions concerning conjugal life, and especially the proper regulation of procreation, but also provided careful and opportune reports, so that the Magisterium of the Church could adequately respond to the expectations held by both the faithful and other people of the world regarding this matter. 5. Having received these investigations from experts, and having received opinions and advice from many of Our Brothers in the Episcopate, some spontaneously sent to Us, and others requested by Us, We were able to examine all the various aspects of the matter more carefully. For this reason, We express Our most heartfelt gratitude to all. 6. Nevertheless, the conclusions to which the Group had arrived could not be considered by Us as those bearing the force of a certain and definitive judgment, nor could they free Us from the duty of personally considering a question of such grave importance; moreover, for reasons including the fact that full agreement on the proposed moral norms was lacking within the Group, and especially because certain approaches and reasons for resolving the issue deviated from the firm constancy of the moral doctrine on marriage, as established by the Magisterium of the Church. (References to documents: Acta Apostolicae Sedis XLIII (1951) pp. 835-854; to the meeting of the Society called "Fronte della Famiglia," and to the Association of fecund families: A. A. S. XLIII (1951) pp. 857-859; to the VII Meeting of the Society among all nations of Hematology: A. A. S. L (1958) pp. 734-735; John XXIII, Encyclical Letter Mater et Magistra: A. A. S. LUI (1961) pp. 446-447; Second Vatican Council, Pastoral Constitution Gaudium et spes, nos. 47-52: A. A. S. LVIII (1966) pp. 1067-1074; Code of Canon Law, canons 1067; 1068, §1; 1076, §§ 1-2. Cf. Paul VI, Address to the Sacred College of Cardinals: A. A. S. LVI (1964) p. 588; to the Group studying questions of population, of the family, and of birth: A. A. S. LVII (1965) p. 388; to the Meeting of the Italian Society of Obstetrics and Gynecology: A. A. S. LVIII (1966) p. 1168.)

[*Latin ed. p. 485*]

Acts of Pope Paul VI, 485. Wherefore, after carefully examining the reports sent to Us, with the utmost diligence of mind and soul, and after fervent prayers offered to God, and in virtue of the mandate given to Us

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by Christ, We now deem it necessary to respond to these serious questions. II, 7. The question of promoting procreation, like any question concerning human life, must be considered not only in light of particular aspects of the same nature – such as those which are called biological, psychological, demographic, or sociological – but also in such a way as to encompass the whole man, and the whole of what he is called to be, which pertains not only to natural and earthly things, but also to supernatural and eternal things. And since those who seek to defend artificial methods by which the number of children is restricted, often invoke the supposed requirements of conjugal love or of their parental office, it is therefore necessary to accurately define and illustrate these two grave elements of married life. Which We shall certainly do, especially recalling what was recently explained on this matter by the Vatican Council II, in its pastoral Constitution beginning with the words *Gaudium et spes*. 8. Indeed, conjugal love will truly show its true nature and nobility when we consider it to flow, as from the highest source, from God, who is Charity, and who is the Father, from whom all fatherhood in heaven and on earth is named. "1 Therefore, it is far from the truth that marriage arises by chance or from the blind course of natural forces, but rather, it is wisely and prudently instituted by the Creator God, with the intention of bringing about His plan of love in men. Therefore, by... 6, 7 Cf. 1 John 4, 8. Ephesians 3, 15.

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Commentarium Officiale. The mutual donation, which is proper and exclusive to them, leads spouses to a communion of persons, by which they perfect each other, so that they may cooperate with God in the procreation and education of new lives. Moreover, through the holy sacrament of baptism, marriage is endowed with such dignity that it exists as a sign of grace, signifying the union of Christ and the Church. 9. When these things are considered in their proper light, the characteristics and necessities of conjugal love, which are of the greatest importance, become clearly apparent. First of all, there is a purely human love, that is, a love that is both sensible and spiritual. Therefore, it is not merely a matter of a natural impulse or of affections, but also, and especially, of the act of a free will, which strives to persevere, and moreover to grow, through the joys and sorrows of daily life; so that spouses may become, as it were, one heart and one soul, and together attain their human perfection. Then there is a complete love, that is, that particular form of personal friendship in which spouses share everything with a generous spirit, admitting no unjust exceptions, nor seeking only their own advantages. He who truly loves his spouse, indeed loves him not only for what he receives from him, but for him himself; and he does this willingly, so that he may enrich him with the gift of himself. Furthermore, conjugal love is faithful and exclusive, until the very end of life; just as the bridegroom and bride conceived in their

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minds on that day when they freely and consciously bound themselves to the matrimonial bond. Although this fidelity of spouses sometimes encounters difficulties, it is not permissible for anyone to assert that it is impossible, since it is always noble and pleasing to the mind. For the examples of so many spouses throughout the ages demonstrate that it is in harmony with the nature of marriage, and that, moreover, from it flows an intimate and lasting happiness. Finally, this love is fruitful, because it is not entirely...

[*Latin ed. p. 487*]

Acts of Pope Paul VI, p. 487: Conjugal communion must be maintained, but it must also extend to the future, and awaken new life. Marriage and conjugal love are, by their very nature, ordered toward the procreation and upbringing of children. Children are, indeed, the most excellent gift of marriage, and they contribute greatly to the good of their parents. 10. For these reasons, conjugal love demands that spouses understand their role properly, reaching a conscious fatherhood, which, given that it is so strongly emphasized today by the best of authorities, must be rightly understood. Therefore, it must be considered in various and interconnected legitimate reasons. First, if we consider the biological processes, conscious fatherhood signifies the knowledge and observance of those duties that pertain to them; for human reason has discovered the biological laws pertaining to the procreation of life, which are essential to the human person. 9. If, then, we consider innate impulses and the affections of the soul, conscious fatherhood declares the necessary dominion that reason and will must exercise over them. Furthermore, if we consider the physical, economic, psychological, and social conditions, those are said to exercise conscious fatherhood who, either guided by prudent consideration and a generous spirit, decide to have a larger number of children, or, after observing serious moral reasons and precepts, resolve, either for a definite or indefinite time, not to have another child. Moreover, that conscious fatherhood of which we speak carries with it a particular and intimate relationship with the moral order, which is called the objective order, established by God, of which a correct conscience is the true interpreter. Therefore, the duty of conscious fatherhood demands that spouses recognize their duties toward God, toward themselves, toward their family, and toward human society, and that they maintain the proper order of things and goods. 9. Second Vatican Council, Pastoral Constitution *Gaudium et Spes*, n. 50: *A. A. S.* LVIII (1966), pp. 1070-1072. Cf. St. Thomas, *Summa Theologica* I-II, q. 94, a. 2.

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis - Official Commentary: From this it follows that, in the matter of fulfilling the duties of married life, it is not fitting for them to act according to their own judgment, as if it were permissible for

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them to define, according to their own will and freedom, the ways they follow; whereas, on the contrary, their actions must be conformed to the counsel of God the Creator, which is expressed both by the very nature of marriage and its acts, and by the constant teaching of the Church.

10, 11. These acts, by which spouses are intimately and chastely united, and through which human life is propagated, as the recent Council reminded us, are honest and worthy; and they do not cease to be lawful, even if they are foreseen to be unfruitful for reasons not at all arising from the will of the spouses, since their purpose of signifying and strengthening the union of the spouses does not cease. Indeed, as is known from experience, not every conjugal act gives rise to a new life. For God has wisely arranged the natural laws and the times of fecundity, so that generations themselves follow one another at intervals. Nevertheless, the Church, while reminding people to observe the precepts of natural law, which it interprets with its constant teaching, teaches that it is necessary that every use of marriage, which is by its very nature destined for the procreation of human life, should remain so.

11, 12. This teaching, which has often been expounded by the Magisterium of the Church, rests on the indissoluble bond established by God, which it is not for man to violate of his own accord, between the signification of unity and the signification of procreation, both of which are inherent in the conjugal act. For, by reason of its very nature, the act of marriage, while associating husband and wife with the closest bond, makes them suitable.

10 Cf. Second Vatican Council, Pastoral Constitution *Gaudium et Spes*, nos. 50-51: *A.A.S.* 58 (1960), pp. 1070-1073. Cf. ibid., no. 49: *A.A.S.* 58 (1966), p. 1070. Cf. Pius XI, Encyclical *Casti Connubii*: *A.A.S.* 22 (1930), p. 560; Pius XII, Address to those who attended the Meeting of the Italian Catholic Society of Midwives: *A.A.S.* 43 (1951), p. 843.

[*Latin ed. p. 489*]

The acts of Pope Paul VI, paragraph 489, also contribute to the generation of new life, according to the laws inscribed in the very nature of man and woman. Indeed, if both of these essential aspects, namely unity and procreation, are observed, the use of marriage retains its meaning of mutual and true love, and its order, for the most excellent duty of parenthood, to which man is called. We believe that the men of our age are best suited to understand how this doctrine is in harmony with human reason.

13. For men rightly observe that the use of marriage imposed upon one spouse, without regard for the status of that spouse or for his or her just desires, is not a true act of love, and therefore it is contrary to those things which moral rectitude rightly demands in the relationships between spouses. Likewise, if they should consider the matter, they must acknowledge that an act of mutual love which is detrimental to the faculty

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of propagating life, which God, the Creator of all things, has inscribed according to particular laws, is contrary to the divine plan, according to which marriage is established, and also to the will of the Author of human life. Therefore, when anyone uses the gift of God, diminishing, even if only in part, the meaning and purpose of the gift itself, whether of man or of woman, he or she acts contrary to the nature of that person and to its innermost needs, and therefore also offends the plan of God and his holy will. But he who enjoys the conjugal love, preserving the laws of generation, does not, indeed, claim dominion over the sources of life, but rather acts as a minister of the plan established by the Creator. Just as man, in general, does not have infinite power over his own body, so also, and especially, he does not have power over the generative forces, since these, by their very nature, are directed towards the procreation of human life, of which God is the beginning. Indeed, life itself is to be held sacred by all men—our Predecessor, Pope John XXIII, taught—since, from its very beginning, it requires the action of the Creator.

13. *Litt. Enc. Mater et Magistra: A. A. S. LUI (1961) p. 447.*

[*Latin ed. p. 490*]

Acta Apostolicae Sedis - Official Commentary 490 14. Therefore, we must once again reaffirm these fundamental principles of human and Christian doctrine concerning marriage: that it is altogether to be rejected, as a means of controlling the number of children, any direct interruption of a generation already begun, and especially direct abortion, even if performed for the sake of treatment. 14 Furthermore, as the Magisterium of the Church has taught on many occasions, it is to be condemned, whether in men or women, to directly induce sterility, either permanently or temporarily. 15 Also, any act is to be rejected which, when conjugal intercourse is foreseen, effected, or leads to its natural consequences, intends to obtain as its end or to employ as a means the prevention of procreation. 16 Moreover, the following arguments cannot be presented as valid to justify conjugal acts deprived of their fecundity: namely, that it is preferable to choose a lesser evil; furthermore, to consider these same acts as coalescing with acts of procreation that have been or will be performed, and therefore to attribute to them a single and equal moral goodness. For it is true that, if it is sometimes permissible to tolerate a lesser moral evil in order to avoid a greater one, it does not follow that any act whatsoever, even if it appears to be a lesser evil, can be freely performed.

[*Latin ed. p. 491*]

491 The acts of Pope Paul VI demonstrate that, or perhaps something even more excellent, may be promoted; nevertheless, it is never permissible, not even for the most serious reasons, to commit evil acts in order that good things may occur: namely, to direct one's will towards that which, by its

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very nature, transgresses the moral order, and is therefore to be judged as unworthy of a human being, even if it is done with the intention of defending or promoting the good of individual people, of families, or of human society. Therefore, he is entirely mistaken who believes that a conjugal act, deprived of its fecundity by artificial means, and therefore intrinsically dishonest, can be justified by the totality of the conjugal life's advancements. 15. The Church considers those methods of treatment to be not illicit, which are necessary for curing bodily illnesses, even if, as a consequence, the impediment of procreation arises, provided that this impediment is not directly intended for any reason. 19 16. However, contrary to this teaching of the Church regarding the direction of conjugal life, some in our time maintain, as we have noted above (n. 3), that it is the right and duty of human reason to temper those forces which irrational nature has given, and to direct them towards achieving a good that is suitable for human beings. Now, some ask: is it not, in fact, in accordance with reason, in many circumstances, to artificially temper the generation of offspring, if this course of action better serves the tranquility and harmony of the family, and provides more suitable conditions for the upbringing of children who have already been born? It is necessary to answer this question clearly: namely, that the Church is, above all, the first in 17 *Cf.* Pius XII, Allocution to those who attended the V National Italian Congress of Catholic Jurists: A. A. 8. XLV (1953) pp. 798-799. *Cf.* Rom. 3, 8. *Cf.* Pius XII, Allocution to those who attended the XXVI Congress of the Italian Society of Urology: A. A. 8. XLV (1953) pp. 674-675; to the VII Congress of the International Society of Hematology. A. S. L (1958) pp. 734-735. 18 19

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - The official commentary praises and commends the use of human reason in the work that associates man, endowed with reason, so artfully with his Creator; but it affirms that this must be done, observing the order of things established by God. Therefore, if just causes exist for postponing subsequent generations, which arise from the conditions of the bodies or minds of the spouses, or from external circumstances, the Church teaches that it is permissible for spouses to follow the natural cycles, inherent in the generative faculties, in their marital intercourse, provided that they do so only during those times when conception is possible, and thus to provide for the future offspring in such a way that the doctrine of morals, which we have just explained, is in no way violated. 20 The Church maintains its position, whether when it judges that it is permissible for spouses to consider the times when fertility is absent, or when it always condemns the use of those things which directly serve conception, even though the latter course of action may present arguments that appear honorable and weighty. Indeed, these two cases are very different: in the former, the spouses legitimately use a faculty given to them by nature; in

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the latter, they prevent the natural process of generation from following its proper course. If it is necessary to avoid procreation, in both cases the spouses, for probable reasons, may wish to avoid having children, and it is certainly not the case that children will be conceived; nevertheless, it must also be admitted that, in the former case only, it is possible for the spouses to abstain from marital intercourse during the times when fertility is present, whenever, for just reasons, the procreation of children is not desirable; whereas, when times are not suitable for conception, it can happen that they use intercourse to testify to their mutual love and to keep the promise they have made to each other. These, in acting thus, truly and completely give witness to right love. 20 Cf. Pius XII, Allocution to those who attended the meeting of the Italian Catholic Society of Midwives: A. A. S. XLIII (1951) p. 846.

[*Latin ed. p. 493*]

Acts of Pope Paul VI, 493, 17. It is better for upright men, even if they persuade themselves of the truth of the doctrine that the Church proposes in this matter, if they turn their minds to those things which are to follow, and to the methods and reasons used to restrain the growth of offspring. First of all, let them consider how wide and how easy a path this method of acting opens, whether it be to marital infidelity, or to the general weakening of morals. It is not necessary for long experience to demonstrate human weakness, and to understand that men—and especially young people—are so subject to desires that they need incentives to observe the moral law, and that it is wrong to easily provide them with a way to violate that very law. It is also to be feared that men, already accustomed to these practices which contribute to conception, may forget reverence for women, and, with their bodies and minds disregarded, may render them, in a certain way, an instrument serving their own desires, and no longer consider them as companions whom they ought to cherish with observance and love. Finally, let it be carefully considered how dangerous a power is granted to those public officials in this way, who are least concerned with the precepts of the moral law. Who would blame the highest officials of the State, who use this very thing to address the difficulties of their entire nation, which is considered lawful for married couples to do in order to resolve a certain difficulty of the family? Who would prevent public authorities from favoring methods contrary to the conception of offspring, which they deem more effective, or even from prescribing that they be used whenever they deem it necessary? Thus it will be, that when men seek to avoid the difficulties inherent in the divine law, which individuals, or families, or social life experience, they will allow public authorities to have the power to decide, intervening in the most proper and intimate duty of marriage. Therefore, unless we wish

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that the office of procreating life be...

[*Latin ed. p. 494*]

Acta Apostolicae Sedis - Official Commentary 494: It is necessary to acknowledge certain limits, which must not be transgressed, to that power which a man has over his own body and its natural functions; we say, limits which it is not permitted to violate to anyone, whether private or endowed with public authority. These limits are established for no other reason than out of reverence due to the entire human body and its natural functions, according to the principles which we have mentioned above, and according to the correct understanding of the principle of totality, as Our Predecessor of blessed memory, Pope Pius XII, illustrated.

It can be foreseen that not all will perhaps readily accept this doctrine, since there are very many voices that, amplified by more recent means of communication, differ from the voice of the Church. However, the Church, which it is not surprising to say, being placed, just like its divine Founder, as a sign to which opposition will be made, does not neglect its duty of humbly and firmly proclaiming the entire moral law, both natural and evangelical.

Since the Church has not created either of these laws, but is only their custodian and interpreter, it will never be lawful for it to declare something to be truly illicit, when that which is declared illicit always, by its very nature, contradicts the good of man. While the Church preserves the integrity of the moral law of marriage, it knows well that it is contributing to the establishment of true civil order among men; and moreover, it encourages man not to abandon his duties, but to dedicate himself to technical arts, thereby safeguarding the dignity of marriage itself. In acting in this way, the Church, adhering to the example and teaching of the Divine Savior, demonstrates that it pursues men with sincere and generous love.

21 Cf. Allocution to those who attended the 26th Congress of the Italian Society of Urology: A. A. S. XLV (1953) pp. 674-675; to the Directors and Members of the Italian Society of Ophthalmology and the Italian Union of the Blind: A. A. S. XLVIII (1956) pp. 461-462. Lk. 2:34.

22

[*Latin ed. p. 495*]

Acta Pauli PP. VI, 495, concerning those whom he sought to help from this earthly journey, so that they might, just as sons, participate in the life of the living God, the Father of all men. 23 March, 19. But these words of Ours do not fully express the thoughts and concerns of the Church, the Mother and Teacher of all nations, unless men, previously incited to observe and cherish the divine law concerning marriage, also strive to properly order the number of their children, even amidst the harsh conditions of life by which families and nations are burdened in our time. For the Church can

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act towards men only as the Divine Redeemer Himself does: namely, it recognizes their weakness, pities the crowds, receives sinners; but it cannot fail to teach the law, which truly belongs to human life restored to its own proper truth, and which is acted upon by the Spirit of God. 24, 20. The Church's teaching concerning the proper ordering of the increase of children, which proclaims the very divine law itself, will undoubtedly seem to many to be one that can scarcely, indeed, in no way, be observed. But in truth, as with all things that excel in nobility and usefulness, this law requires much effort from individuals, from families, and from human society. Indeed, it cannot be observed unless with the help of God's grace, by which the good will of men is strengthened and fortified. But for those who diligently pursue it, these efforts will certainly be seen to increase human dignity and to confer benefits upon human society. 21. The proper and honorable ordering of procreation requires, first of all, that spouses fully recognize and esteem the true goods of marriage and family, and also their own and their children's... 28, 2, 4. Cf. Paul VI, Litterae Encyclicae, *Populorum progressio*: A.A.S. 8. LIX (1967), p. 268. Cf. Rom. 8.

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Commentarium Officiale, ut perfecte moderentur. Nihil sane est dubium, quin naturae impulsibus, rationis liberaeque voluntatis ope, imperare ascetis sit opus, ut nempe amoris significationes, coniugalis vitae propriae, cum recto ordine congruant; quod praesertim ad usum continentiae, certis temporis intervallis servandae, requiritur. Verum huiusmodi disciplina, unde coniugum castimonia elucet, adeo eorum amori non obest, ut maiore eundem humanitatis sensu perfundat. Quodsi huiusmodi disciplina assiduam virium intentionem exigit, salutari tamen eius virtute coniuges seipsos plene excolunt spiritualibusque bonis ditantur: ea enim domestico convictui amplos tranquillitatis ac pacis fructus affert, atque solvendis alius generis difficultatibus prodest; ea alterius coniugis curam et observantiam erga alterum fovet; coniuges in immodico sui amore depellendo, qui germanae repugnat caritati, adiuvat; eosdemque ad conscientiam munerum exsequendorum erigit. Ea denique parentibus intimam et efficaciorem auctoritatem ad liberos educandos confert, dum pueri et iuvenes, aetate procedentes, vera hominis bona congruenter putant, et mentis sensuumque vires placide et apte exercent.

2 2. Hanc vero nacti opportunitatem, educatores, eosque omnes, quorum ius et officium est communi humanae consortionis bono prospicere, commonere volumus de necessitate eum rerum statum inducendi, qui colendae castitati faveat, ut scilicet germana libertas licentiam vinoat, moralis ordinis normis plane servatis. Quidquid ergo hodie in socialis, ut aiunt, communicationis instrumentis sensus commovet dissolutosque mores alit, pariterque quaevis scribendi obscenitas turpiumque spectaculorum forma palam atque uno ore iis omnibus improbanda sunt viris, qui tum civilis

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cultus provehendi, tum praecipuorum animi bonorum tuendorum sollicitudine tenentur. Perperam enim huiusmodi pravitates quis probare conetur, causas...

[*Latin ed. p. 497*]

Acts of Pope Paul VI, 497, 25: Seeking knowledge and instruction through the arts, or presenting arguments based on the freedom that public authorities may grant in this province.

23. Therefore, it is pleasing to the rulers of nations, to whom the principal duty of safeguarding the common good is entrusted, to contribute so greatly to the preservation of good morals: so that they may never allow the morals of their people to be corrupted; they must absolutely prevent those who act contrary to natural and divine law from introducing such practices into the family, which is the primary unit of the State. Indeed, civil authority can and should resolve the question of population growth in this way: namely, by enacting wise laws for families and by educating people so prudently that both moral law and the freedom of citizens are safeguarded. We know very well how much difficulty this issue presents to those who govern the state, especially in those countries that strive for progress. And We, perceiving the just concerns with which they are afflicted, have issued Encyclical Letters in which the progress of peoples is considered. But now, together with Our predecessor, the venerable and revered John XXIII, We repeat these words: these questions must be resolved in such a way that neither human ways nor reasons follow that detract from their dignity; such that those who propose them would not hesitate to do so, who believe that man and his life are to be referred to material things in every way. We believe that this question can only be resolved if the progress of economic and social affairs preserves and increases the true goods of both individual citizens and of the entire human society. And it would certainly be a grave injustice to attribute to divine Providence what, on the contrary, seems to proceed from a less wise method of governing the state, or from a weaker sense of social justice, or from a preoccupation with material goods, or finally, from a negligent disregard for...

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - A commentary on the labors and burdens undertaken, by which the people and all their children are led to a more perfect way of life. May all authorities, those for whom it is fitting, renew their endeavors and undertakings with renewed vigor, as some have already done so admirably! And may the zeal for mutual assistance among all parts of this great human family not cease: we believe that this province is almost infinite, in which the greatest institutions, pertaining to many nations, can contribute their efforts.

27. Now, it is fitting to address with our exhortation those learned men

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who can greatly serve the good of marriage and family, and the peace of conscience, if, after careful study, they strive to elucidate more thoroughly the various conditions, which favor honest arrangements for the procreation of the human race. For it is to be earnestly hoped – as it was previously the wish of Pius XII – that the medical art may be able to establish a sufficiently certain foundation for the honest regulation of procreation, one that consists in natural rhythms. In this way, learned men, especially those who are considered Catholics, will demonstrate, through their diligent work, that the Church teaches, namely, that there can be no true contradiction between the divine laws of transmitting life and the fostering of conjugal love.

28. 29. 25. Now, our prayer is especially directed to our sons, particularly to those whom God calls to serve Him in the state of marriage. For the Church, while transmitting the inviolable conditions of the divine law, proclaims salvation and opens the way to grace through the sacraments, whereby man becomes a new creature, who, in charity and in the freedom of procreation, is united to his supreme Creator and...

[*Latin ed. p. 499*]

499 The acts of Pope Paul VI should be pleasing to the salvation of souls, and may Christians also feel the sweet yoke of Christ. 31 Therefore, having humbly obeyed his voice, Christian spouses should remember that their vocation to the Christian life, born from Baptism, is further explained and confirmed by the Sacrament of Matrimony. For in this very Sacrament they are strengthened and, as it were, consecrated, so that they may faithfully fulfill their duties, perfect the form of their vocation, and give a Christian witness, as befits them, before the world. For the Lord entrusts this very task to them, that they may make manifest to men both the sanctity and the sweetness of His law, and that their mutual love, aided by the works performed by them, may be joined with the love of God, the Author of human life. 32 Indeed, we do not wish to conceal in any way the difficulties, sometimes grave, into which the life of Christian spouses runs: for them, as for each of us, the gate is narrow and the way is difficult, which leads to life. However, may the hope of this life illuminate their path as a bright light, as they strive with a firm spirit to live soberly and justly and piously in this world, fully knowing that the form of this world is passing away. 33 341 35 Therefore, let spouses willingly undertake the labors assigned to them, strengthened by faith and by that hope which does not disappoint: for the love of God has been poured out into our hearts by the Holy Spirit, who is given to us; and let them constantly implore divine help through prayer, and especially let them draw grace and charity from the perennial fountain of the Eucharist. But if, however, they are still held back by sins, let them not despair, but let them flee humbly and constantly to the mercy of God, which is abundantly offered through the Sacrament of Penance.

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In this way, they will certainly be united in marriage. 36 S1 Cf. Matthew 11:30. Cf. Second Vatican Council, Pastoral Constitution Gaudium et Spes, n. 48: A. A. 8. LVIII (1966) pp. 1067-1069; Dogmatic Constitution Lumen Gentium, n. 35: A. A. 8. LVII (1965) pp. 40-41. Matthew 7:14; cf. Hebrews 12:11. Cf. Titus 2:12. Cf. 1 Corinthians 7:31. Romans 5:5.

[*Latin ed. p. 500*]

Acta Apostolicae Sedis - Official Commentary

Five hundred gallons of life can be attained through perfection, as the Apostle explains with these words: "Husbands, love your wives, as Christ also loved the church and delivered himself up for it:" Thus, husbands ought to love their wives as their own bodies. He who loves his wife, loves himself. For no man ever hated his own flesh, but nourishes and cherishes it, even as Christ does the Church. This is a great mystery, and I speak in Christ and in the Church. But you also, each one of you, should love your wife as yourself; and the wife should fear her husband.

26. Among the fruits that mature when the divine law is observed with a firm intention, the most excellent is undoubtedly this: that spouses often desire to make others partakers of their own experience. Thus, a certain and most significant kind of apostolate is encompassed within the very breadth of the lay vocation, by which equals serve equals: for then the spouses themselves perform an apostolic office for other spouses, offering themselves as guides to them. This, indeed, seems to be the most suitable form of Christian apostolate today.

38. We also render due reverence to physicians and ministers of the healing art, who, in carrying out their respective duties, strive to observe those things which the very essence of the Christian vocation demands, rather than any human advantage whatsoever. Therefore, let them persevere in their purpose, always favoring those counsels which adhere to both faith and right reason, and let them strive to gain the assent and obedience of those in their particular sphere. Furthermore, let them consider it as their own duty, as part of their art, to acquire a thorough understanding of the necessary teachings of this more difficult field, so that they may, in fact, express the sentiment of Eph 5:25, 28-29, 32-33. Cf. Second Vatican Council, Dogmatic Constitution *Lumen Gentium*, nos. 35 and 41: *A. A. S. LVII* (1965) pp. 40-45; Pastoral Constitution *Gaudium et Spes*, nos. 48-49: *A. A. S. LVIII* (1966) pp. 1067-1070; Decree *Apostolicam Actuositatem*, no. 11: *A. A. 8. LVIII* (1966) pp. S47-S49. 38

[*Latin ed. p. 501*]

Acts of Pope Paul VI, 501: In order that married couples may receive sound counsel and be shown the just way, which they rightly and deservedly request.

28. You, however, beloved sons, priests, who, in your sacred office, act

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as counselors and spiritual guides, either for individual persons or for families, we summon you with great confidence. For your principal duty is – and we speak especially to you who teach moral theology – to present the Church's doctrine on marriage fully and openly. You, first in fulfilling your ministry, give an example of sincere obedience, which must be rendered both internally and externally to the ecclesiastical Magisterium. For you know that you are bound by this obedience not by reason of the arguments presented, but by the light of the Holy Spirit, by which pastors of the Church are especially enlightened in explaining the truth.

39. It is not unknown to you that it is of the utmost importance, for the sake of peace of mind and the unity of the Christian people, that in matters moral, as well as in matters dogmatic, all should obey the teaching of the Church and use the same language. Therefore, using the more earnest words of the great Apostle Paul, we again summon you with all our heart: "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all say the same thing, and that there be no schisms among you, but that you be perfect in the same mind and in the same judgment."

29. Indeed, if it is a most excellent kind of charity towards souls to omit nothing of the saving doctrine of Christ, yet it must always be joined with tolerance and charity, of which the very Redeemer gave examples when speaking and acting with men. For He came, not to judge the world, but to save it; 41 He was indeed severe in condemning sin, but patient and merciful towards sinners.

38. Cf. Second Vatican Council, Dogmatic Constitution *Lumen Gentium*, n. 25: *A. A. S.* LVII (1965), pp. 29-31. 1 Corinthians 1:10. Cf. John 3:17. 40 41

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - Commentarium Officiale. Therefore, afflicted by their difficulties, let spouses find in the words and in the heart of the priest a reflection, as it were, of the voice and love of our Redeemer. And you, beloved sons, speak with full confidence, knowing for certain that the Holy Spirit, when a correct doctrine is presented by the Magisterium, illuminates the hearts of the faithful and invites them to assent. Furthermore, teach spouses the necessary way of prayer, and instruct them diligently, so that they may more frequently and with great faith approach the sacraments of the Eucharist and Penance, and so that they may never lose heart because of their weakness.

30. But now, concluding these Encyclical Letters, we reverently and lovingly turn our thoughts to you, beloved and venerable brothers in the episcopal office, with whom we share the care of the spiritual well-being of the People of God. We earnestly invite you all, by this urgent petition, to diligently and without delay dedicate yourselves, before your priests, your ministers, and your faithful, to the protection and defense of marriage and

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its sanctity, so that conjugal life may more and more attain its human and Christian perfection. Consider this task, entrusted to you at this time, as the greatest work and burden. For, as you well know, this ministry requires a certain order of pastoral care, which pertains to all areas of human endeavor, namely, to economic matters, good teachings, and social principles: all of which, if they progress together, will make life more bearable, easier, and happier for parents and children within the family, and will foster a more abundant fraternal charity and true peace in human society, in accordance with the plan that God conceived for the world.

31. You, venerable brothers, you, beloved sons, and all men of good will, we now earnestly appeal to you for this great work of education, progress, and charity.

[*Latin ed. p. 503*]

The Acts of Pope Paul VI, page 503, contain the most steadfast doctrine of the Church, which the Successor of Peter, together with the Brothers of the Catholic episcopate, faithfully safeguards and interprets. This is a truly great work, as we firmly believe, which benefits both the world and the Church, for a man cannot attain true happiness, which he strives for with all the strength of his soul, unless he observes the laws inscribed by the highest God in his very nature, which must be prudently and lovingly observed. Therefore, for this great work, and also for all of you, and especially for the spouses, we implore the most holy and most merciful God for an abundance of heavenly graces, of which we gladly bestow upon you the pledge of our Apostolic Blessing. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of July, in the year 1968, in the sixth year of our pontificate. PAUL PP. VI. DECREE LETTER to the Blessed Benildo Confessor, of the Institute of the Brothers of Christian Schools, granting honors to the Saints. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. It is the custom of God, the Arbiter and Governor of all things, who "dwells in inaccessible light" (1 Timothy 6:16), to utterly overturn the plans of the proud, and to disturb and agitate those who oppose His will, as a most powerful wind; and after destroying earthly empires, He stands alone, and does not do more to the history of those who persist in wickedness than the faintest voice of a starry night; and yet, the same benevolent Father is wont to be present to those who fear Him, and to the humble, as we see in the Book of Job, raising them up (cf. Job 5:11). This very thing was sung and prophesied by Mary, the most blessed Mother of Christ, when, moved by the Spirit, she said to God, that although He might wish to drive away the proud and wealthy from Him, He would nevertheless be merciful.

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - Official Commentary: to have, so that the

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hungry may be filled with good things (cf. Lk. 1, 52 sqq.). Therefore, the humble confession of one's own condition is not only an affirmation of truth, whereby we acknowledge God as the beginning and end of all things, and ourselves as the work of His hands, but also a law of receiving divine grace, without which no sanctity has ever flourished anywhere. But he whom we now include among the heavenly ranks, St. Benildus, shone brightly with this humility of which we speak, with his contempt for himself and his disdain. From this, it is certainly clear why God placed him in great grace with Himself and raised him to heaven, equal to the stars. It is fitting here to briefly outline the course of his life, so that the faithful may draw from his examples outstanding virtues. He was born, the most blessed man, the day after the Ides of June, in the year 1815, in Thureti, a village situated in the heart of the large region of Limagne, that is, the very fertile plain which lies between the cities of Georgobian and Vichy, in France; and on the same day, the little boy was cleansed with the waters of Baptism in the parish church; thus, as he entered this life and into the light of the sun, prayers were offered for the grace of God, and the brightness of heavenly light was beheld. His father was John Bomançon; his mother, Anne Chaty; who possessed more faith than goods and possessions; for they were open, simple, and sincere; "humble, indeed, as is said by some writer, but not so humble as to refuse even a piece of straw." For the children they had, which were numerous, and the need to earn a living through labor and industry, and the adversities that life brings, which expose men, all provided a reason for them to live a righteous and virtuous life; and this shone forth so brightly that Peter, when he had grown somewhat older, remembering the events of the past, recalled the example of his pious mother, especially her love for the Holy Eucharist, to which she constantly encouraged her son. As for the cultivation of the human mind, Peter celebrated the games of his town somewhat later, since he always put agriculture before all other occupations, which he sought, either alone or with his family, so that he might help his parents as time required and as his still-tender age allowed. For this gave him the opportunity to admire God, the creator of all things, in the spectacle of nature, most pleasingly. Then, when he was ten or eleven years old, he went to school, and with ease, his intelligence and understanding of things surpassed the others, especially in the study of the Catechism and the sacred Scriptures, to which he was captivated by their love and sweetness. And what he understood with his mind and soul, he communicated to his equals, as if it were a desired treasure, and in such a way that he already foreshadowed and unknowingly revealed where nature would lead him. In the year 1817, when he was twelve years old, he received the Body of Christ for the first time, and perhaps it is...

[*Latin ed. p. 505*]

The Acts of Pope Paul VI, page 505, also record that he was confirmed

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with the sacred chrism. It was also a significant moment when, at that time, the boy was about to enter a certain religious institute, namely, the Brothers of the Christian Schools. These Brothers, after the changes brought about by Emperor Napoleon I, were restored to their homeland for the purpose of soothing minds, educating boys, and reconciling the republic in France. They established their houses in the district of Rigodunum and elsewhere. Here, in a small and industrious town, Peter first saw the Brothers; and after having thoroughly learned about their life, their morals, and their customs, he became so filled with admiration and affection for them that he desired nothing more. His pure piety and holy religion fueled this flame. However, since he was too young to be immediately admitted into the Brothers' congregation, in order not to waste time, he happily attended their school in Rigodunum; for there he could devote himself to the study of literature, to prayer, and to pleasant games with his friends. This situation lasted for two years; for it was not until the year 1820, in the month of February, that his small stature allowed him to be accepted into the Brothers' community. At that time, finally fulfilling his vows and desires, he went to the city of Georgobiam, where he was received into the religious house of the Brothers of the Christian Schools, and thus began a higher work, or a life, of greater importance. Of the things he did at that time, few accounts remain, for time, which devours all things, has consumed everything, and scattered it as the wind scatters leaves in autumn. However, it is known that, later, he declared that he had understood very early on that he must dedicate himself entirely to God, and that he must always obey the will of his superiors, which demonstrates the great piety of this young man towards God and his excellent virtue. For to dedicate oneself entirely to God is not only to renounce all human things, however holy they may be, besides God: parents, home, fields, and other possessions, but, above all, to renounce earthly affections and senses, to cast off the old man who is accustomed to the earth, and to put on the new man, as it were, under the rising sun. And that this intention of the blessed man was not merely the flame of youthful ardor, but the awareness of a right will, for which religion is something more than just what is lawful and proper, will be made clear by the events of the rest of his life. Indeed, when, in the month of June of the year 1820, he put on the religious habit, which was given to him, and received the name Benildo from the illustrious Christian martyr, he embraced virtue with such zeal and dedication that, if we are to believe the accounts, the master of novices, who was responsible for his piety, could not help but exclaim, marveling: "This young Brother will be the glory and the light of our entire Order." And since God is accustomed to make His elect fulfill their vows, for this reason, He began to separate him from his dearest earthly ties, that is, from his mother, the sweetest of all things, who

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died a pious death in the year 1817.

[*Latin ed. p. 506*]

506 Acta Apostolicae Sedis - Commentarium Officiale octingentesimo uno et vicesimo, [he] passed from the darkness of this life to eternal light. Following this opportunity, he briefly returned to his home, comforting his afflicted father and other relatives. However, he did not yield to his parents' entreaties, who asked him to remain with them, now that he was serving a necessity; rather, obeying the commands of the Highest God, who through His Son had said: "Without, for someone dead to bury his dead, but you go, and announce the kingdom of God" (Luke 9:60), he returned, albeit with sorrow, to a higher calling, leaving behind his family according to the flesh. In the same year, in December, he was transferred to Aurillac, a city indeed notable for all kinds of memories. In that city, indeed, long before the changes in public affairs, the Brothers of the Christian Schools had already established a college; but after disturbances among the people, those who had been expelled returned, to the great benefit and progress of the schools. Therefore, when the most blessed man arrived there, he considered it his duty to teach the boys of the first class, preparing them with the Brothers for use and practice. It was immediately seen that Brother Benildus was born for these tasks; and he was filled with such joy that he could not imagine anything more pleasing than to lead the students to the knowledge of God, following that method of instruction in which salutary rigor is joined with the highest humanity. How much benevolence, opinion, and love this inspired in him, both among the students and among his superiors, is now understood by no one. He remained in that place for five years; during which time, some happy events, and others, adverse events, occurred. Among the latter, the religious vows must be mentioned, which he took in the city of Georgobia, among the sacred exercises, in the year one thousand eight hundred and twenty-three, to which he dedicated himself with great joy; among these, is to be counted the death of his older brother, Annet, and of other relatives, who in the same year, released from earthly things, went to heaven. As happens to religious men, the seat of the most blessed man was uncertain and unstable. For, in the year one thousand eight hundred and twenty-five, he was sent to the house at Moulins-le-Carbonnel; two years later, he was sent to the city of Limoges; then he returned to Moulins, and the following year to Limoges, until the year one thousand eight hundred and thirty-six, always with the same zeal, discipline, and love for the boys and his colleagues. It also happened that, due to the lack of teachers and ministers, he not only held the schools of the lower order, but also performed the duties of the squalid kitchen. Furthermore, after the changes in France in the year one thousand eight hundred and thirty-three, the primary men of Limoges considered that, although they possessed just knowledge, a public license to teach was granted to them

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by a public letter; therefore, to Brother Benildus was granted permission to teach in public.

[*Latin ed. p. 507*]

The Acts of Pope Paul VI, page 607, record that he was destined to fulfill his purpose, and that this outcome was precisely what he desired. Moreover, piety did not wane; indeed, in the year 1836, in the city of Georgobia, he took perpetual religious vows, as if a ship had been released from its moorings, and he surged forward with the strength of a giant to pursue the path of virtue and holiness. These vows entailed that he should remain in the Sodality until death, that he should direct the course of his life towards all virtue, and finally, that he should provide help and assistance to all, without any reward, in accordance with the rules. He demonstrated the sincerity of his religious profession by habitually honoring the anniversary of his vows, as if it were the most sacred and celebrated day of his life. But God, who is supremely wise, willed that the blessed tranquility of peace should be mingled with the bitter herb of sorrow: for in the year 1837, his beloved sister, Anne, was struck down by a cruel and inexorable fate. Faced with this grievous occasion, Brother Benildus returned to his family home to console his father, who was deeply afflicted by this sorrow. The father again urged his son to come to him, abandoning his previous plans; but the son, still grieving, refused, declaring that he could not do so, being bound by a solemn vow to God and to the Sodality. Therefore, he returned to the religious community and to his companions. What he did and said at that time, and the charity he showed to all, are known only to God. It should not be overlooked, however, that this most blessed man was so poor when he sought his home that he possessed only half a French livre. And when he returned, he gently refused the offered money, lest he deviate from the custom of the holy Father John Baptist de La Salle, who had always traveled on foot. Truly, so many events, so much experience of life, so many adversities, brought about the maturity of his virtue; so that in the year 1839, in September, the directors of his Sodality entrusted him with the management and supervision of a school for boys in Billomi, not far from his birthplace. And there, he did not fail to live up to the expectations that had been formed of him. For at that time, the school was flourishing; and, if one considers the life of Brother Benildus, it was marked by piety, prudence, and wisdom. Therefore, the superiors of his Congregation judged him to be suitable and worthy, and entrusted him with the task of opening and directing a new school in the city of Salguis, which was to be a second home to him, a joyful and fertile garden of holiness. Salguis was quite distant from his region and city, and from the places where Brother Benildus had always lived. As he departed, he was very apprehensive, fearing that he would encounter great difficulties and hardships in this undertaking. The appearance of the journey, and the faces

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of his two companions, and the features of the places, added to his sadness; for the city was severe in appearance and in its setting.

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis - Commentarium Officiale. Already in autumn, the weather was harsh and severe. However, God wonderfully refreshed the spirits of those who had undertaken this task. That city, to put it briefly, showed both the vestiges of recent changes and the seeds of future developments. Indeed, although there had been disturbances with the destruction of temples and the slaughter of citizens, the religion itself had not been spared; rather, such injustice had been done to the Religious and the Priests that they were all driven into exile. But then, alas! There was no care for the children, no instruction, no institutions. And things were getting worse every day, unless the divine plan, through agreements concluded between the Holy See and the King of France in the year 1801, had initiated the beginning of healing this great ruin: thus, the divine worship was once again publicly restored to the highest honor of God, and care was taken for the instruction of the people. As for the city of Salguas, it seemed to the municipal council that it would be beneficial for the good of the people if the entire task of educating the youth were entrusted to the Brothers of the Christian Schools; and this was pleasing to all, and provisions were made with both public and private funds to make it happen. It was to this point that Brother Benildus and his companions arrived; and immediately, the spirits of many were relieved, for the entire population, the councilors, the prefects, and the leaders of the city, received them with honor and spoke kindly to them. However, such is the fortune of things, that there was no one who, fearing God's servant, would say: "Indeed, they have sent us the most mediocre of Brothers!" But those who thought this were mistaken, who believed that the high and almost divine spirit of Brother Benildus could not reside in a large body. But these things are enough for now. The tasks given to the most blessed man presented a great deal of work and difficulty. For the school itself was small and squalid, the dwellings of the Religious were cramped and lacking in furnishings; furthermore, there was a large number of students for the number of teachers, and many of them were of adult age; and to add to this, there was a lack of all necessities and insufficient resources for daily expenses. Finally, to win over the will of so many children, to inspire the minds of such a large group to kindness, and to gather authority, these were not things that could be accomplished with ease, especially since Brother Benildus lacked a handsome appearance and a tall stature, which often have some value among the simple. And yet, things progressed favorably, either through the most benevolent grace of God, or through the excellent qualities and virtues of the man, which it is pleasing to consider for a moment, although no one can praise him sufficiently for his worth. And first of all, there was a remarkable and singular

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patience in him; he never lacked it, not even when dealing with stubborn adolescents, who were of an untamable and easily irritated nature. For these younger ones loved to stir up quarrels and incite conflicts, even to the point of causing wounds. And the most blessed man had these skills, this prudence: to calm great storms with a loud voice, and especially to carefully anticipate the beginning of...

[*Latin ed. p. 509*]

Acta Pauli Pp. VI 509 ras. Moreover, he was sometimes, by the more audacious, grievously offended, and even subjected to violence, as when wooden planks were thrown at him. These things, and such things, endured with a steadfast spirit, gently influenced the hearts of all, and even softened the Salguenese magistrates, who, being harsh and severe at first, came to hold an extraordinary opinion of his virtue and even loved him greatly. Civil authority, in the month of May, in the year one thousand eight hundred and forty-two, having recognized the reason and purpose of his teaching and instruction, and desiring to show its gratitude, appointed him as rector of the public school; and indeed, after some years, adorned him with a silver medal. But if you consider the nature and character of his school, or institution, it was entirely Christian. Understand this: although that most blessed man devoted himself primarily to teaching secular subjects, as in the public school, nevertheless, according to his own principles, he was accustomed to act, speak, and do in such a way that everything praised Christ and his religion, and he always strove to conform the minds of the children, to whom nothing is more pleasing, to the example of Christ. Therefore, the method and instruction that Brother Benildus followed were derived from the Christian religion and were directed towards its principles. God, the immortal, was the beginning and the end of the education imparted by Brother Benildus, contrary to what the innovators of public affairs had done, who sought to draw men away from God. It is therefore not surprising that, considering this, the most holy man of God gave great importance to prayer, the catechism, and the sacred Scriptures in the education of children. These, like a dye, not only colored all his actions, bringing them into unity, but also permeated all his words, like fire spreading through dry grass, his soul being inflamed by a great zeal and a desire to increase the glory of God. This is also the reason why the schools that he established, being abundant and clear, and wisely adapted to the understanding of the students, penetrated deeply into the hearts, sowing fertile seeds of virtue. Since the holy man was born to teach, it could not be otherwise than that he would always and everywhere cultivate the talents of the children with the best things, especially considering the natural gifts with which he himself was filled, and with which he filled his students. Furthermore, knowing that public affairs are contained in two things, as a certain excellent author says, namely, reward and punishment, he invited

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to virtue with rewards and restrained from vice with punishments. These, indeed, sometimes seem more severe than those of our age; but, rightly considered, it will be seen that this is either due to the times in which all are parents and servants, or rather, it should be attributed to charity and the conscience of his duties, of which he was most diligent. For he would never have inflicted any punishments, unless he loved, and with no other intention than that those who had erred might return to the path of virtue. Moreover, in this matter, he followed the example of the most blessed Father John Baptist de La Salle, who said: "If you want things to be well, let all correction and punishment be free from insults."

[*Latin ed. p. 510*]

510 Acta Apostolicae Sedis - The Commentary is prepared officially, and with that intention, so that it may be pleasing to God. This severity, indeed, arising from the most sincere intention, was regarded by the students themselves with such fairness, that they loved their master and father as they loved their eyes, or, if anything is dearer than the eyes; and it was most pleasing to them, and a great joy, to have him present, to be instructed by him, and otherwise, and they were exceedingly happy when he returned, after they had greatly feared that he would not be transferred elsewhere. But he, although he pursued all those under his charge with the same love, was more inclined in his will towards the poor, the weak, and boys of mediocre intelligence, and he directed his efforts towards them. He also showed respect towards all, completely removing any distinction between the favored citizens and the poor students; so that he called them all "masters," in accordance with the sentiment of the blessed Paul, who said that boys are the temple of God, in which God dwells (cf. 1 Corinthians 6:19). Indeed, a principal part of the discipline, and almost the very foundation of the entire institution, was contained in the tradition of the catechism. In this art, Brother Benildus excelled greatly, for he combined great prudence with the use of many authors, especially the Catechism of the Diocese of Clermont and the work of Collot, which were almost forgotten. In the pages of this work, he found a rich and abundant collection of examples, which he himself first enjoyed, and with which he illuminated the truth of Christian doctrine, to the great delight of the students. Then, he would introduce such lively ideas, so that he who was so eloquent and copious in his speech, would imbue it with a certain poetic quality, so that the astonished boys would scarcely notice the passing of the hour. It was also a great concern for Brother Benildus to prepare the boys to receive the Sacraments, that is, the Holy Eucharist and Penance; and he attended to this so diligently that he not only instituted the best discipline, but also prayed to God with the utmost fervor that the Sacrament received by the boys would bring forth joyful fruits. Furthermore, since he believed that neither the Holy Church nor his own Society could flourish unless priests, like veteran soldiers, were

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provided with new recruits, he was vigilant in observing the seriousness of the matter, and if he detected in any of the students signs of a good character and a divine vocation, he would take care of them. And in this province, things went so well that fifteen young men were completely ordained to the priesthood, and more than a hundred became religious members of the Society. Therefore, having recognized the manifest signs of God's will, he diligently nurtured them while they were growing, and he assisted those in need, and helped those who were suffering, and supported those who were wavering, so that they would not fall, and he set them an example, after they had put on the sacred vestments. And if now, from these things, we turn to his piety towards God,

[*Latin ed. p. 511*]

The acts of Pope Paul VI, page 511, speak of a soul that was celestial, truly sublime and outstanding. And although everything he did was beneficial, he especially offered public prayers, which he presented to God as if they were flames. Above all, he showed a fitting zeal and love for the Sacrament of the Holy Eucharist; therefore, he found great joy, although it was contrary to common custom and practice, in receiving the Body of Christ daily. He did so with such faith and devotion that anyone who saw him approaching the altar would notice his piety shining in his soul and growing stronger. It was said by many that he was not a man, but an angel. There was even one who affirmed: "Brother Benildus, when he was praying to God, appeared to everyone as if he were beholding God." It is also remembered that a certain religious man was accustomed to address God with these words: "My God, I adore You as Brother Benildus adores You." Along with his devotion to the Eucharist, the ancient cult of the Cross of Christ was joined to him, bringing him to tears. Furthermore, he revered the Blessed Virgin Mary, the Mother of Christ, most piously; and he greatly desired to enter the illustrious state of life that she had, a shining star that showed the way to heaven. Therefore, it is not surprising that the decree concerning the immaculate conception of that Virgin, promulgated in the year one thousand eight hundred and fifty-four, filled him with great joy; that he himself read and carefully meditated upon the apostolic letters concerning this matter; and that he poured forth the most pious prayers of the Rosary daily from the depths of his heart, and that he took care that others did the same. Finally, Saint Joseph held a prominent place in his religious devotions, whom, they say, sometimes responded with prodigies and miracles of great faith. And it should not be thought that this blessed man, with his eyes fixed on heaven in hope and desire, neglected the poor, the needy, and especially the members of his confraternity in this world. On the contrary, he embraced them with such care that he was sometimes consumed with concern for them: for their food, for their health, for their peace of mind, and for all those things that religious life usually provides

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as support. For he was made in such a way that, whether they were sick or well, he was always a friendly presence to them, offering all the services of love. And when one of the brothers of the confraternity died, he would be completely overcome with tears, as if it were a matter concerning his own blood relatives. Moreover, no poor person was ever treated ungenerously by him, and no sick person was ever neglected by him; and indeed, many were comforted and strengthened by his very presence, his counsel, his prayers, and his assistance. Finally, as often happens in the lives of the saints, Brother Benildus was not without adversity: false rumors, censorious opinions about his virtue, harsh judgments about his actions, and similar things; to which were added pains and torments that sometimes afflicted him in an unbelievable way. But in him...

[*Latin ed. p. 512*]

512 Acta Apostolicae Sedis - The strength lay in his ability to bear such a grave bitterness with an even spirit, and with such moderation of mind, that he, who gave the most excellent examples of patience, would ask those around him to forgive the intolerance of his elders. Thus, obeying the words of Jesus Christ, he carried his cross daily, until the summit of Mount Calvary, where the Master, worthy of adoration, was sacrificed. Now, as we briefly recall, we will add a few things about the life of the blessed Benildus. Who, on a certain day in April, in the year one thousand eight hundred and sixty-two, while practicing hymns with his disciples in the countryside, suddenly could not utter a word, and could not recover his voice from any direction. A certain pernicious disease afflicted him, which the doctors judged to be a widespread cancer, growing worse daily. He was, in part, able to commend himself through prayer, and in part, he endured an incredible pain. On the fifteenth day of June, in the same year, he again renewed his vows in the religious order. And when the young men, having completed their school year, were about to return to their homes, he wished to say a final farewell in the hall: "My dear sons," he said, "I know for certain that you pray to God for me; for which I give great thanks with all my heart. However, I feel that I am being called to eternity, and therefore I cannot return to health. But if—and this is my hope—the Heavenly Father receives me with his kindness, I will remember all of you." Aware of this great distinction, he sent letters full of humanity to his relatives, instructing them to say goodbye for the last time; also to those whom he had piously served for twenty years in the parish church, as if he had received a mission; and finally, on the eleventh day of August, after thanking the members of the Sodality for their merits, having thanked them for their care while sitting in his bed with those around him, he encouraged them to persevere in the spirit of the religious order they had embraced. "How beautiful it is to die in this holy way of life!" When the doctor, asked by him, warned that the end was near, he, as if giving thanks

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for the favor, responded. At the first dawn, having restored his spirit through the Sacrament of Penance, he partook of the Heavenly Bread with incredible faith and piety. And when, with those present weeping profusely, he had blessed them, he preferred to be alone, to adore God without any distractions. Then, such sweet words were uttered by him: "We shall go into the house of the Lord." (Ps. 121, 1); "O Jesus, may I die in your Heart!"; "O Mary, conceived without sin, grant that I may die piously." After these words, in the year one thousand eight hundred and sixty-two, with his eyes and mind turned towards eternity, he departed from this life with a serene countenance. Such was the exit of this most blessed man. For although it is true that he did not shine with miracles, nor with heavenly visions, nor with healings, nor with the gravity of his words, nor with the most beautiful deeds,

[*Latin ed. p. 513*]

Acta Pauli Pp. VI, 513, are most excellent. On the contrary, the tenor of his life was such that he who wished "to be unknown and to be considered as nothing," rather always lived a most humble life with the humble, serving them with delight, without any noise, without any fame, except that which naturally flows from virtue. His life was entirely like a drop of water, always falling in the same manner; and this, along with a clear grace, shone like a lamp, so that it cleansed, if there were any, the vices of nature, and at the same time provided light of piety to those who were in the house, or to whom fortune had given the opportunity to live with him. His love and zeal for sanctity led him to observe the rules with the greatest diligence: for he saw that obedience to these brought great benefits to all. In this matter, he was so constant that, once, he sought recognition for himself, because, through imprudence, he had ordered the boys to rise from their beds in the morning a little later than usual; and, uttering his last vows, he was completely overcome with tears, because he had not observed the laws of his Society sufficiently. Moreover, his faith, hope, charity, and other virtues, which we call moral, shone forth perfectly in this humble daily work and in its perfection, to which he was always attached with admirable constancy, never indulging or sparing himself in his efforts. This is truly a great undertaking! For it is not a human, but a divine work, always, in every life, in every hour, to do nothing but that which is pleasing to God, and to deviate in no matter from the laws of equity and justice, and to restrain oneself and others from vice, and to imitate and, as it were, bring about in oneself the form and likeness of God, whether in good fortune or in adversity, especially when great cares and anxieties arise, or when the limbs burn with pain and the flesh is intolerably tormented. This is what Father Benildus, by the grace and benefit of God, achieved; and therefore, he died, having lived in the purest faith, in certain hope of eternal things, in incredible charity towards God and men, believing, hoping, and loving

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with all his might. Concerning him, it is said that, as soon as he breathed his last, everyone felt and said it so marvelously, that they judged him to be a saint; and that the people, without interruption and in a long procession, would come to venerate him, and would not leave, unless they had touched that holy body, or had received something for the sake of piety that belonged to him. To satisfy the devotion of the people, the pallium of the most blessed man was cut into small pieces. But how great was the estimation of all concerning him, was shown by the most numerous funeral, and by the most celebrated tomb. It is also said that a woman, who was suffering very severely from a disease of the joints and was therefore hindered in her health, was miraculously and suddenly healed during the funeral procession, and that she attended the funeral. For this reason, the members of the Sodality were first amazed, and then, 33 - A. A. S.

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis - Commentarium Officiale: to cultivate and venerate, and finally, after three examinations of the most blessed man's body, to refer the entire matter to the Roman See, so that it might be judged whether the question of his sanctity could be publicly raised and discussed. After, therefore, investigations were carried out with due authority and according to the laws in the diocese of Aniciensi during the years 1889 and 1890, and on the twenty-second day of April, in the year 1893, a Commission, as it is called, was appointed by the Supreme Pontiff Leo XIII to examine the case; and these investigations were completed in the year 1891. Then, the theological and cardinal virtues of the venerable Servant of God were considered, which, according to Pius XI, Our Predecessor, had reached the heroic degree; and on the sixth day of January, in the year 1932, after all things had been duly examined, He solemnly confirmed this with a decree. After these things, the question of miracles, which were said to be most celebrated, those which Brother Benildo had requested, was discussed in preliminary and preparatory meetings, and finally, in a general meeting, before Pius XII, of blessed memory, on the twelfth day of January, in the year 1947. After these matters were concluded, the same Supreme Pontiff, on the sixteenth day of February, in the same year, solemnly declared: that two miracles had been wrought by God, through the intercession of the venerable Brother Benildo. Furthermore, there was a doubt to be discussed: whether, after the virtues and two miracles had been proven, the heavenly honors could safely be granted to the venerable Servant of God, Benildo. Regarding this doubt, after it had been considered by the Fathers Cardinals, the Official Prelates, and the Consultors, who were expressly asked for their opinion, on the twenty-fifth day of March, in the year 1947, they unanimously responded that it was safe to proceed with the solemn beatification. These solemnities were held on the fourth day of April in the year 1948, in the Basilica of Vatican. And after the decrees concerning the

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blessed one, the heavenly honors of the same were increasingly increased everywhere, and new miracles were said to have been wrought by God, supplicating prayers were presented to this Apostolic See, so that the cause might be resumed to adorn the blessed Brother Benildo with the insignia of sanctity. To these prayers, Our Predecessor John XXIII, on the twenty-fifth day of November, in the year 1959, responded; and therefore, legal investigations began regarding two healings, which were proposed for his canonization, namely, those wrought by God through his intercession. The investigations were properly carried out in the tribunals of Tarraconensi and Nemausensi during the years 1961 and the following year. Namely,

[*Latin ed. p. 515*]

The Acts of Pope Paul VI, page 515, recount the case of Augustine Subirana Piqué, a member of the Institute of the Brothers of the Christian Schools, located in Tarragona, in Spain. This individual, who had suffered from stomach ailments since childhood, reached the age of thirty and was residing in Sestri Ponente when his condition worsened to the point where surgery was required, involving the removal of half of his stomach. Furthermore, adhesions, as the doctors termed them, had developed, necessitating repeated surgical interventions. The situation deteriorated so severely that all hope of recovery seemed lost. At this point, prayers were offered to the Blessed Benildo, and even his reliquary was placed near the afflicted part of the body. As the illness continued to progress, the physician ceased all attempts at nourishment, deeming them futile, and then ordered the patient to be transferred back to the Brothers' College, so that he might not die far from the religious community. Meanwhile, the Brothers continued to implore the Blessed Benildo, almost as if they were urging him to intervene. And, remarkably! on the twenty-fifth of March, at approximately one o'clock in the afternoon, according to our reckoning, the patient began to show signs of improvement; and by the second hour of the following day, the patient's condition had clearly improved. In short, the following day, he displayed a strong appetite and ate and drank, and on the first of April, in the same year, the doctors, after a thorough examination, declared him to be completely healed. Indeed, after the Easter holidays, he resumed his activities without any hindrance.

Another miracle occurred concerning Lucy Prat, a widow whose husband's name was Arbousset. This woman was a cook at the establishment of Saint John Baptist de La Salle, in Nemausus, when, in the year 1956, she began to experience a weakening of all her bodily functions; furthermore, she found it increasingly difficult to nourish herself, so that she was soon wasting away. She was therefore sent to a hospital, which was administered by the Franciscan Sisters, and her condition worsened so severely that, as she was leaving home, she said with tears that she was prepared to die with a serene spirit, for she had already felt the prayers of the dying deeply in

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her heart, and she considered herself to be offering herself as a sacrifice to God. Therefore, on the fourth of December, in the same year, the doctors opened her abdomen: but, alas! the cancer from which she suffered had already spread to neighboring regions of the body, and this posed such a grave danger to her life that the situation had reached a critical point. Since the surgeons could not proceed further, due to the seriousness of the condition, the patient was returned to her bed; and, indeed, as nothing seemed to be working, and the situation was worsening, in order that she might not die in the hospital, she was sent back to the College from which she had come, without any prescribed medication or treatment, as these seemed futile. She spent four months there, between life and death; and then, unexpectedly, the woman, without any medication but through the fervent prayers offered to the Blessed Benildo, began to feel better, and she was able to eat and drink without difficulty, and

[*Latin ed. p. 516*]

516 Acta Apostolicae Sedis - The official commentary gradually gained weight, and finally, it became so well regarded that on the eighth and ninth days of June, in the year nineteen hundred and fifty-seven, after the most diligent physicians had examined her and found no trace of such a grievous illness, she was declared to be completely healed. Both signs were carefully examined by the Sacred Congregation of Rites, after several meetings. In the general meeting, held on the seventeenth of July of this year, before Us, the relator of the cause proposed the following question: Concerning which miracles, after the same Blessed was granted veneration by the Apostolic See, does it appear, in the case and for the effect of which we are speaking? Those present, including the Cardinals, the officials and consultants of the Sacred Congregation of Rites, affirmed that the proposed healings were to be attributed to a miracle. With these votes gladly accepted, on the same day, that is, the seventeenth of July, We solemnly decreed: that two miracles had occurred, attributed to the intercession of the Blessed Benildis. After this, although the Most Reverend Cardinals, officials, and consultant Fathers had indicated in writing that it was possible to proceed safely towards the canonization of the Blessed Benildis, We considered it prudent to allow some time to pass in order to seek a more abundant light of grace. Therefore, on the fifth and twentieth of September of this year, We made the following decision: that it was possible to proceed safely towards the solemn canonization of the Blessed Benildis, Confessor, of the Institute of the Brothers of Christian Schools. Considering that a very important matter was being addressed, We convened a sacred Consistory for the nineteenth of October, so that We might inquire of the Cardinals, Patriarchs, Archbishops, Bishops, and Abbots who would be present in the City on that day, and in which assembly Our beloved son, Arcadius Maria, Most Reverend Cardinal Larraona, Prefect of the Sacred Congregation for the

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Discerning of Sacred Rites of the Supreme Council, earnestly requested that the memory of the Blessed Benildis be honored with the highest honors and that the desired rite of canonization be reached. After these things were completed, the Cardinals and sacred prelates present were asked to indicate what they thought about the proposed cause. Finally, after receiving the votes of all the sacred Cardinals and prelates who were present at the Consistory, which was held on that day in the Vatican buildings, it was clearly demonstrated that the Blessed Benildis was worthy to be esteemed by all, and that she should be adorned with the most brilliant diadem of the Saints. For this purpose, We set the date for the nineteenth of October of the following year. In the meantime, We asked the present Fathers, all the sacred prelates, and all the faithful to join their prayers to Ours, so that the auspicious and salutary things that had already been accomplished might benefit the Catholic cause. With the greatest solemnity...

[*Latin ed. p. 517*]

On the appointed day, all orders of the secular and regular clergy, especially those from the Institute of Christian Schools, numerous Prelates and officials of the Roman Curia, a large gathering of Bishops attending the Synod, not a few Abbots, many sacred dignitaries, and the most distinguished College of Cardinals, assembled in the Basilica of Saint Peter. However, since my failing health prevented Me from attending the sacred ceremonies and formally enrolling him among the Saints, I entrusted My beloved Son, Arcadius Maria S.R.E. Cardinal Larraona, Prefect of the Congregation of Sacred Rites, with this task, through a decree issued by Me and publicly read by My beloved Son, Hamlet John S.R.E. Cardinal Cicognani, a man devoted to the public affairs of the Church, to pronounce the formula of canonization in My name and with My authority. As the customary rites proceeded, and the prayers of the heavenly court were invoked, a large number of the faithful from almost the entire world filled the Basilica, and they reached the main altar. Then, the beloved Son, John Baptist Ferrata, Advocate of the Consistory, earnestly, more earnestly, most earnestly, requested that Blessed Benild be honored with the honors of the Saints. To this Advocate, My beloved Son, Hamlet Tondini, from the Office of Letters to Princes, replied that it was already decided that the Most Eminent S.R.E. Cardinal, whom We mentioned, would grant this request in My name and with My authority. After reciting the Litany of the Saints together with the others, as My legate for this most solemn matter, and as if through his mouth, I, the teacher of the entire Church, spoke, and He pronounced the formula of the Supreme Pontiffs: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the growth of the Christian religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our own, after mature deliberation, and with the divine grace frequently implored, and with the counsel of Our venera-

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ble Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the City of Rome, We declare and define that Blessed Benild is a Saint, and We add him to the catalogue of the Saints, decreeing that his memory should be devoutly observed each year on the anniversary of his birth, that is, on the thirteenth of August, among the Saints Confessors. In the Name of the Father, and the Son, and the Holy Spirit. Amen. After this formula was proclaimed, and with the approval of the Advocates of the Consistory, the same beloved Son, Arcadius Maria S.R.E. Cardinal Larraona, affixed these Decrees with the seal.

[*Latin ed. p. 518*]

The Acts of the Apostolic See – Official Commentary, 518, were ordered to be completed and dispatched; then, after the singing of "Gloria in excelsis Deo" as an act of thanksgiving to Almighty God in the Mass, the patronage of that Saint was invoked for the first time, and the venerable Brother John Benelli, one of the Cardinals entrusted with public affairs of the Church, recited a discourse written by Us concerning the virtues of that same Saint. Given these circumstances, We confirm the acts by Our authority, considering that the same credence should be given to copies of these documents, even those printed, as to these originals, provided that they bear the signature of a certain official and the impressed seal. Given in Rome, at St. Peter's, on the twenty-ninth day of the month of October, in the year of Our Lord nineteen hundred and sixty-seven, in the fifth year of Our pontificate.

I, PAUL, Bishop of the Catholic Church.

I, EUGENIUS, Bishop titular of the suburban church of Ostia and Portus and of St. Rufina, Cardinal TISSEKANT, Dean of the Sacred College.

I, JOSEPH, Bishop titular of the suburban church of Albano, Cardinal PIZZARDO.

I, BENEDICT, Bishop titular of the suburban church of Praeneste, Cardinal ALOISI MASELLA.

I, FERDINAND, Bishop titular of the suburban church of Velletri, Cardinal CENTO.

I, HAMLET JOHN, Bishop titular of the suburban church of Tusculum, Cardinal CICOGNANI.

I, JOSEPH, Bishop titular of the suburban churches of Sabina and Mandelensis, Cardinal FERRETTO.

[*Latin ed. p. 519*]

I, GREGORY PETER, holding the title of Saint Bartholomew in the Island, am a Cardinal Priest of the Agagianian order.

I, PAUL, holding the title of Saint Mary in the Valley, am a Cardinal Priest of the Gi□□□ order.

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I, CHARLES, holding the title of Saint Agnes outside the Walls, am a Cardinal Priest of the Confalonieri order.

I, PAUL, holding the title of Saint Andrew the Apostle of the Gardens, am a Cardinal Priest of the Marella order.

I, GUSTAVUS, holding the title of Saint Jerome of Illyria, am a Cardinal Priest of the Testa order.

I, ALOISIUS, holding the title of Saint Andrew the Apostle of the Valley, am a Cardinal Priest of the Traglia order.

I, ILDEBRANDUS, holding the title of Saint Sebastian at the Catacombs, am a Cardinal Priest of the Antoniutti order.

I, EPREM, holding the title of the Holy Cross in Jerusalem, am a Cardinal Priest of the Forni order.

I, JOSEPH, holding the title of Saint Athanasius, am a Cardinal Priest of the Slipyi order.

I, JOSEPH, holding the title of the Holy Cross in the Flaminian Way, am a Cardinal Priest of the Beran order.

I, FRANJO, holding the title of Saint Peter and Paul in the Otiensi Way, am a Cardinal Priest of the Seper order.

I, CAESAR, holding the title of Our Lady of the Sacred Heart in the Circus Agonalis, am a Cardinal Priest of the Zerba order.

I, ALAPHRIDUS, holding the title of Saint Mary in Domnica, am a Cardinal Priest of the Ottaviani order.

I, FRANCIS, holding the title of the Twelve Apostles, am a Cardinal Priest of the Roberti order.

I, JOSEPH, holding the title of Saint Mary Liberator at the Testaceum Hill, am a Cardinal Priest of the Beltrami order.

I, GABRIEL MARIA, holding the title of Saint Sabina, am a Cardinal Priest of the Garrone order.

I, MAXIMILIAN, holding the title of the Most Holy Hearts of Jesus at the Praetorium Castle, am a Cardinal Priest of the de Furstenberg order.

I, CHARLES, holding the title of Saint Marcellus in the City, am a Cardinal Priest of the Grano order.

I, ANTONIUS, holding the title of Saint Mary above Minerva, am a Cardinal Priest of the Samorè order.

I, PETER, holding the title of Saint Lawrence in Lucina, am a Cardinal Priest of the Parente order.

I, ANGELUS, holding the title of Saints Ambrose and Charles at the Latin Way, am a Cardinal Priest of the Dell'Acqua order.

[*Latin ed. p. 520*]

Acts of the Apostolic See - Official Commentary 520. I, DINUS, hold-

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ing the title of the Most Sacred Heart of Jesus Christ, Bishop Cardinal of STAFFA. I, ALBERT, holding the title of Saint Pudens, Deacon Cardinal of DI JORIO. I, ARCADIUS, holding the title of Saints Blaise and Charles at the Catacombs, Deacon Cardinal of LARRAONA. I, FRANCIS, holding the title of Saints Cosmos and Damian, Deacon Cardinal of MORANO. I, WILLIAM THEODORE, holding the title of Saint Theodore in the Palace, Deacon Cardinal of HEARD. I, AUGUSTINE, holding the title of Saint Saba, Deacon Cardinal of BEA. I, ANTHONY, holding the title of Saint Eugene the Pope, Deacon Cardinal of B ACCI. I, MICHAEL, holding the title of Saint Paul the Apostle at the Arena, Deacon Cardinal of BROWNE. I, FREDERICK, holding the title of Saint John Bosco on the Via Tusculana, Deacon Cardinal of CALLORI DI VIGNALE. I, GILES, holding the title of Saint Joseph on the Via Triumphalis, Deacon Cardinal of VAGNOZZI. I, PERICLES, holding the title of Saint Apollinaris, Deacon Cardinal of FELICI. I, FRANCIS, holding the title of Saint Eustachius, Deacon Cardinal of BRENNAN. I, BENNO, holding the title of Saint George in the Velabro, Deacon Cardinal of GUT. Aloysius Cardinal TRAGLIA, Arcadius Cardinal LARRAONA, Sacred Roman Edict, Congregation of Sacred Rites, Prefect, Francis Tinello, Apostolic Chancery, Regent, John Calieri, Apostolic Protonotary, Eugene Sevi, Apostolic Protonotary, at the Place © of Plumb, in the Apostolic Canon, table, volume CXXVII, number 7.

[*Latin ed. p. 521*]

Acts of Pope Paul VI, VI, 521. APOSTOLIC LETTERS. The Apostolic Nunciature is established in the Republic of Tanzania. PAUL VI, POPE. For the perpetual memory of the matter. — How pleasing is the concord, and the agreement, and the bonds which exist between this Apostolic See and the peoples, especially those who glory in the Christian name, contributing to the prosperity and happiness of individual nations, and also to the benefit of the Holy Church, to which we are devoted; this is evident to all who see and understand: for through concord, not only is mutual, useful, and subtle knowledge born, but also esteem grows, and a place is given to quiet and peace, by which nothing is more pleasing and useful for undertaking and fostering civil and religious endeavors. For this reason, desiring that the bonds of friendship which bind this Roman and Apostolic See to the noble people of Tanzania be strengthened, we have judged it fitting to establish an Apostolic Nunciature in that Nation. Therefore, by our own authority, we establish there, through these Apostolic Letters, an Apostolic Nunciature, to which we grant all the rights and privileges pertaining to other Nunciatures, with the firm hope that the benefits and advantages we foresee will succeed prosperously. Furthermore, we wish that these Our Letters endure now and in the future, and that they be observed completely by those to whom they pertain, nothing hindering. Given at Rome, near St. Peter, under the Fisherman's Ring, on the nineteenth day of the month of

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April, in the year nineteen hundred and sixty-eight, in the fifth year of Our Pontificate. ALOISIUS CARD. TRAGLIA, 8. R. E. Chancellor.

[*Latin ed. p. 522*]

Acts of the Apostolic See - Official Commentary 522. LETTERS I. To His Eminence, Father Augustine, Cardinal of the Holy Roman Church. The anniversary of the fiftieth year of your religious profession is being celebrated. PAUL VI, Pope. The day on which you have been accustomed to spend time in sacred silence and pious prayer, the anniversary of your religious profession will soon shine more brightly and joyfully for you, and will also pour forth spiritual joy upon those who are united to you, provided that the fiftieth year is completed, from which time, as a son of Saint Ignatius of Loyola, you have bound yourself to God with solemn vows. Not wishing to let this occasion pass, we desire that a sign of our congratulations and a testimony of our benevolence reach you. We also wish to reflect with you on the long period of time that has been granted to you to serve God and the Church "in the name of Jesus," those words which you have inscribed with distinction among the Cardinals. Therefore, this anniversary will undoubtedly move you to give great thanks to God, and, fully aware of the great gift that is the divine vocation to religious life, to eagerly pursue the path of perfection. It does not seem to be accidental that the day of your solemn profession falls on the feast of the Blessed Virgin Mary, the Mother of God, assumed into heavenly glory. For she is the most excellent example of religious virtues and a singular support for those who have devoted themselves to God in this state; therefore, may they, "praying with the most sweet Virgin Mary," "whose life is the instruction of all," daily receive greater growth and bear more abundant fruits of salvation." 1 2 May these things happen to you, our beloved Son, and with great desire, we impart the Apostolic Blessing to you and to all those who will participate in the sacred ceremonies that you will celebrate for this reason, with a loving heart. From the Vatican, on the fifteenth day of the month of July, in the sixth year of Our Pontificate. PAUL VI, Pope. 1 3 St. Ambrose, On Virginity 1, II, chapter 2, paragraph 15. Decree Perfectae Caritatis, 25: A. A. S. 58 (1966) p. 7.12.

[*Latin ed. p. 523*]

Acts of Pope Paul VI, 523, II. To His Eminence, Father James, Cardinal Lercaro, whom He chooses as His Legate, to preside over the Eucharistic Congress of all nations in Bogotá.

PAUL VI, POPE. Beloved Son, greetings and the Apostolic Blessing.

The head and heart of Colombia, Bogotá, a city renowned for its beauty, with a glorious history, distinguished by the industry, ingenuity, and humanity of its citizens, and notable for the observance and profession of the Christian religion, is a fitting place for the Eucharistic Congress of all

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nations to be held next August. And this, which we have heard, will be all the more pleasing to see. For, having long desired to visit Latin America, we are now able to fulfill this wish, as a special religious event provides us with a magnificent opportunity. We shall, therefore, travel there by airplane in a short and swift journey, accompanied by the Angel of God, and we trust that this will contribute to the joy and progress of the Catholic faith.

Indeed, our heart foretells that we shall go to our beloved Colombians laden with the blessings of the Gospel of Christ, and we hope that this will bring them much hope, expectation, and consolation. Since it is given to us only to preside over the Eucharistic celebration to some extent, and because other matters also require our attention, namely, to guide the general assembly of Bishops of Latin America from its very beginnings, We have decided to appoint someone from the Sacred College of Cardinals to represent Us there, during the solemn celebrations of August.

Therefore, by these letters, We choose and appoint you, Our beloved Son, as Our Legate, as We have already informed you. You shall preside over the sacred ceremonies in Our name and with Our authority, and We declare that We are pleased with this, wishing you all the best.

We wish you to understand that We have gladly learned that the devotion to the Most Holy Eucharist among the Colombians, and especially in the city of Bogotá, is growing more and more, and that it is receiving increasing devotion from the minds of the faithful. (Reference: Romans 15:29).

[*Latin ed. p. 524*]

The Acts of the Apostolic See – Official Commentary 524, earnestly strive to cultivate ((the mystery of the faith)) and desire to approach the Bread which comes down from Heaven, that they may find life and draw health from the Lord. So exalted is the height of the Eucharistic Mystery, that when investigated and contemplated, the senses are utterly inadequate, and the language of human speech is entirely insufficient to express its magnitude worthy of praise. The Sacrament of the Altar should be presented to them daily in Bogota, so that the bond of charity may be placed before their eyes and considered with the keenness of the mind and with a burning zeal of piety. We believe that this will be suitable for the needs of the present age and will bear fruitful results for the future. For indeed, all the Sacraments of the Church exhibit the social nature inherent within them, and this is most evident in the power of the Most Holy Eucharist. For, although it nourishes intimate life in a remarkable way, it also excels in its social character and efficacy. 2 It is the sacrament of charity, the bond of perfection, a copious source of life. Truly, just as the heart is in the body of man, so the Most Holy Heart is in the Body of Christ, and undoubtedly, the Eucharist holds this vital part in the Church, which is the Body of Christ. For the Sacrament of the Altar in Aosta is like the sun, the source of life,

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which infuses and clothes all things with its light, associating together the visible and the invisible, time and eternity. "Our Savior, in the Last Supper, " the night in which He was betrayed," instituted the Eucharistic Sacrifice of His Body and Blood, by which the Sacrifice of the Cross is perpetuated through the ages, until He comes, and thus He established a memorial for His beloved Bride, the Church, of His Death and Resurrection: a sacrament of piety, a sign of unity, a bond of charity, the Paschal feast, in which Christ is partaken, the mind is filled with grace, and a pledge of future glory is given to us.) 3 4 In this light, beloved sons, exhort the multitude of people who participate in those sacred ceremonies, that, faithfully imitating the customs of the fathers, they may propose and strive to consider the Eucharistic worship as a sign of the Faith, a defense against errors, and an incentive for active virtue, even in social matters. For this purpose, not only addressing the people of Colombia, but also all those from every part of the world who will be gathered together, with their minds and prayers raised to God, may they draw from the most holy Eucharistic Gathering in Bogota 2 Cf. Proverbs 8:35. Cf. Colossians 1:20. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, n. 47: A. A. S. 56 (1964) p. 113. 3 4

[*Latin ed. p. 525*]

The Acts of Pope Paul VI, 525, encourage us to draw strength to harmoniously improve the state of social and communal relationships. Indeed, we must pray and work so that in these regions, the peace of Christ may reign in the kingdom of Christ, so that a sense of fraternity may arise, understanding of what is honest and right may increase, and justice may abound, not through the disruptive actions of the populace, which often bring about worse things, but through salutary laws that are enacted, greatly benefiting the weaker classes of citizens, and through the dissemination and practical application of Christian dogmas and precepts. May the most blessed Virgin Mary, Mother of God, who in the temple of Chiquinquirá is venerated as the glorious Patroness and Queen of Colombia, always a fruitful mother of grace, of holy hope, and of joy, grant that the confidence placed in her will never be in vain, and that better things will be attained through her intercession, for her maternal magnificence desires to bestow more than to receive the humble needs of her children. Finally, we greatly desire that you, Venerable Delegate of the Holy See, fulfill your honorable office with the utmost dignity and reverence; to you, beloved Son, Cardinal Archbishop of Bogota, Colombia, and to all other sacred dignitaries, Bishops, officials, and all those who will attend the Eucharistic Congress from all nations, we impart the Apostolic Blessing, infused with abundant charity. Given in Rome, at Saint Peter's, on the sixteenth day of the month of July, in the year 1968, the sixth year of Our Pontificate. PAUL VI. To the Most Reverend Father Roland Huot, General Moderator of the Congregation of Priests of

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the Most Holy Sacrament, who is approaching the blessed death of Saint Peter Julian Eymard. PAUL VI. May the coming year bring happy events, to be solemnly celebrated, commemorating the day on which, one hundred years ago, Saint Peter Julian Eymard passed from this earthly life to the reward of eternal blessedness. This will be a fitting tribute to you, beloved Son, and to the members of the religious family that you lead, and it will be a worthy act of piety, to honor your venerable father more diligently, and to remember the events of his life, his pious works, and his beautiful virtues.

[*Latin ed. p. 526*]

Acts of the Apostolic See - Official Commentary 526. The various works, and in particular that precious spiritual inheritance entrusted to you, deserve to be recognized and valued by many. Indeed, if we consider them with the eyes of the mind, we cannot help but be amazed by those things which, guided by a certain divine impulse, were conceived by him for the glory of God, and for the benefit, adornment, and edification of the Church. He arose like a fire, and his word burned like a torch: and that fire, which Jesus Christ willed to send into the world, he spread far and wide, honoring him with a generous effort, as if no one who glories in being a follower of Christ could resist its warmth, its height of grace, its sanctity, its life. Magnificent was that voice, worthy of the high spirit of a wise man: "May your eucharistic kingdom come always and everywhere." And what he proposed, with a firm and holy will, he accomplished, without knowing any delay, with steadfast purpose. Inflamed with love for Jesus Christ, hidden under the veil of the Eucharistic Sacrament, he founded religious institutions, both of men and of women, to foster devotion to the Eucharist, and to promote the divine honors due to this Sacrament among priests, and among the faithful of every condition and age, for the same reason, and in addition to this, he promoted other prudent endeavors, so that a way might be paved for all kinds of Eucharistic gatherings, a noble sign of our age's religion and piety.

Indeed, the immense abundance of good contained in those sacred mysteries cannot be explained by any words. Compared to the other Sacraments, the Eucharist is a fountain, while the others are streams: a fountain, indeed, of all graces, the source of all charisms, because it contains, in an admirable way, Christ the Lord, the author of grace and salvation, and therefore, whatever is good, perfect, and full of life, is attained through it, by approaching it, receiving it, and adoring it with the fullness of faith. For this reason, as a bulwark that you may oppose against new errors, by which the fundamental truths are weakened or doubted, and so that the charity of many may flourish more strongly, fulfill the beautiful task entrusted to you, of illustrating the majesty of the heavenly Sacrament, and of spreading its worship through example, word, and deed. "We shall always pray for

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you, that our God may deem you worthy of his calling, and may fill every good desire and every work of faith with power, so that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ."

[*Latin ed. p. 527*]

Acta Pauli Pp. VI 527: Here is not a small labor, but a great praise, and a rich harvest of merits, and a vast number [of beneficiaries]. These, from the depths of their hearts, desiring that the commemoration of Saint Peter Julian Eymard be worthy of the greatness of his name and of the cause to which he devoted himself so diligently, and that it offer a remedy, in comparison with the present evils, the Apostolic Blessing, a pledge of divine help and consolation, We impart to you, beloved Son, and to all the Priests who, through the Sacrament of the Holy Eucharist, diligently serve your endeavors. Given at Romae, at the Basilica of Saint Peter, on the nineteenth day of the month of July, in the year 1968, the sixth of Our Pontificate. PAULUS PP. VI. ADDRESS: To the faithful gathered, the Most Blessed Father speaks concerning the recently published Encyclical Letters "Humanae vitae."

Beloved sons and daughters, Our words today are prompted by the Encyclical, entitled "Humanae vitae," which We published this week concerning the regulation of birth. We believe that you are familiar with the text of this pontifical document, or at least with its essential content, which is not only the declaration of a negative moral law, namely, the exclusion of any action that aims to make procreation impossible (n. 14), but is above all the positive presentation of conjugal morality in relation to its mission of love and fecundity "in the integral vision of man and of his vocation, not only natural and earthly, but also supernatural and eternal" (n. 7). It is the clarification of a fundamental chapter of the personal, conjugal, familial, and social life of man, but it is not a complete treatment of everything concerning the human being in the field of marriage, family, and the honesty of customs, a vast field in which the Magisterium of the Church may and perhaps must return with a broader, more organic, and more synthetic design. This Encyclical responds to questions, doubts, and trends, on which, as everyone knows, discussion has become very extensive and lively in recent times, and on which Our doctrinal and pastoral function has been strongly involved.

July 31, 1968.

[*Latin ed. p. 528*]

Acta Apostolicae Sedis - Commentarium Officiale 528 pages. We shall not speak to you now about this document, both because of the delicacy and gravity of the subject, which seems to us to transcend the simple nature of this weekly discourse, and because there are already, and will be,

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publications available to those interested in the subject itself, concerning the Encyclical. We shall simply say a few words, not so much about the document in question, but about some of our feelings, which have filled our mind during the not insignificant period of its preparation.

1. The first feeling was one of a most grave responsibility. It introduced us and sustained us in the heart of the matter during the four years devoted to the study and elaboration of this Encyclical. We will confess that this feeling has also caused us not a little spiritual suffering. Never have we felt as keenly, in this circumstance, the weight of our office. We studied, we read, we discussed as much as we could; and we also prayed much. Some circumstances related to this are known to you: we had to respond to the Church, to all of humanity; we had to evaluate, with the commitment and freedom of our apostolic task, a doctrinal tradition, not only of long standing, but recent, that of our three immediate predecessors; we were obligated to adopt the teaching of the Council promulgated by ourselves; we felt inclined to accept, as far as we deemed it possible, the conclusions, although of a consultative nature, of the Commission established by Pope John, of venerable memory, and by ourselves expanded, but at the same time, we felt the need for due prudence; we were aware of the heated discussions, with so much passion and also with so much authority, on this most important subject; we heard the clamorous voices of public opinion and the press; we listened to those more subdued, but very penetrating in our heart as father and pastor, of so many people, especially of most respectable women, distressed by the difficult problem and by their even more difficult experience; we read scientific reports concerning the alarming demographic issues in the world, often supported by studies of experts and by government programs; we received from various places publications, some inspired by the examination of particular scientific aspects of the problem, or others by realistic considerations of many and grave sociological conditions, or by those, today so imperative, of the upheavals occurring in every sector of modern life.

1. Cf., for example: G. Martelet, *Amour coniugai et renouveau conciliaire*.

[*Latin ed. p. 529*]

Acta Pauli Pp. VI 529 How often have we felt almost overwhelmed by this mass of documentation, and how often, in a human way, have we felt the inadequacy of Our humble person to the formidable apostolic duty of having to pronounce judgment on these matters; how often have we trembled before the dilemma of either easily yielding to prevailing opinions, or of delivering a judgment poorly received by today's society; or one that might be arbitrarily too harsh for married life! We have availed ourselves of many private consultations with people of high moral, scientific, and pastoral value; and, invoking the light of the Holy Spirit, we have placed

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Our conscience in full and free availability to the voice of truth, seeking to interpret the divine norm that we see arising from the intrinsic exigency of authentic human love, from the essential structures of the marriage institution, from the personal dignity of the spouses, from their mission to serve life, and not merely from the sanctity of Christian marriage; we have reflected upon the stable elements of the traditional and current doctrine of the Church, especially upon the teachings of the recent Council; we have weighed the consequences of one decision or another; and we have had no doubt about Our duty to pronounce Our judgment in the terms expressed in this Encyclical. Another sentiment, which has always guided Us in Our work, is that of charity, of pastoral sensitivity towards those who are called to integrate their individual personality into married life and into the family; and we have gladly followed the personalistic conception, proper to the conciliar doctrine, regarding the conjugal society, thus giving to love, which generates it and which nourishes it, the preeminent place that it deserves in the subjective evaluation of marriage; we have also accepted all the suggestions formulated in the field of licitness, in order to facilitate the observance of the reaffirmed norm. We have wished to add to the doctrinal exposition some practical indications of a pastoral nature. We have honored the function of men of science for the continuation of studies on the biological processes of procreation and for the correct application of therapeutic remedies and the moral norm related to it. We have recognized to the spouses their responsibility and therefore their freedom, as ministers of the design of God for human life, interpreted by the magisterium of the Church, for their own good and for that of their children. And we have alluded to the higher purpose that inspires the doctrine and practice of.

[*Latin ed. p. 530*]

The Acts of the Apostolic See - Official Commentary 530. The Church, that is, aims to benefit men, to defend their dignity, to understand them and to support them in their difficulties, to educate them in a vigilant sense of responsibility, in a strong and serene mastery of self, in a courageous conception of the great and common duties of life, and of the sacrifices inherent in the practice of virtue, and in the building of a fruitful and happy home. And finally, a feeling of hope accompanied the laborious preparation of this document; the hope that it, almost by its own virtue, by its human truth, will be well received, despite the diversity of opinions widely prevalent today, and despite the difficulty that the path outlined may present to those who wish to follow it faithfully, and even to those who must candidly teach it, with the help of the God of life; the hope that scholars, in particular, will discover in the document itself the genuine thread that connects it with the Christian conception of life, and that this authorizes Us to adopt the words of the Apostle: *Nos autem sensum Christi habemus* – We, however, have the mind of Christ. And finally, the hope that Christian spouses will

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understand how Our words, however strict and arduous they may seem, aim to be an interpreter of the authenticity of their love, called to transform itself in imitation of that of Christ for His mystical Bride, the Church; and that they, above all, will be able to promote every practical effort aimed at assisting the family in its needs, at making it flourish in its integrity, and at instilling in the modern family its own spirituality, a source of perfection for its individual members and of moral witness in society.

As you can see, beloved children, this is a particular matter, which considers an extremely delicate and serious aspect of human existence; and as We have sought to study and present it with the truth and charity that such a topic demands from Our magisterium and Our ministry, so We ask you all, whether you are directly interested in this matter or not, to consider it with the respect it deserves, within the broad and luminous framework of Christian life.

With Our Apostolic Blessing.

1 Corinthians 2:16. Cf. Decree *Apostolicam actuositatem*, n. 11; Constitution *Gaudium et spes*, n. 48.

[*Latin ed. p. 531*]

Sacred Congregation for Bishops 531 ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR BISHOPS

DECREE OF THE REPUBLIC OF SALVADOR

Concerning the Erection of the Castrensis Vicariate

A solemn agreement has recently been initiated between the Apostolic See and the magistrates of the aforementioned Republic, with the aim of providing, in a suitable and appropriate manner, spiritual consolations to soldiers and to all the faithful who belong to the Army, as is required by the tradition of a Catholic nation.

To carry out this agreement, Pope Paul, by the Divine Providence, with the assistance of those who are concerned or are presumed to be concerned with this matter, and with the present Decree of the Sacred Congregation for Bishops, erects and establishes the Castrensis Vicariate in the Republic of Salvador, and establishes it with solemn stipulations and the following regulations, which pertain to the exercise of its spiritual mission:

1. The Castrensis Vicariate shall consist of: the Castrensis Vicar, a Pro-Vicar, military chaplains, and all those who profess the Catholic religion and belong to the armed forces of the Republic, to the legions of Public Security, and to the "Cadets."

2. The seat of this Castrensis Vicariate and its Curia shall be in the city

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of San Salvador in America.

3. The Curia shall be formed in the manner of a diocesan curia, and shall include: a Pro-Vicar, chaplains as consultants, and other officials who, in the judgment of the Castrensis Vicar, are deemed necessary.

4. The Castrensis Vicar shall be chosen by the Apostolic See, after consultation with the competent magistrates of the Republic, and shall be appointed to office by a special Decree of the Sacred Congregation for Bishops.

5. The Castrensis Vicar shall possess personal, ordinary, internal, and external jurisdiction, special and cumulative with the jurisdiction of the local Ordinaries, according to the norms of the Instruction concerning Vicars.

[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis - Official Commentary concerning the decree "Sollemne semper" issued by the Sacred Congregation Consistorial on April 23, 1951. In military camps and in places reserved for military personnel, the Castrensis Vicar will primarily exercise jurisdiction; secondarily, whenever the aforementioned Castrensis Vicar and his chaplains are absent or unavailable, the Ordinary of the place and the parish priest will, as far as it is permissible, deliberate with the Curia of the Castrensis Vicariate. 6. The following shall be subject to the jurisdiction of the Castrensis Vicariate: a) All priests who are appointed to the office of military chaplains; b) Religious members who reside permanently in hospitals or in any places reserved for military personnel. c) All the Christian faithful who are actively serving under the banners of the Republic, who belong to legions pertaining to public security, and who, in common parlance, are called "cadets." d) Those who constitute their families, namely, wives, children, parents, relatives, and servants, and others attached to the military units; provided that all reside permanently in military stations or in hospitals or in other places reserved for military personnel. 7. The most suitable and experienced priests are presented by the Castrensis Vicar to the civil authorities, so that, after deliberation, they may be appointed to the office of military chaplains. The Castrensis Vicars are subject to the ordinary authority during their service; however, with regard to ecclesiastical discipline, they shall also be subject to the authority of the Ordinary of the place where they happen to be. To this Ordinary, in more urgent cases and whenever the Castrensis Vicar is unable to provide, it will be permissible to impose canonical sanctions upon them, if the circumstances warrant, and to immediately notify the Castrensis Vicar thereof. 8. With regard to Religious military chaplains, the Instruction concerning Religious military chaplains, issued by the Sacred Congregation for Religious Orders on February 2, 1955, must be strictly observed. 9. To the Pro-Vicar, if appointed by the Castrensis Vicar, the necessary and appropriate powers will be granted by the aforementioned Castrensis Vicar. 10. Military chaplains

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shall care for the souls entrusted to them, performing the duties and obligations of parish priests, in accordance with the aforementioned Instruction concerning Castrensis Vicars. 11. In the celebration of marriages within the jurisdiction of the Castrensis Vicariate, the prescription of canon 1097, § 2 of the Code of Canon Law must be religiously observed, namely: "The rule is to be observed that marriage be celebrated before the parish priest of the bride, unless a just cause excuses it," and the acts which, according to the aforementioned Instruction, are to be performed, must be diligently carried out.

[*Latin ed. p. 533*]

The Sacred Congregation for Bishops, in accordance with the common law, decrees that the celebration of marriage must be preceded and followed by certain procedures.

12. Regarding causes pertaining to the subjects of the Castrensis Vicariate, whether these are contentious matters among themselves, or criminal cases, both in the first and second instance, the Castrensis Vicariate shall designate a tribunal, and shall obtain the approval of the Sacred Congregation for Bishops for this designation.

13. The Castrensis Vicariate shall present a report on the status of the Vicariate every five years, answering questions according to those things prescribed in the "Formula servanda" issued by the Apostolic See. The five-year period is fixed according to the norms of the sacred canons; therefore, this obligation will be fulfilled in the year in which the Ordinary of the place is required to present a report on the status of the dioceses of the Republic of El Salvador. In the same year in which the report is to be presented, the Castrensis Vicariate shall travel to the City of Rome, to venerate the tombs of the Apostles Peter and Paul, and shall present himself to the Roman Pontiff.

14. In the absence of a Castrensis Vicariate, unless otherwise provided by the Apostolic See, the administration of the Castrensis Vicariate, until a new Castrensis Vicariate assumes office, shall be assumed by the Pro-Vicariate, if one exists; otherwise, by the senior Chaplain. Whoever assumes the administration of the Castrensis Vicariate shall enjoy the faculties and be subject to the obligations that the common law, with appropriate provisions, grants to a Capitular Vicariate. In particular, he shall inform the Sacred Congregation for Bishops of the assumption of office and shall seek instructions from it.

To this end, the Supreme Pontiff has deigned to appoint the Most Reverend Father Brunone Torpigliani, Archbishop with the title of Malliana, and Apostolic Nuncio in the Republics of El Salvador and Guatemala, to carry out these matters, granting him the appropriate and necessary faculties, including the power to delegate any person holding an ecclesiastical office, and to send to the Sacred Congregation for Bishops, as soon as pos-

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sible, a certified copy of the act of execution carried out.

Regarding the matters above, the present Decree has been issued and is valid as if it had been given with the seal of the Apostolic See.

Given in Rome, from the offices of the Sacred Congregation for Bishops, on the 25th day of the month of March, in the year 1968.

CAROLUS Card. CONFALONIBRI, Prefect.

© S.E.B. Ernestus Civardi, Archbishop, titular of Serdica, Secretary.

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE EVANGELIZATION OF PEOPLES, OR FOR THE PROPAGATION OF THE FAITH

PROVISIONS REGARDING CHURCHES

His Most Holy Lord Pope Paul, by Divine Providence, Pp. V I, by successive decrees of the Sacred Congregation for the Evangelization of Peoples, or for the Propagation of the Faith, has provided for the following churches with new pastors, namely: on January 11, 1968. — He appointed the Reverend Father Pius Taofinu'u, a member of the Society of Mary, as Prefect of the Cathedral Church of Apia. on January 29. — He appointed the Most Reverend Doctor John Gay, formerly Bishop of Imae Telluris and Petrirostrensis, as titular Bishop of the Gemellensis Church in Byzacena. on February 16. — He appointed the Reverend Michael Gaspare Coppenrath, of the secular clergy, as titular, for this occasion archiepiscopal, Bishop of the Tigisitana Church in Numidia, and constituted him Coadjutor with the right of succession to the Most Reverend Doctor Paul Mazé, Archbishop of Papeete. — He appointed the Reverend Joseph Mahn Eric, of the secular clergy, as Prefect of the Cathedral Church of Bassein. — He appointed the Reverend Father Silvius Zucchetta, a member of the Order of Friars Minor, as titular Bishop of the Sfasferiensi Church, and appointed him Auxiliary to the Most Reverend Doctor Francis Venanti Filippini, Apostolic Vicar of Mogadiscio. on February 23. — He appointed the Reverend John Jadot, of the secular clergy, as titular, for this occasion archiepiscopal, Bishop of the Zuritana Church, and appointed him Apostolic Delegate to the regions of Thailand, Laos, Malaya, and Singapore. on March 2. — He appointed the Most Reverend Doctor Aemilius Elijah Verhille, formerly Bishop of Arcis Rousset, as titular Bishop of the Gibbensi Church. on March 11. — He appointed the Most Reverend Doctor Philippus Nguyen Kim Dien, formerly titular Archbishop of Parian, as Prefect of the Metropolitan Church of Hue. — He appointed a titular, for this occasion archiepiscopal, Bishop for the

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Bullensi Region.

[*Latin ed. p. 535*]

The Sacred Congregation for the Evangelization of Peoples, 535th session:

To the Most Reverend Father Peter Martin Ngo-dinh-Thue, until now Archbishop of Huáº¿.

To the Cathedral Church of Lakossaë, newly erected, the Reverend Christopher Adimou, from the secular clergy.

To the titular episcopal Church of Bamaecore, the Reverend Marian Gutiérrez Salazar, a member of the Order of Friars Minor Capuchin, whom it has appointed as Apostolic Vicar of CaronÃ.

To the titular episcopal Church of Caput Cillensi, the Reverend Felix Ley, a member of the Order of Friars Minor Capuchin, whom it has appointed as Apostolic Administrator of the Ryukyu Islands (Kagoshima). April 9th.

To the Metropolitan Church of Seul, the Most Reverend Stephen Kim Sou-Hwan, until now Bishop of Masan.

To the Cathedral Church of Pinang, the Reverend Gregory Yong, from the secular clergy.

To the Cathedral Church of Tshumbe, the Reverend Albert Yungu, from the secular clergy.

To the Cathedral Church of Mananjari, newly erected, the Reverend Robert Chapuis, a member of the Society of Paris Missions to Foreign Lands.

To the titular episcopal Church of Sicca Veneria, the Most Reverend Joseph Hagendorens, until now Bishop of Tshumbe.

To the titular episcopal Church of Igilgilitana, the Reverend Edmund Fernando, a member of the Congregation of Missionaries Oblates of the Most Blessed Virgin Mary Immaculate, whom it has appointed as Auxiliary to the Most Reverend Cardinal Thomas Cooray, Archbishop of Columbus in Ceylon.

To the titular episcopal Church of Mulia, the Reverend Osvaldum Gomis, from the secular clergy, whom it has appointed as Auxiliary to the Most Reverend Cardinal Thomas Cooray, Archbishop of Columbus in Ceylon. April 23rd.

To the titular episcopal Church of Summa, the Most Reverend Daniel Liston, until now Bishop of Port-Louis. June 8th.

To the Cathedral Church of Man, newly erected, the Reverend Bernard Agre, from the secular clergy.

[*Latin ed. p. 536*]

Acta Apostolicae Sedis - Official Commentary 536

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SACRED CONGREGATION FOR RITES

DECREE

Concerning the Title of Minor Basilica

The Holy Mother Church has always striven to promote the beauty and splendor of the House of God; therefore, she has never ceased to issue appropriate norms, by which the dignity of sacred buildings, according to the conditions of times, places, and peoples, may be suitably preserved and increased. Furthermore, the faith and piety of Christians have contributed greatly to making temples, as the centuries pass, more beautiful and worthy. Moreover, the Supreme Pontiffs have bestowed special privileges upon those churches which excel above others, privileges among which, for more than a hundred years now, the title of Minor Basilica is counted. This title is intrinsically connected, by its very nature, with the title of Major Basilica, which since the eighteenth century has been granted only to Patriarchal Basilicas. As all know, the Patriarchal Basilicas were, and are, considered parts of the Patriarchate of the Lateran Palace; for the Archbasilica of the Most Holy Savior is "the head, mother, and teacher of all churches, the cathedral church of the Supreme Pontiff, and the Basilicas of St. Peter, St. Paul, St. Lawrence outside the walls, and St. Mary Major are churches which pertain in a special way to the Supreme Pontiff." Now, since all ecclesiastical institutions must be adapted to the conditions and needs of our time, in accordance with the mind of the Second Vatican Council, the Sacred Congregation for Rites, after collecting the opinions and advice of learned men, and after carefully and maturely considering all matters, has decided that the title of Minor Basilica should indeed be preserved, but with a new and richer significance, by which they may be more closely associated with the Chair of Peter, and become a special center of liturgical and pastoral renewal. To this end, the Sacred Congregation for Rites establishes the conditions and obligations for those churches which will receive the title of Minor Basilica:

1. Description of the Church of the Lateran, 2: ed. R. Valentini - G. Zucchetti, Codice Topografico della Città di Roma, III, Rome 1946, p. 335; cf. St. Peter Damian, Epistulae, book II, i: PL 144, cols. 255-256.

[*Latin ed. p. 537*]

The Sacred Congregation of Rites, in its deliberation number 537, has carefully reviewed and appropriately amended the conditions and concessions attached to the title. These are as follows:

I. CONDITIONS:

1. The church must possess a suitable size and artistic decoration, and must strictly conform to the liturgical laws.

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2. It must be consecrated.

3. It must enjoy a certain renown throughout the entire diocese, for example, because the body or the distinguished relics of a canonized Saint are preserved therein, or because a celebrated image is venerated there with particular devotion, or because the church itself is associated with a particular event in the religious history of the diocese.

4. It must serve as a center of religious and pastoral life, and therefore:

a) The sacred liturgy, and especially the celebration of the Eucharist, must be performed with all due dignity, serving as an example to others, either through the observance of liturgical laws or through the active participation of the people;

b) A choir must be maintained there, and furthermore, there must be someone capable of leading and sustaining the participation of the faithful;

c) A sufficient number of priests must be attached to the church, and must be available at the prescribed hours to hear the confessions of the penitent;

d) Frequent preaching of the divine word must take place, and it must not be limited to the homilies on feast days.

II. OBLIGATIONS:

5. Within the confines of the Basilica, the religious instruction of the faithful must be promoted, through special courses of instruction, series of lectures, and other similar endeavors.

6. Among the works and undertakings of the Basilica, great importance must be given to the study and dissemination of documents that exhibit the mind and teaching of the Supreme Pontiffs.

7. In the Basilica itself, the following must be celebrated with particular solemnity:

a) The feast of the Chair of Saint Peter (February 22);

b) The feast of the Holy Apostles Peter and Paul (June 29);

c) The anniversary of the elevation of the Supreme Pontiff.

2. Cf. *Instructio de Musica Sacra*, nos. 19-22.

[*Latin ed. p. 538*]

Acts of the Apostolic See - Official Commentary 538 8. In every Basilica, as the opportunity arises, especially on festive days, one or more Masses, whether read or sung, shall be celebrated in the Latin language. In such sung Masses, Gregorian melodies or sacred polyphony shall be performed with particular care and devotion. 3 9. The insignia of the Supreme Pontiff or the Apostolic See shall be placed in front of the Basilica. III. GRANTS 10. The faithful may obtain a plenary indulgence, under the usual conditions, by visiting the Basilica on the following days: a) on the feast of the Holy

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Apostles Peter and Paul (June 29); b) on the titular feast; c) on the dedication of the Holy Mary of Porziuncula (August 2); d) on one day of their choosing each year in Alet. 11. In Masses in which there is participation in a pilgrimage or a large gathering of people, the Creed may be recited. 12. The pontifical symbol, that is, the crossed keys, may be used on flags, furnishings, and the seal of the Basilica. 13. The Rector of the Basilica may wear a mozzetta of black silk with a hood, and with rubies as buttons and ornaments. 14. Churches that have already received the title of Basilica shall, as far as possible, adapt to the conditions and obligations mentioned above in paragraphs 1-9. 15. Prayers for obtaining the title of Minor Basilica for any church, even one that is exempt, must be submitted to the local Ordinary, who will provide evidence of the existence of the required conditions. The Ordinary himself will indicate in the petition how many and which Basilicas already exist in the diocese. To these prayers, documents, books, and printed images must be attached, from which the form, structure, and condition of the church are sufficiently illustrated. His Holiness Pope Paul VI, by divine Providence, granted this to the Secretary of the Congregation for Divine Worship in an audience on June 6 of the current year, and hereby approves the decree and confirms it with his authority, stipulating that... 9 Cf. Const. Sacrosanctum Concilium, n. 54; Instr. Inter Oecumenici, n. 59; Instr. Musicam Sacram, n. 48.

[*Latin ed. p. 539*]

The Sacred Congregation of Rites, 539, will grant the title of Minor Basilica to those churches that fulfill the aforementioned conditions, and are able to comply with the obligations that follow therefrom. All contrary provisions to the contrary notwithstanding. From the offices of the Sacred Congregation of Rites, on the 6th of June, 1968. BENNO Card. GUT, Prefect. L. m s. © F. Antonelli, Archpriest titular of Idicren., Secretary.

PRAYERS FOR THE ITALIAN REPUBLIC

To be recited in the Mass to be celebrated in the territories of Italia, according to the norms of article 12 of the Concordat with the Apostolic See. On all Sundays and other obligatory feasts, in all churches that have a chapter and a choral office, the following supplication shall be inserted after the Prayer of the Faithful:

That God may favor and preserve Italia and its President with heavenly favor, and may grant prosperity, health, peace, and concord to all citizens and leaders of the nation, let us pray, O Lord.

May God bless and protect Italia and its President, and may He grant to the Fatherland and its leaders life, prosperity, and salvation in peace and concord, let us pray, brothers.

From the Secretariat of the Sacred Congregation of Rites, on the 3rd of

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September, 1968. BENNO Card. GUT, Prefect. L. m s. © S. © F. Antonelli, Archpriest titular of Idicren., Secretary.

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Edictal Citations

I. NEAPOLITANA

Nullity of Marriage (Kappler - Janns)

Since the actual place of residence of the Lady Leonera Janns, party in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - ROMA), on the 9th of October, 1968, at eleven o'clock and a half, for the purpose of resolving or signing the following doubt: Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Lady Leonera Janns, are to take care that she is duly informed of this edictal citation.

* Adamus Pucci,

From the Chancery of the Tribunal of the S. Roman Rota,

July 25th, 1968.

Orlandus Di Jorio,

Notary

* It is unknown where Madame Leonera Janns, defendant in this case, currently resides; therefore, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (ROMA, Palazzo della Cancelleria) on October 9, 1968, at 11:30 AM, to resolve or sign the following doubt: Does a nullity of marriage exist in this case?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the residence of the aforementioned Leonera Janns, should, insofar as possible, inform her of this citation.

[*Latin ed. p. 541*]

541 Sacred Roman Rota II, ROMA. Nullity of Marriage (Baglioni - Amandola). Since the actual place of residence of Mr. Paul Baglioni is unknown, the aforementioned party, involved in the cause mentioned above, is hereby summoned to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman

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Rota (Piazza della Cancelleria, 1 - Rome), on October 16, 1968, at ten o'clock, for the purpose of agreement or signing regarding the following question: Whether the decision of the Rota, dated April 24, 1968, should be confirmed or overturned in this case. The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Mr. Paul Baglioni, are obligated to ensure that he is duly informed of this official summons.

* Ernestus Fiore, Clerk from the Chancery of the Tribunal of the Sacred Roman Rota, July 27, 1968. Orlandus Di Jorio, Notary.

* It is unknown where Mr. Paul Baglioni, the defendant in this cause, currently resides; therefore, we summon him to appear, either in person or through a legally constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 16, 1968, at 10 o'clock, to agree upon or sign the following question: Must the decision of the Tribunal of the Rota, dated April 24, 1968, be confirmed or overturned in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Paul Baglioni, should, insofar as possible, inform him of this summons.

[*Latin ed. p. 542*]

542 Acta Apostolicae Sedis - Official Commentary of the TRIBUNAL VICARIATUS URBIS. Citations of edicts. I. ROMA. Nullity of marriage (Du Monceau - Dresseihuys). Since the actual place of residence of the Lady Lorraine Dresseihuys, born in Neo-Eboraci on October 16, 1928, and involved in the aforementioned cause, is unknown, we cite her to appear before the Tribunal of Second Instance of the Vicariate of Rome (Piazza S. Giovanni in Laterano, 6, Roma), either in person or through a lawfully appointed procurator, on October 24, 1968, at the twelfth hour, for the resolution of the following question: Does it appear that the marriage is null in this case? The Ordinaries of the places, the parish priests, and all the faithful who have knowledge of the actual residence of the aforementioned Lady Lorraine Dresseihuys, must take care to ensure that she is duly informed of this edictal citation.

* Ph. Giannini, V. Off. From the offices of the Tribunal of the Vicariate of Rome, July 23, 1968. I. Nastasi, Chancellor.

* The place of current residence of Madame Lorraine Dresselhuys, defendant in this cause, is unknown. We cite her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (Piazza S. Giovanni in Laterano, 6 - Roma) on October 24, 1968, at 12 o'clock, to resolve the doubt reported below: Does it appear that the marriage is null in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Lorraine Dresseihuys, must, as far as possible, inform

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her of this citation.

[*Latin ed. p. 543*]

Tribunal Vicariatus Urbis 543 II NEAPOLITANA Concerning the Nullity of Marriage (Cimmino - Lek) Since the actual place of residence of Mr. Stephani Jerzy Lek, aged 42, born in Poland, is unknown, and in the matter of the aforementioned cause, we summon him to appear before the Tribunal of Appeal of the Vicariate of Rome (Piazza S. Giovanni in Laterano, 6 - Roma), or before the Tribunal of Vratislaviensi in Wroclaw in Poland (ul. Katedraln, 13), either in person or through a duly appointed legal representative, on October 31, 1968, at the twelfth hour, to resolve the following doubt: Does the nullity of the marriage in this case exist? The Ordinary authorities of the places, the parish priests, and all the faithful who have knowledge of the actual residence of the aforementioned Mr. Stephani Jerzy Lek, are requested to ensure that he is duly informed of this official summons.

* Bruno Prévôt, Vice-Official and Investigating Judge From the Offices of the Tribunal of Appeal of the Vicariate of Rome, September 14, 1968. Antonius Longo, V. Chancellor

* It is unknown where Mr. Etienne Jerzy Lek, the defendant in this cause, currently resides. We summon him to appear, either in person or through a legally constituted representative, at the seat of the Tribunal of Second Instance of the Vicariate of Rome (Piazza S. Giovanni in Laterano, 6 Roma), or at the seat of the Tribunal of Wroclaw in Poland (ul. Katedraln, 13), on October 31, 1968, at 12 o'clock, to resolve the doubt reported below: Does the marriage exist as null? The Ordinary authorities of the places, the pastors, and the faithful who have knowledge of the place of residence of said Mr. Etienne Jerzy Lek, must, as far as possible, inform him of this present summons.

[*Latin ed. p. 544*]

Acts of the Apostolic See - Official Commentary 5. DIARY OF THE ROMAN CURIA. SECRETARY OF STATE. By the Brief of the Apostolic See, the Holy Father Paul VI has appointed: August 3, 1968. His Excellency, Reverend Monsignor Bruno Torpigliani, titular Archbishop of Malliana, Apostolic Nuncio to the Congo. The Most Reverend Monsignor Gerolamo Prigione, Apostolic Nuncio to Guatemala and El Salvador. By a letter from the Secretary of State, the Holy Father Paul VI, in accordance with the Motu Proprio "Pro comperto sane," has appointed His Excellency, Reverend Monsignor Giuseppe Carraro, Bishop of Verona, as a Member of the Sacred Congregation for Catholic Education. NECROLOGY. July 28, 1968. The Most Reverend Cardinal Angel Herrera y Oria, of the title of the Most Sacred Heart of Mary in Piazza Euclide. July 31. The Most Reverend Cardinal Carlos Maria de la Torre, of the title of Saint Mary in Aquiro. August

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14. The Most Reverend Cardinal Augusto Alvaro da Silva, of the title of Saint Angelo in Pescheria, Archbishop of São Salvador da Bahia. August 16. Monsignor Karol Pekala, titular Bishop of Trocmade, Auxiliary Bishop of Tarnów. August 17. Monsignor José André Coimbra, Bishop of Patos de Minas. August 17. Monsignor John F. Greif, Bishop of Tororo. September 5. Monsignor John Mark Gaiinon, Archbishop of Tacarata. September 15. Monsignor Pedro Massa, titular Bishop of Ebron. September 16. Monsignor Antoni Pawlowski, Bishop of Włocławek. September 23. Monsignor Luis Alonso Muñoyerro, titular Archbishop of Sion, Military Bishop for Spain.

[*Latin ed. p. 545*]

October 31, 1968, Year LX, No. 10. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA OF POPE PAUL VI. APOSTOLIC CONSTITUTIONS.

I. OF MARINGÃ (FROM PARANÁ).

Territories detached from the MaringÃ diocese, a new diocese is established, to be called "Paranaviensis."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR ETERNAL REMEMBRANCE.

Nothing is more pleasing to Us, who, by the will of God, hold the highest office in the Catholic cause, than to see the Church progressing securely throughout the world, and to add new sons to Christ and to His kingdom of blessedness with wise counsel, just as that smallest seed of mustard, which grows silently and spreads out broad branches, so that it may be able to pluck men from the deceiving error. For this reason, when the venerable Brother Sebastian Baggio, Archbishop with the title of Ephesus and Apostolic Nuncio in Brazil, after consultations with James Aloysius Coelho, Bishop of MaringÃ, and after hearing the Brazilian Episcopal Conference, proposed that a new diocese be established from a portion of the territory of the MaringÃ See, We, approving all these things, decree the following.

Supplementing the consent of all those who have, or presume to have, any right concerning this matter, we separate the following territory from the MaringÃ diocese:

[*Latin ed. p. 546*]

546 Acta Apostolicae Sedis - Official Commentary concerning the municipal districts — as they are currently defined by civil law — which are commonly known as Alto Paraná, Amapora, Diamante do Norte, Guairacá, Itauna do Sul, Loanda, Mirador, Nova Aliança do Ivaí, Nova Londrina, Paraíso do Norte, Paranavaí, Planaltina do Paraná, Porto Rico, Querencia

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do Norte, Santa Cruz do Monte Castelo, Santa Isabel do Ivaí, Santo Antonio do Caiuá, Sao Carlos do Ivai, Sao João do Caiuá, Sao Pedro do Paraná, Tamboara, Terra Rica, and these territories we incorporate into a new diocese, to be called Paranavaí, with the same boundaries as the civil region from which it is formed. We establish this new suffragan diocese under the metropolitan See of Curitiba; furthermore, its Bishop shall be subject to the authority of the same Archbishopric, according to the law. The episcopal see shall be in the town commonly called "Paranavaí," and the episcopal chair shall be in the curial temple located there, dedicated in honor of St. Sebastian, Martyr, which we elevate to the dignity of a cathedral, until another is built dedicated to the Blessed Virgin Mary, Mother of the Church. To the Most Reverend Prelate, in addition to granting all rights, we also impose the proper obligations of his office. A college of canons shall be established, according to the particular norms to be issued in other documents; however, as long as the diocese lacks a senate of canons, we permit that diocesan consultants be chosen, who shall assist the Bishop with counsel and aid. An episcopal table shall be established: through the contributions of the faithful, the revenues of the Curia, and a suitable portion of any goods, if there are any, that will benefit the new See, according to canon 1500 of the Code of Canon Law. Regarding the reception and education of boys and young men who are called by God to the priesthood, the prescriptions of common law shall be observed, keeping in mind the norms of the Decree of the Second Vatican Council "Optatam Totius," as well as the regulations of the Sacred Congregation for Catholic Education; furthermore, when the young men reach the age of reason, those who are most suitable shall be sent to Rome to the Pontifical College Pio Brasileiro, to be instructed in philosophical and theological disciplines. As soon as the diocese of Paranavaí is established by these documents, all priests are thereby attached to that Church, who legitimately hold a benefice or office within its territory. Other priests, clerics, and seminarians shall be attached to it, if they reside there. All acts and documents pertaining in any way to the new diocese shall be transferred from the Curia of Maringá to the Curia of Paranavaí, so that they may be religiously preserved in the establishment of an archive. Let the venerable Brother Sebastian Baggio, whom we have mentioned, or a person delegated by him, see to it that all of these things are carried out, provided that he is of ecclesiastical standing. Whoever completes this task shall order that appropriate documents be drawn up for the Sacred Congregation.

[*Latin ed. p. 547*]

547 The acts of Pope Paul VI, which are to be sent to the Congregation for Bishops, are to be signed and sealed. We wish this Constitution to be effective now and in the future; indeed, so that those to whom it pertains may religiously observe what has been decreed therein, and thus may it

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obtain its force. No prescriptions of any kind, contrary to the efficacy of this Constitution, shall be able to take effect, since by means of it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a man of authority established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, as if the original were presented. Given in Rome, at St. Peter's, on the twentieth day of the month of January, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our pontificate. ALOISIUS Card. TRAGLIA, Secretary of State. CAROLUS Card. CONFALONIERI, Prefect of the Congregation for Bishops. Franciscus Tinello, Regent of the Apostolic Chancery. © Iosephus Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. *In the Apostolic Chancery, table, volume CXXVII, number 26.* II. BONAËRENSIS. An apostolic exarchate is established for the faithful of the Ukrainian Byzantine rite in Argentina. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE of the faithful Ukrainians residing in Argentina, a community, which belongs to that ordinary for the faithful of the Eastern rites, established there in the year 1959, may grow and flourish with greater zeal.

[*Latin ed. p. 548*]

548 Acta Apostolicae Sedis - Official Commentary: We have decided that it is fitting to grant the prayers of all those who have requested that the Apostolic See elevate [the existing structure] to the rank of an apostolic exarchate. Regarding this matter, the venerable Brother Hamlet, John, Cardinal Cicognani, Prefect of the Congregation for Eastern Churches, reported to Us, having heard the opinion of the Sacred Congregation for Eastern Churches, and having received information from the Archbishop of Buenos Aires and his Ordinary for the faithful of the Eastern rites, from the Episcopal Conference for Argentina, and finally, from the Apostolic Nuncio in that nation. Therefore, exercising Our supreme authority, We establish an apostolic exarchate for the faithful of the Ukrainian Byzantine rite residing in Argentina, and We appoint as Exarch the venerable Brother Andrew Sapelak, Bishop in the titular see of Sebastopolis in Thrace, who is currently the Apostolic Visitator for the same Ukrainians in Argentina, granting him the appropriate rights and imposing the corresponding obligations. The new exarchate shall be subject to the metropolitan See of Buenos Aires, as if it were a suffragan Church; and its seat shall be in the city of Buenos Aires, where the aforementioned Prelate resides, and where there is an exarchal church. We also decree that consultors be chosen to assist the Prelate in carrying out his duties. The exarchate shall have a treasury, consisting of funds freely offered by the faithful, or contributions from parishes, or finally, the income from assets belonging

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to the exarchate. Concerning young men who are called by God to the priesthood, We decree that, insofar as possible, they be sent to seminaries established for Ukrainians, especially in Rome. All rights and privileges pertaining to the exarchate and its head are conferred upon them, as are enumerated in the Apostolic Letters concerning the Eastern rites and persons, dated June 2, 1957, from canon 366 to 387; with this proviso, that the Exarch's jurisdiction over the Ukrainian faithful shall be exercised not exclusively, but cumulatively with the jurisdiction of the local Ordinaries of the Latin rite, who, however, shall exercise their right in a secondary manner. In places where there is no parish for the Ukrainian faithful, the pastor of the Latin rite shall take care of them, until a parish of their own rite is established or a priest is appointed for them. We declare this Constitution to be effective now and forever; so that those things which are decreed in it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind contrary to this Constitution shall be able to take effect, since by means of it We derogate from all such prescriptions. Furthermore, it is not permitted to anyone to divide or corrupt these documents of Our will; rather, copies and excerpts of this Constitution, whether printed or handwritten, shall be considered as having the same force as the original.

[*Latin ed. p. 549*]

Acts of Pope Paul VI, 549, or those written by hand, which bear the seal of a person holding a position of ecclesiastical authority and are also signed by a public notary, shall be considered entirely valid, just as if they were presented. Given in Rome, at St. Peter's, on the ninth day of the month of February, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our Pontificate.

ALOISIUS Card. TRAGLIA, Secretary of the Holy Roman Church.

MAXIMILIANUS Card. DE FURSTENBERG, Prefect of the Eighth Congregation for Eastern Churches.

Francis Tinello, Regent of the Apostolic Chancery.

Ioannes Calieri, Apostolic Protonotary.

Iosephus Massimi, Apostolic Protonotary.

Loco © Plumbi In Ap. Cane, tab., vol. CXXVII, n. 35.

III. OF SOROCABA AND OTHERS (ITAPEVA)

After certain territories were separated from the Churches of Sorocaba, Botucatu, and Santos, a new diocese was established, to be called "Itapeva."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT.

The hope and joy we place in the establishment of this new jurisdic-

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tion, and which we, as leaders of the Christian Republic, experience, can be understood from the fact that not only do we believe that the newly founded Church will be better and more conveniently organized, but also that through it, a new flame will be kindled, which will burn brightly in the hearts of men, and a new light will shine, illuminating those who are lost in the darkness of this life.

Therefore, since the venerable Brothers, Henricus Hector Golland Trindade, Archbishop of Botucatu; Iosephus Melhado Campos, Bishop in the titular see of Hospita, Coadjutor with the right of succession, and Apostolic Administrator "sede plena" of the diocese of Sorocaba; and David Piciio, Bishop of Santos, requested that a new diocese be established from their Churches, and after hearing the Brazilian Episcopal Conference, which they mention, We have decided and decreed the following, also granting their request, but not before We have asked the opinion of the venerable Brother Sebastianum Baggio.

[*Latin ed. p. 550*]

550 We have seen in the *Acta Apostolicae Sedis* – Official Commentary, the Archbishop with the title of Ephesus, and Apostolic Nuncio in Brazil, and we have heard the counsel of the venerable Fathers, Our Brothers, Cardinals of the Sacred Congregation for Bishops, concerning the appointment of a Prefect. We separate from the diocese of Sorocaba the territory of the following municipalities: Barão de Antonina, Buri, Capão Bonito, Coronel Macedo, Guapiara, Itaberá, Itapeva, Itaporanga, Itararé, Ribeirão Branco, Ribeirão Vermelho do Sul, Taquarituba; from the archdiocese of Botucatu, the municipalities of: Factura, Itaí, Paranapanema, Taguaí; and finally, from the diocese of Santos, the territories of the municipalities of: Apiai, Barra do Turvo, Iporanga, Ribeira; and with all these territories, we establish a new diocese, to be called Itapeva, and to be bounded by the same limits as all the territories from which it is formed, as they are currently defined by civil law. The seat of the diocese will be located in the city of Itapeva; and the cathedral will be in the temple of Saint Anne, in the same city; which will, of course, be the cathedral. We establish this new diocese as a suffragan of the See of São Paulo in Brazil; and therefore, its Bishop will be subject to the metropolitan jurisdiction of the Archbishop. Furthermore, he will establish a cathedral chapter of canons, according to the norms to be given in other documents. In the meantime, he will choose diocesan consultants, who will assist him with advice and work in carrying out the affairs of the diocese. He will also establish a seminary for receiving boys who have been called by the Holy Spirit to the priesthood; in this matter, in addition to the norms of common law, the decree of the Second Vatican Council *Optatam totius* and the regulations of the Sacred Congregation for Catholic Education will be observed. The Bishop will also take care to send, in due time, the young men who are most worthy to Rome, to the Pontifical College

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Pio Brasileiro, for studies in philosophy and sacred theology. As for the clergy, it will be arranged that, with these letters put into effect, priests of the Church will be assigned to that territory, where they hold a benefice or office; and the other clergy and seminary students will be assigned to him, where they legitimately reside. The episcopal table will be provided for: with goods, in proportion to the share that will come to the new See, according to canon 1500 of the Code of Canon Law; and with expenses, by the contributions of the people. Finally, the acts and documents pertaining to the new circumscription will be sent to its Curia, and will be kept there with due care. Furthermore, these things which we have ordered will be carried out by the venerable Brother Sebastian Baggio, or by whomever he delegates. The acts and documents, having been carried out, will be drawn up, and true copies will be sent promptly to the Sacred Congregation for Bishops. We will and order that this Constitution be effective now and in the future; so that what has been decreed by it will be religiously observed by those to whom it pertains, and thus obtain its force. The effectiveness of this Constitution will not be hindered by any prescriptions of any kind, since we derogate from them by means of it. Furthermore, to no one.

[*Latin ed. p. 551*]

Acta Pauli PP. VI 551: These documents of Our will may be torn or corrupted; nay, indeed, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and are also signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the second day of March, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our pontificate. ALOISIUS Card. TRAGLIA, Secretary. CAROLUS Card. CONFALONIERI, Prefect of the Sacred Congregation for Bishops. Franciscus Tinello, Regent of the Apostolic Chancery. © Iosephus Rossi, Bishop in title of Palmyrenus, Apostolic Protonotary. Iosephus Del Ton, Apostolic Protonotary. In the Apostolic Chancery, table I-B, lead, volume CXXVII, number 52. IV. GARUENSIS (MARUANAE-MOKOLENSIS): After certain territories have been taken from the Garuensi diocese, a new apostolic prefecture is established, to be called "Maruana-Mokolensis." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: Although the care of all the churches brings Us, as did the blessed Apostle Paul (cf. 2 Corinthians 11:28), into great daily concerns, so that account may be rendered to the most just God for all those entrusted to Our faith, nevertheless, this thought greatly encourages and comforts Us, as We see Our faith and religion progress in all nations, and the Christian name spread among the peoples, so that what was said by the holy Prophets, or by Christ Himself, about the increase of the Kingdom of God, now appears to be truly fulfilled. For this reason, for the sake of promoting

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the very religion of Christ, the Sacred Congregation for the Propagation of the Faith, having heard the opinion of the venerable Brother Aloysius Poggi, Archbishop in title of Forontoniana and Pro-Nuncio in Cameroun, and also of Ivon Plumey, Bishop of Garu, and having come to the same opinion, has decided that in that place...

[*Latin ed. p. 552*]

552 Acta Apostolicae Sedis - Official Commentary: Whereas a new apostolic prefecture is to be established, after carefully considering the matter, We decree as follows. The northern parts of the Garoua diocese, that is, the Department of Diamaré, and the Department of Margui Wandala, without, however, the district of Kaelé, as is commonly said, We separate from the Garoua diocese, and We reduce them to the form of a new apostolic prefecture, granting them, indeed, the rights proper to circumscriptions of this kind. We deem it fitting to call this Church the Church of Maroua-Molcole, and We entrust its administration to the Congregation of Missionaries of the Blessed Virgin Mary Immaculate, whose members We paternally exhort to spare no effort in promoting the Kingdom of Christ in these lands. Furthermore, the venerable Father Aloysius Poggi, whom We mentioned, or someone whom he may designate, will carry out what We have ordered. After the matter is completed, documents will be drawn up, and faithful copies will be promptly sent to the Sacred Congregation for the Propagation of the Faith. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains will religiously observe what has been decreed in it, and thus it will obtain its full force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, will be able to take effect, since We derogate from them all by means of this. Moreover, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Given at Rome, at St. Peter's, on the eleventh day of the month of March, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our Pontificate.

ALOISIUS Card. TRAGLIA

GREGORIUS P. Card. AGAGIANIAN

/S. R. E.

Chancellor of the Sacred Congregation for the Evangelization of Peoples, or for the Propagation of the Faith

Prefect

Francis Tinello, Apostolic Chancellor

Ioannes Calieri, Protonotary Apostolic

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Iosephus Massimi, Protonotary Apostolic

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In the Apostolic Chancellery, table, volume CXXVII, number 68.

[*Latin ed. p. 553*]

Acta Pauli PP. VI, 553, V, COTONUENSIS (LOKOSSENSIS).

From certain territories detached from the archdiocese of Cotonou, a new diocese is established, to be called "Lokossa."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL COMMEMORATION:

The holy Church of God adapts itself benignly to all peoples, establishing institutions through which the true religion may be announced among the nations and a more abundant supply of divine grace may be communicated.

Now, since the Sacred Congregation for the Propagation of the Faith, after hearing the venerable Brother John Benelli, Archbishop with the titular see of Tusur, and formerly the Apostolic Delegate in West Africa, as well as the local Ordinary, has judged that it would greatly benefit the cause of Christianity if a new diocese were established there, we gladly accept such a plan.

Therefore, using the supreme and apostolic power vested in us, we decree and order the following:

We separate from the archdiocese of Cotonou the entire territory which civil boundaries commonly call "Mono," and from this we establish a new diocese, to be called Lokossa, from the name of the principal town, which will be governed and administered by the secular clergy of Dahomey.

The Bishop will establish the seat of the new diocese in the town called "Lokossa," and the cathedral will be in the principal church there, which we raise to the dignity of a cathedral, with all rights and privileges.

Furthermore, the same Ordinary shall enjoy all the rights and privileges with which bishops throughout the world are endowed, and shall be subject to corresponding obligations.

The diocese of Lokossa, and its Ordinary, shall be subject to the metropolitan see of Cotonou as a suffragan.

As for the governance and administration, those things shall be observed which the Code of Canon Law establishes, and the special laws which the Sacred Congregation for the Propagation of the Faith has issued.

However, in view of local circumstances and conditions, instead of

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canons, diocesan consultants shall be chosen by the Bishop to assist him with counsel and help.

We wish that these things be carried out by those who, at the time when these Letters of ours are put into effect, will be the Apostolic Delegate in West Africa, or by whomever he may delegate, having the necessary faculties for this purpose.

And let the acts and documents pertaining to this matter be drawn up according to the usual procedures, and copies thereof be sent promptly to the Sacred Congregation for the Propagation of the Faith.

This Constitution is now and forever effective.

[*Latin ed. p. 554*]

554 Acta Apostolicae Sedis – We desire an official commentary [to be produced], so that those decrees which are issued through it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can impede the effectiveness of this Constitution, since through it we abolish all others. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies and excerpts, whether printed or handwritten, of this Constitution, which bear the seal of a man established in ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the eleventh day of the month of March, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our Pontificate.

ALOISIUS Card. TRAGLIA, Secretary of the Holy Roman Church.

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Congregation for the Evangelization of Peoples, or for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

© Iosephus Rossi, Titular Bishop of Palmyra, Apostolic Protonotary.

Iosephus Del Ton, Apostolic Protonotary.

Loco g Plumbi, in Ap. Cane, vol. CXXVII, n. Iß.

VI GARUENSIS (YAGUANAE)

After certain territories have been separated from the Garoua diocese, an apostolic prefecture is founded, to be called "Yagoua."

PAULUS, Bishop.

SERVUS SERVORUM DEI

Led by firm hope, We have always been accustomed to promote the evangelical law more suitably among peoples, and to provide more abundant means for the eternal salvation of men, and to freely provide for the needs

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of prelates, if divine grace so favors.

Furthermore, since the Sacred Congregation for the Propagation of the Christian Faith has judged it opportune that, after a certain territory has been separated from the Garoua diocese, a new apostolic prefecture be founded, it is to be done.

[*Latin ed. p. 555*]

The Acts of Pope Paul VI, number 555, after having heard, or rather, after having considered the venerable Brother Aloysius Poggi, Archbishop with the title of Forontoniana and Apostolic Pro-Nuncio in Cameroon, and the venerable Brother Ivon Plumey, Bishop of Garoua, concerning the supreme power vested in Us, We decree and command as follows: The northernmost parts of the diocese of Garoua, that is to say, the departments of Mayo Danai, Logone and Chari, together with the district of Kaelé, are detached from the diocese of Garoua and are erected into a new apostolic prefecture, with all the rights that pertain according to common law to ecclesiastical circumscriptions of this kind. We deem that this prefecture should be called Taguana, and We entrust its governance to the Congregation of Missionaries of the Blessed Virgin Mary Immaculate, whom We exhort to spare no effort in promoting the Kingdom of Christ there. Finally, We command that these Our letters, sealed with lead, be put into effect by the venerable Brother Aloysius Poggi, whom We have mentioned, or by a person delegated by him, provided that he is constituted in an ecclesiastical office. Furthermore, let the acts and documents be drawn up according to the established custom, and let them be sent to the Sacred Congregation for the Propagation of the Faith as soon as possible, duly signed and sealed. We will and order that this Constitution be efficacious now and in the future; so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind contrary to the efficacy of this Constitution shall be able to prevail, since We derogate from them all by means of this. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and texts of this Constitution, whether printed or written by hand, which bear the seal of a person constituted in an ecclesiastical office, and which are also signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the eleventh day of the month of March, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our pontificate.

ALOISIUS Card. TRAGLIA, Secretary of the Holy Roman Church.

GREGORY P. Card. AGAGIANIAN, Prefect of the Congregation for the Evangelization of Peoples, or for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Ioannes Calieri, Apostolic Protonotary.

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Eugenius Sevi, Apostolic Protonotary.
Loco £8 Lead.
In Ap. Cane, tab., vol. CXXVII, n. 69.

[*Latin ed. p. 556*]

556 Acta Apostolicae Sedis - Official Commentary VII of the Most Holy Incarnation and of ParanÃ¡ Superior (Concerning ParanÃ¡ Superior). Certain territories are detached from the Prefecture of the Most Holy Incarnation and ParanÃ¡ Superior, and a new prefecture is established, to be called "of ParanÃ¡ Superior." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for perpetual remembrance: Nothing moves us more than the words of the Gospel, which Christ, the adored Son of God, spoke to the most blessed Peter: "Feed my lambs... feed my sheep" (John 21:15-17); for while all the other words read there are common to all, these alone are addressed to us, as to the successors of that most holy prince of the Apostles, whose principal duties and offices are clearly demonstrated. And this, indeed, is the reason why we never miss an opportunity, if the time itself should offer, to provide for the advantages and benefits of individual Churches. Therefore, when the venerable Brother John Wiesen, Bishop in the title of Telmissus and formerly the Prefect of the Most Holy Incarnation and ParanÃ¡ Superior, having explored the sentiments of the Paraquarian group of Bishops, proposed that a new prefecture be established from the territory of his See, we, judging that this could contribute to the benefit of that Church, after hearing the venerable Brother Victor Hugonem Righi, Archbishop in the title of Balten, and Apostolic Nuncio in the Republic of Paraguay, have decreed the following. We separate the entire territory of the Prefecture of the Most Holy Incarnation and ParanÃ¡ Superior, which is commonly known as the "Departamento de Alto Paraná," as it is defined by civil law, and we establish a new prefecture from it, to be called "of ParanÃ¡ Superior," and at the same time, we decree that the Prefecture of the Most Holy Incarnation and ParanÃ¡ Superior shall henceforth be called only "Most Holy Incarnation." The seat of this Prefecture will be established in the city popularly known as "Presidente Stroessner," and in that same city, in the church of Saint Blaise the Martyr, a cathedra will be placed, with the sacred rights proper to such churches. The Prefecture of ParanÃ¡ Superior will be a suffragan of the Metropolitan See of the Most Holy Assumption; its prelate's table will be constituted from the revenues of the Curia, from the offerings of the Christian faithful, from the dowries given by civil authority, and from a suitable portion of assets.

[*Latin ed. p. 557*]

The acts of Pope Paul VI, number 557, in accordance with canon 1500 of the Code of Canon Law, will benefit the new Church. Concerning the construction and administration of a seminary, we decree what is prescribed

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by Canon Law, or by the laws of the Sacred Congregation for the Catholic Institution, or by the decree of the Vatican Council II, "Optatam Totius." Furthermore, when young men have reached the age of maturity, those who are more worthy shall be sent to Rome, to be instructed in philosophy and sacred theology at the Pontifical College for Latin America. At the same time, a new prelature will be established through the execution of these letters; priests who hold a benefice or office within its territory shall be attached to it, as its proper clergy; other clerics and seminary students who reside there legitimately shall also be subject to it. Finally, the acts and documents pertaining to the new See, concerning matters or persons, shall be promptly sent to this Curia, and diligently preserved there. Moreover, the Most Reverend Prelate Anthony Innocent, Archbishop with the title of Aeclanum, will strive to carry out what we have commanded, and we grant him full power to do so; he may also delegate another, if he deems it advisable, provided that the person is a man established in ecclesiastical dignity. He, having carried out these matters, will order the drafting of documents, and will promptly send true copies thereof to the Sacred Congregation for Bishops. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed by it, and thus it shall obtain its full force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since we hereby repeal all such prescriptions. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the fifth and twentieth day of the month of March, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our pontificate.

ALOISIUS Card. TRAGLIA, S. B. E., Chancellor

CAROLUS Card. CONPALONIERI, Prefect of the Congregation for Bishops

Francis Tinello, Regent of the Apostolic Chancery

Johannes Calieri, Protonotary Apostolic

Eugenius Sevi, Protonotary Apostolic

[SB Plumbi]

In Ap. Cane, tab., vol. CXXVII, n. 80.

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - Official Commentary VIII ABANCAIENSIS (CHUQUIBAMBILLENSIS) After certain territories were separated from the diocese of Abancay, a new prelate is established, to be called "Chuquibambilla." PAUL, BISHOP, SERVANT OF THE SERVANTS OF

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GOD, FOR PERPETUAL REMEMBRANCE. Since we are placed in this office and, as it were, in a watchtower, so that we might, as far as possible, dedicate our vigilance and concern to our Christian people, we not only diligently care for those things which contribute to the strengthening and propagation of the most chaste faith and religion, but we also attentively consider those matters which pertain to the constitution, division, and administration of individual churches, since these things often bring about much good and benefit. Therefore, when the venerable Brother Romulus Carboni, Archbishop with the title of Sidon and Apostolic Nuncio in the Republic of Peru, judged it to be beneficial if a new circumscription were established in that nation, separated from the diocese of Abancay, We, after careful consideration and having heard the venerable Brother Alcide Mendoza Castro, Bishop of Abancay, decree and order the following: We separate the civil provinces commonly known as Grau, Antabamba, and Cotabamba from the diocese of Abancay, and We establish a new prelate within their territory, to be called Chuquibambilla, and a suffragan of the metropolitan see of Cuzco. The Ordinary to whom the governance of this territory is entrusted shall establish his residence in the city of Chuquibambilla, with his episcopal seat located in the sacred church of the Holy Cross, to which We grant all the honors and rights pertaining to prelatical churches. The financial resources of the new See shall be constituted as follows: Revenues of the curia, free collections from the people, sums to be given by the civil authority, and also a suitable portion of goods, according to canon 1500 of the Code of Canon Law. With regard to the construction of a sacred seminary and the education of children, the laws of civil law, as well as those contained in the decree of the Second Vatican Council (”Optatam Totius”), and finally, the norms issued by the Sacred Congregation for Catholic Education, shall be observed. Furthermore, with regard to administration, concerning the election of a Capitular Vicar, and...

[*Latin ed. p. 559*]

569 The acts of Pope Paul VI and similar documents shall be observed according to the prescriptions of Canon Law. Concerning priests and the clergy, we decree that those who hold a benefice or office within the territory of the new diocese shall be assigned to it as its proper clergy; the remaining clergy and seminarians shall likewise be assigned to it, where they legitimately reside by domicile. Finally, all acts and documents pertaining to the citizens or affairs of the new diocese shall be promptly sent to its Curia, to be religiously preserved. Furthermore, the venerable Brother Romulus Carboni shall see to it that what we have commanded is carried out, or whoever he may designate. Regarding the acts and documents, copies worthy of example shall be sent to the Sacred Congregation for Bishops. We intend this Constitution to be effective now and in the future; in such

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a way that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since we derogate from them all by means of it. Moreover, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were shown. Given at Rome, at St. Peter's, on the sixth day of the month of April, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our pontificate. ALOISIUS Card. TRAGLIA, Secretary of State. CAROLUS Card. CONFALONIERI, Prefect of the Congregation for Bishops. Franciscus Tinello, Regent of the Apostolic Chancery. © Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. At the Apostolic Chancery, in volume CXXVII, number 81.

[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis - Official Commentary IX

KETAPANG

PONTIANAK (SEKADAU)

Certain territories are detached from the Dioceses of Ketapang and Pontianak, and a new Apostolic Prefecture is established, named "Sekadauensis."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE

Whereas, to found a diocese or any ecclesiastical circumscription is the same as to kindle a light and a fire, by which men may alike be illuminated in the darkness of this mortal journey of life, and be warmed, so that they may gain strength for the struggles they face; therefore, We, who are placed in the height of sacerdotal power, with a joyful heart, endeavor to found new Churches whenever greater advantages are foreseen for the Christian religion.

For this reason, when the Sacred Congregation for the Propagation of the Holy Name deemed it fitting to establish a new Apostolic Prefecture in Indonesia, We, after carefully considering the matter and after consulting those to whom it pertains, the local Ordinaries, and after obtaining the counsel of the venerable Father Salvatore Pappalardo, Archbishop with the title of Miletus, and also Apostolic Pro-Nuncio in Indonesia, decree and

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order the following.

We detach that part of the civil district, commonly called Sanggau, which lies to the south of the river Kapuas, from the Diocese of Ketapang; and that part of the civil subdistrict called Sekadau, which lies to the north of the same river, from the Archdiocese of Pontianak, and We reduce both of these to the form of an Apostolic Prefecture, to be called Sekadauensis, and to be entrusted to the care of the Congregation of Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ; and We earnestly exhort them to omit no labor, solicitude, or industry in promoting the ends of the Christian religion, following the guidance and example of the blessed Apostles.

Furthermore, let these Letters be brought to a conclusion by the aforementioned venerable Father Salvatore Pappalardo, if he deems it necessary, with any delegated authority, according to the canons. And when the matter has been completed, let the documents be drawn up, and copies thereof, faithfully transcribed, be promptly sent to the Sacred Congregation for the Evangelization of the People.

We will and declare that this Constitution is now and forever effective; so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force.

[*Latin ed. p. 561*]

The acts of Pope Paul VI, page 561, state that no prescriptions of any kind can be contrary to the efficacy of this decree, since we abolish them all by means of it. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the ninth day of the month of April, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our pontificate. ALOISIUS Card. TRAGLIA, Secretary of the Holy Roman Church. GREGORIUS P. Card. AGAGIANIAN, Prefect of the Congregation for the Evangelization of Peoples, also known as the Sacred Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. Eugenius Sevi, Apostolic Protonotary. Iosephus Massimi, Apostolic Protonotary. Loco @ Plumbi In Ap. Cane, table, volume CXXVII, number 56. X SONSONENSIS (RIVI NIGRI): The Church of St. Nicholas, in the city of Ribeirão Preto, is raised to the dignity of a co-cathedral; and the title of the Sonsonensis diocese is changed, so that it must henceforth be called "Sonsonensis-Ribeirão Preto." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Although the Apostles were commanded by Christ, the Son of God and Redeemer of mankind, to go throughout the world and to teach all men the heavenly

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truths, and to renew them in the grace of baptism (cf. Mt. 28, 19), it is nevertheless evident how much the religious life, the character, the temperance, and the disposition of religious persons contribute to the propagation of the most holy Christian faith and to its increase in hearts, as if a flame. For this reason, the city of Rionegro, known in the vernacular as Ribeirão Preto, which is located within the territory of the Sonsonensis diocese, has, in these years, due to all kinds of growth, reached a population of 36 - A. A. S.

[*Latin ed. p. 562*]

562 The Acts of the Apostolic See, with its official commentary, have assisted, and the venerable Brother Joseph Paupini, Archbishop with the title of Sebastopolis in Abasgia, and Apostolic Nuncio in the Republic of Colombia, has requested that the church, dedicated in this very city to Saint Nicholas, be designated with the title of cathedral, and that the name of the diocese be joined to the appellation of Ribeirão Preto. We, approving and confirming those things which the Sacred Congregation for Bishops has previously deemed appropriate, having made use of the powers granted to Us, decree the following. Preserving the dignity of the Sonsonese diocese and its cathedral, we honor the parish church of Saint Nicholas with the title of cathedral, together with the rights proper to such sacred buildings. Furthermore, We grant to the Sonsonese Church, or to its Bishop, in addition to the title of Sonsonese, also the title of Ribeirão Preto, so that both may be designated cumulatively as Sonsonese-Ribeirão Preto. Finally, We grant to the sacred Prelate of this diocese the faculty to reside, at his discretion, in the city of Ribeirão Preto, always with due regard for the glory of God and the salvation of souls. Those things which We have commanded in these Letters shall be carried out by the venerable Brother Joseph Paupini, whom We have mentioned, or by someone whom he may delegate, with the necessary powers; and after the acts have been performed, the documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for Bishops. We will and order that this Constitution be effective now and in the future; in such a way that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of this Constitution, since We hereby repeal all such prescriptions. Furthermore, it shall be permissible to no one to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at Saint Peter's, on the twentieth day of the month of April, in the year one thousand nine hundred and sixty-eight, in the fifth year of Our pontificate.

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ALOISIUS Card. TRAGLIA, Secretary of the Holy Roman Church.

CAROLUS Card. CONFALONIERI, Prefect of the Sacred Congregation for Bishops.

Francis Tinello, Regent of the Apostolic Chancery.

Ioannes Calieri, Apostolic Protonotary.

Iosephus Massimi, Apostolic Protonotary.

[Seal]

In the Apostolic Chancery table, volume CXXVII, number 65.

[*Latin ed. p. 563*]

Act of Pope Paul VI, No. 563. LETTER to the Reverend Father Augustine Trapé, Prior General of the Order of the Brothers of Saint Augustine, concerning the General Chapter to be held for the entire religious community in Philadelphia.

PAUL VI, POPE. To the Order of the Brothers of Saint Augustine, to which you, beloved son, diligently preside, a General Chapter will soon be held in the city of Philadelphia, within the boundaries of the United States of America, as has been brought to Our attention. The importance of this matter is easily understood, if it is undertaken so that, according to the norms and prescriptions of the Second Vatican Ecumenical Council, this Augustinian family, with the counsel given to it, may strive for internal renewal, and may carry out its apostolic activity with a new zeal, adapting its life and its laws to the changed conditions and needs of the times.

First of all, as is well known, the principal place is held by the sanctification of each member and of the entire community together, so that your Order may achieve its intended goal and fulfill the mission entrusted to it in the Church, for the building up of the Church and the salvation of souls. Furthermore, it is necessary that from this sanctification, strength and effectiveness be drawn to recognize, to improve, and to direct your affairs according to the needs of this age.

Indeed, these general assemblies of your Order are prepared with commendable diligence; and in them, with your diligent attention, those things which are proper and particular, and which should be held as primary for this family, will be brought to light, namely, the Augustinian spirit, upon which you rightly rely as a firm foundation for your religious life, which Saint Augustine established in Tagaste upon his return to Africa; then, the fraternity that belongs to it, so that charity, "the sweet and wholesome bond of minds," may associate all members of the Order, so that equality may remove distinctions and the dangers threatening harmony, so that all members, as if with united wills and as if "with one heart and one soul," as the Rule teaches, may seek God and perform their ministries for the benefit of the faithful people. This, indeed, is the spirit of the Bishop of Hippo,

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whose you are...

[*Latin ed. p. 564*]

564 Acta Apostolicae Sedis - Commentarium Officiale. Addressed to the students, they appear to have been observed, when the Church was addressed in this manner: "You are brothers to your brothers, bound together by a bond of religion stronger and closer than that of blood." Therefore, this charity, which "is poured forth in our hearts by the Holy Spirit who is given to us," unites the entire Order and its individual parts, so that they "become one man." May this Spirit, nourishing the body of your Family, also be a sign of the unity of the Church and its leaven.

2. Your concerns also extend to ensuring that contemplative and active life are harmoniously and fruitfully combined, as taught by Saint Augustine: "Charity seeks the truth of contemplation; necessity demands the charity of action." Therefore, do not be carried away by excessive zeal for external activity, lest spiritual life be weakened and the common life of the community suffer detriment. The apostolate, which, although entrusted to individuals, must be considered the burden and duty of the entire Community, is strengthened by the examples of Saint Augustine, the best of Pastors, who said: "You cannot show how much you love God, unless you show how much you love the things of God." By living in this way, you will demonstrate that you hold the institute of your Order, through which you are singularly devoted to the Mother Church. May your fidelity to this Mother, especially to the See of Peter, shine brightly in these times.

3. Finally, we implore God, the Giver of all good things, that He may graciously be present at this General Chapter, and that from it may come an increase of spiritual strength for your Order and for the Church, and we impart to you, dear sons, and to all those entrusted to your care and guidance, the Apostolic Blessing with paternal charity. From the Vatican, on the eighth day of August, in the sixth year of Our Pontificate, PAULUS PP. VI.

2 De mor. Eccl. Cath. I. 30, 63; PL 32, 1336.

3 Rom. 5, 5.

1 S. Aug. Enarr. in ps. 132, 6; PL 37, 1733.

5 De Civ. Dei, 19, 19; PL 41, 647.

6 Serm. 296, 10, 11; PL 38, 1358.

[*Latin ed. p. 565*]

Acts of Pope Paul VI, p. 565, ADDRESSES, I, To those who attended the meetings held in Rome by the "Political Commission of the Council of Europe."

"Mr. President, Gentlemen, We always receive with pleasure the repre-

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sentatives of European institutions, and today We are happy to greet you, members of the Political Commission of the Council of Europe, gathered in Rome. On many occasions, following Our predecessors, We have seized such opportunities to offer Our encouragement to all those who work for the unity of the European nations. Indeed, it must be repeated, the Church, as far as it is concerned, pursues no particular political aim. Moreover, it has no competence to propose the best political solutions, nor to implement them: this responsibility belongs to those who have received a mandate to that effect. But, since you are working to consolidate peace, to promote the common heritage of Europe, to resolve contentious issues fairly, to ease international tensions, to defend the rights of persons and peoples, how could the Church remain indifferent to your efforts? The Church, according to the mandate received from the Lord, invites its sons to become "artisans of peace," to have "hunger and thirst for justice." For this purpose, We Ourselves have created the Pontifical Commission for Justice and Peace, with which We are pleased that you will come into contact during your days in Rome.

"The current climate, alas, is somber, in a Europe that seemed safe from the dramatic conflicts that plague other regions. Recent events have harshly reminded men of good will of the precariousness of their efforts, and this will continue to be the case as long as brute force prevails over justice, serving the interests of some at the expense of the rights of others.

"Die 2 mensis septembris a. 1968. Cf. Matth. 5, 6, 9."

[*Latin ed. p. 566*]

566 Acta Apostolicae Sedis - Commentarium Officiale: Espoirs de détente et de paix? Qui pourrait cela? Ne faut-il pas plutôt envisager avec courage et réalisme les moyens efficaces de les consolider? L'unification de l'Europe en est sans nul doute une des voies les plus sûres. Que les Pays membres de votre Conseil resserrent leur solidarité pour faire entendre, d'une manière aussi ferme que pacifique, la voix de la raison et de la justice! Qu'ils prennent à cœur les grandes causes internationales des populations en voie de développement, non point sur la base de leurs seuls intérêts économiques, mais, comme Nous le disions dans Notre Encyclique Populorum progressio, selon les lois de la justice internationale. Une telle attitude généreuse et désintéressée ne saurait demeurer sans résultats, et elle est bien digne de susciter la coopération des Pays de la vieille Europe, dont le riche patrimoine culturel, moral et religieux, imprégné des valeurs chrétiennes, brillera ainsi d'un nouvel éclat aux yeux du monde entier. Votre tâche est certes délicate et complexe, mais qui n'en voit l'urgence et l'importance, pour préparer les chemins d'une collaboration qui soit sans esprit de retour entre vos Nations? Aussi est-ce de grand cœur que Nous formons des vœux ardents pour le succès de vos travaux et que Nous implorons sur vos personnes, vos familles et vos Pays, les Bénédictions du

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Tout-Puissant.

II: Iis qui e variis nationibus in pago Montis Porcii Catonis interfuerunt Conventui de « ergonomia ».

* Monsieur le Président, Messieurs, Nous sommes heureux de vous présenter Nos déférentes et cordiales salutations, à vous qui venez de participer au « Colloque international sur l'ergonomie et facteurs d'ambiance » grâce à l'initiative du Bureau international du travail et de l'Organisme national italien pour la prévention des accidents. Nous sommes sensible à l'attention délicate que vous avez manifestée en Nous procurant le plaisir de cette rencontre. Car vous savez l'intérêt que l'Eglise porte aux problèmes auxquels vous consacrez votre compétence de spécialistes et votre engagement humain. Aussi est-ce de grand cœur que Nous apprécions vos recherches au * Die 21 mensis septembris a. 1968.

Translation:

566 Acta Apostolicae Sedis - Official Commentary: Hopes for détente and peace? Who could achieve this? Rather, should we not courageously and realistically consider effective means to consolidate them? The unification of Europe is undoubtedly one of the safest paths. May the member states of your Council strengthen their solidarity to make the voice of reason and justice heard, in a manner that is both firm and peaceful! May they take to heart the great international causes of developing populations, not based solely on their economic interests, but, as We stated in Our Encyclical Populorum Progressio, according to the laws of international justice. Such a generous and selfless attitude cannot fail to produce results, and it is truly worthy of inspiring the cooperation of the countries of old Europe, whose rich cultural, moral, and religious heritage, imbued with Christian values, will thus shine with a new brilliance in the eyes of the whole world. Your task is certainly delicate and complex, but who does not see its urgency and importance in preparing the paths for a collaboration that is free from any spirit of rivalry between your Nations? Therefore, with great heart, We offer fervent prayers for the success of your work, and We implore the Almighty's blessings upon you, your families, and your countries.

II: To those from various nations who attended the conference on "ergonomics" in the town of Montis Porcii Catonis.

* Mr. President, Gentlemen, We are pleased to offer Our respectful and cordial greetings to you who have just participated in the "International Colloquium on Ergonomics and Environmental Factors," thanks to the initiative of the International Labour Office and the Italian National Organization for the Prevention of Accidents. We are grateful for the delicate attention you have shown us by granting us the pleasure of this meeting. For you know the interest that the Church has in the problems to which you dedicate your expertise and your human commitment. Therefore, with great heart, We appreciate your research at * Die 21 mensis septembris a.

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1968.

[*Latin ed. p. 567*]

Acts of Pope Paul VI, paragraph 567, concerning the service of man, which We encourage and bless. Transcending empirical or purely technical stages, coordinating scientific experiences that until now belonged to distinct sectors, you are seeking laws, universal norms concerning the human conditions of labor. Is this not a new scientific advancement to be recorded to the honor of human intelligence, called by God to dominate creation? Therefore, the Church does not hesitate to pay homage to you, as to all artisans of intellectual conquests, and to all those who tirelessly strive to make the life and work of man more humane. By adapting work to the actual, physical and psychological capacities of the worker, you indeed have the man in view: his health, his balance, and his flourishing. In this regard, everything that conditions his labor in the factory – vibrations, noises, odors, climate, light, and one could add: age, the working environment, duration and schedule, scaffolding, housing, health assistance, social security, dangers of alcohol and certain pastimes, etc. – becomes the object of your concern. You have already contributed to reducing occupational illnesses and accidents. In doing so, you are aware that you are simultaneously promoting the happiness of the worker, and the productivity of his work, a necessary factor for an expanding economy. We rejoice in this, because economic progress must always remain in the service of man, and allow him, both during his work and in the leisure it provides, to lead a life in which he can satisfy the intellectual, emotional, familial, and spiritual demands of his high vocation. Whatever the imperatives of large-scale industrialization may be, it must never be the case, as Our Predecessors have affirmed with force, that matter emerges enriched from the workshop, while man degrades within it. This is to say that the Church ardently encourages students and technicians of all kinds, representatives of governments and international organizations responsible for the common good, to work, in dialogue with workers and their trade union representatives, for a progress for which humanity will be very grateful to you, and which the Lord will bless. As for Us, who recently, during Our visit to Colombia, proclaimed the eminent dignity of workers, We offer Our best wishes for the complete success of your work, and We earnestly implore for you, as for your persons, your families, and your countries, the abundant graces of Almighty God.

[*Latin ed. p. 568*]

Acta Apostolicae Sedis - Official Commentary 568 III. The Moderators, Members, and Consultors of the Secretariat for Non-Christians, assembled in Rome. * It gives Us particular pleasure to receive such a distinguished representation of the Members and Consultors of the Secretariat for Non-

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Christians, as you prepare to spend diligent days of study here in Rome, under the wise and devoted guidance of His Eminence Cardinal Marella, and his immediate collaborators. Your high scientific competence, your qualified experience, and your prudence have encouraged Us to ask for your valuable collaboration in a work that is proving to be ever more necessary and urgent in the life of the Church today. We wish to speak of the knowledge, understanding, dialogue, and collaboration of Christians with the adherents of the great non-Christian religions, in a spirit of loyalty and fidelity to the principles of the faith, and at the same time, of respect and esteem for their own moral and spiritual values. Thus, the brotherhood of the human family will always grow and become stronger, and the ideal of the union of all men in the light of God will become effective. Almost four years ago, at Pentecost of 1964, We expressed Our will to establish a Secretariat for Non-Christians. We are pleased today to note, having followed its progress diligently and closely, the interesting advances obtained with the help of God. The Secretariat has increasingly clearly defined the specific and formal object of its activity, namely, the religious man, the true foundation of our brotherhood; this man who, by an interior instinct, – to adopt the words of Saint Thomas – is deeply oriented towards God and seeks Him, even unconsciously, not *passibus corporalibus* – to resume the words of the Angelic Doctor – *sed affectibus mentis*, and this through cultural and religious forms which, "although they differ in many respects from what the Church holds and proposes, nevertheless often bring a ray of truth that illuminates all men." We are also pleased to see that the Secretariat has been able to organize itself and integrate harmoniously into the framework of the multiple activities. * September 25, 1968. S. Th., I-II, q. 60, art. 5, ad 3. S. Th., I, q. 3, art. 1, ad 5. Cf. Declaration on the Relationship of the Church to Non-Christian Religions, *Nostra Aetate*, n. 2.

[*Latin ed. p. 569*]

569 The Acts of Pope Paul VI, in collaboration with the other Dicasteries of the Roman Curia, while preserving the necessary autonomy for its specific purpose; and especially that it has already rendered service, through its counsel and publications, to bishops and, in particular, to those Churches more directly concerned, so to speak, by the encounter with non-Christians. The Secretariat must thus establish itself within the Church as a visible and institutional sign of dialogue with non-Christians; and carry out an action that inspires, stimulates, guides, and, as far as possible, coordinates, in this delicate field, where it is necessary to prevent any danger of irenicism and syncretism, and to reject any false notion of equal value of the various religions. And now, after an assessment of the work already accomplished, you will dedicate two days of study to a thorough investigation of the work to be accomplished, at least of that which you feel most urgently today, in the areas of thought and action, both within and beyond

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the visible confines of the Church. You are well convinced that yours is a great work, and the Vicar of Christ invites you to undertake it together with boldness, following the guidelines that the Secretariat proposes to you, assured that your work of reflection and your attitude may be an example and a stimulus to others, and prepare a concrete style of thought and action for the entire Church. May your work cause the light of God, which shines upon the face of Christ, to shine forth more and more in the world. And may Christians, in turn, learn to know and to rightly esteem "the riches which God, in his munificence, has bestowed upon the nations." You will thus bring your personal contribution to the design of God in history, with conscience and in all humility, even if you do not yet observe the fruits and success of it on earth. We must certainly witness to the patience, faith, and detachment that Jesus teaches us in the Gospel. But the Lord, who has entrusted so many "talents" to us, would not want us to let them lie fallow. May the grace of the Holy Spirit assist you in this effort, which is tirelessly resumed each day! May the assurance of our esteem and our interest encourage you! And may our paternal blessing accompany you! 4 5 6 7 4 2 Corinthians 4:6. Decree on the Missionary Activity of the Church, *Ecclesiae Ad Gentes*, n. 11. Cf. Matthew 4:26-29. 'Cf. Matthew 25:14-30. 5 6

[*Latin ed. p. 570*]

570 Acta Apostolicae Sedis - Commentarium Officiale NOTIFICATION SCRIPTA DATA Ad eos qui interfuerunt Coetui primo Internationali, de exploratione spatiorum extra-atmosphericorum, sine ullo studio nocendi, a Consociationis Nationum Concilio Vindobonae habito. Cum, primum in historia mundi, Conventus internationalis de exploratione et usu pacifico spatii extra-atmospherici convenit, Salutamus, cum affectu, Delegatos doctissimos omnium Nationum participantium. Volumus eis offerre vota nostra in initio operum eorum, et eos assecurare de profundo interesse cum quo Ecclesia Catholica progressum eorum sequetur. Per explorationem et usum spatii, vita humana, ita loquendo, dimensionem novam adquirit. Per satellites artificiales, qui fortasse semper plus multiplicabuntur et perficiabuntur, res possibiles, quae antea incognitae erant, nunc hominibus et populis aperiuntur, ad transmissionem scientiae et informationis in omnibus rebus; via nova aperitur, quae prodigiosissime celeriter et efficaciter progressum educationis, intercommunicationis culturalis, auxilii internationalis, augere potest; fortasse – Deus volens! – est praesagium imminentis demolitionis vallorum quae adhuc impedunt pacem inter certos greges sociales et nationes, signum praecursorium aevi cooperationis sincerae inter omnes nationes orbis terrarum, momentun – quod fieri potest decisivum – in itinere humano, afflictato, ad unitatem et ad pacem. Si Ecclesia non habet competentiam ad iudicium de aspectibus technicorum et scientificorum explorationis spatii, tamen, directe interessatur de consequentiis educativis,

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culturalibus, moralibus et socialibus, quae ex hoc subito incremento agendi humani orbis oriuntur. Curat ut ingentes progressus technologiae spatialis, quae mundo admirantur iam per annos, ad pacem et ad bonum commune humanitatis adhibeantur. Et aestimat posse, per commemorationem,

[*Latin ed. p. 571*]

Acting in accordance with the principles of moral and spiritual order so often proclaimed by the Supreme Pontiffs in recent years, this endeavor seeks to make a useful contribution to the true good of society, even in this sphere. Indeed, it is evident to any impartial observer that the neglect or transgression of moral rules would here lead to particularly grave consequences. For example, if the benefits of utilizing space were to, to the detriment of justice, accrue only to a certain group of nations, excluding others; if the free flow of information were to lead, without control, to the spread of false news; if the increased ease of communication were to become an instrument for ideological propaganda, tending to spread subversion, incite hatred, perpetuate racial discrimination, or set peoples or social classes against each other instead of uniting them: who would not see that the recent and marvelous discoveries of science would then turn against man, working to his misfortune and not to his happiness? It has often been observed that progress in scientific and technical fields is not always accompanied by comparable progress in the areas of morality, law, and international cooperation. Nevertheless, remarkable efforts have already been undertaken, to which We are eager to pay tribute. Last year, a treaty was concluded to define the principles that should govern the activities of states in the exploration and utilization of space. This is a first step, to which the Holy See has given its support, and of which the Church approves. However, without exceeding the limits of its mission, the Church believes that it can draw the attention of those responsible to the urgency of progressing in this direction. It is necessary that a comprehensive "space law" be developed without delay, which coordinates and regulates initiatives in these matters; it is necessary that any future scientific advancements – and science is progressing rapidly – should already find in place the legal framework and institutional arrangements that guarantee that they will be put to the service of the common good and protected against abusive exploitation. In this way, the space age will advance in order, and not in confusion and rivalry. In this way, it will be beneficial to all peoples, and not to a few privileged ones. We are particularly concerned with those whom their lesser cultural and economic development has kept until now in a painful and unjust state of inferiority, and who now see before them the possibility of rapid progress.

[*Latin ed. p. 572*]

Acts of the Apostolic See - Official Commentary 572: The paths of educa-

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tional and cultural progress. To utilize for their benefit the resources offered by the exploration of outer space, this will be working both for the promotion of man, for justice, and for peace. Such are the hopes and recommendations that We dare to express at the moment when the first Conference of the United Nations on the exploration and peaceful use of space is about to open. With a generous heart, We invoke the most abundant divine favors upon its organizers and upon all those who will participate in its work. From the Vatican, August 6, 1968. PAUL VI PP. VI II To the Most Illustrious Man, Joachim Ruiz-Giménez, President of the Association "Pax Romana," concerning the assembly of representatives from all nations convened in Philadelphia. The knowledge that the great Catholic Organization of "Pax Romana," which is under your presidency, is to meet in Plenary Assembly at St. Joseph's College, Philadelphia, to consider certain aspects of poverty, has filled Our heart with joyful hope. To overcome world poverty in all its aspects, the integral development of man and of society is required. Modern technology, if wisely used, has given man the means of removing serious want, while modern communications have made him fully aware of the wide economic differences between nations, and between various sectors within one and the same country. The Fathers of the Second Vatican Council declared that "vigorous efforts must be made, without violence to the rights of persons or to the natural characteristics of each country, to remove as quickly as possible the immense economic inequalities which now exist." Accordingly, it gives Us sincere pleasure to know of these deliberations on behalf of the whole human family. We send you this message as We prepare to depart for America, where these issues are of special urgency and of particular concern to the Church. We therefore encourage all the members of "Pax Romana" to contribute, with all their strength, to these important endeavors.

[*Latin ed. p. 574*]

Acts of the Apostolic See - Official Commentary 574, gathered to celebrate the 82nd German Catholic Day, and Christ is in your midst. In the name of the Lord, greetings to you all. We greet from the heart Our Venerable Brothers in the episcopacy. They share primarily with Us the concern and responsibility for the Church. Our greetings are extended to the priests and religious. They have dedicated themselves to God in a special way for the service of immortal souls, both through active pastoral ministry and through prayer and sacrifice. We greet all German Catholics, all who are present here at this hour, and all who are spiritually united with you during these days. As responsible members of the people of God, they participate in the life of the Church. Our greetings are also extended to the representatives of the Christian churches and communities who, together with Us, strive for the unity of the Church. We also wish to offer a fitting word of greeting to the personalities of public and social life in

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the Ruhr region and throughout Germany, who honor this gathering with their presence. Venerable Brothers, beloved sons and daughters! "In the midst of this world" is the theme of your Catholic Day. This is a profession of faith in Jesus Christ. He is the center of the world, and He remains the center of the world, even as the world becomes increasingly worldly. For the great questions that concern humanity today, there is no solution without Christ, against Christ, or apart from Christ. We have called the Church to celebrate a Year of Faith. The echo of Our solemn profession of faith, the profession of faith of the people of God, has also reached you. Faith is the foundation of our union with Christ. You know that this faith is today exposed to destructive currents. Some believe that the Gospel can only be brought close to modern man if one changes the content of the truths of faith transmitted by the Church's teaching office, rather than striving for greater clarity of expression. Our measure, by which we judge, must not be man, but Christ and His holy, eternal Word. With the holy Peter, We therefore call out to you: "Stand firm in the faith!" "In the midst of this world," but also a profession of fidelity to the mission of the Church and to the representative of Jesus Christ. 1 Peter 5:9.

[*Latin ed. p. 575*]

Acts of Pope Paul VI, 575, on Earth. The Church, in the Second Vatican Council, has taken an important step towards renewal. She does not hesitate to change what in her form is changeable, what might obscure or hinder her mission in this world. The purity and originality of her essence and her mission must be clearly evident. However, many today claim for themselves the freedom to express their purely personal opinions with that authority which they clearly do not possess, an authority which comes from God. It is desired to be permitted that everyone in the Church may think and believe whatever they please. Yet, they do not consider that only he who dedicates himself entirely to the service of truth, and who submits himself to the teaching authority of the Church, can truly do so. In obedience to the law of God, We, in Our Encyclical *Humanae Vitae*, spoke a serious, but paternal word concerning the values of human life, the dignity of marriage, and personal love. The vast majority of the Church has received Our words with approval and obedience, firmly convinced that the ethical principles which We have reaffirmed will strengthen moral awareness and awaken the will to sacrifice. May the lively discussion that Our Encyclical has provoked lead to a better understanding of the will of God! May it find in you all that reception which is expected of those who are filled with the spirit of true humanity. "In the midst of the world." This is also a commitment to the service of the Church in the world, for "the joys and hopes, the griefs and anxieties of people today, especially of those who are poor and in distress in every part of the world, are also the joys and hopes, the griefs and anxieties of the followers of Christ." You must fulfill this

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service as living members of the Church in all areas of life. Whether it be here, in this large industrial center on the Ruhr, or in any other part of your vast homeland, you have the task of filling all these areas with the spirit of Jesus Christ, which is the spirit of freedom and obedience, the spirit of justice and love, and the spirit of peace. You must transform and renew these areas, just as you yourselves are transformed and renewed into new men, "who seek God" (3 *Past. Const. Gaudium et spes, n. 1).

[*Latin ed. p. 576*]

Acta Apostolicae Sedis - Commentarium Officiale 576 4, creatum est, • in vera justitia et sanctitate)). Ita, officium vestrum est esse testes Iesu Christi, testes libertatis eius, testes justitiae eius, testes pacis eius. Estote in mundo testes libertatis eius! Mundus desiderat libertatem. Libertas significat reverentiam, obedientiam et responsabilitatem, non ex coactu, sed ex dignitate personalis, a Deo data. Sequamini vocationem Concilii et, per vitam vestram, date exemplum "quomodo auctoritas et libertas, initiativa personalis cum solidaria coniunctione ad totum commune, unitas praecepta cum fructifera diversitate coniunguntur!" Facite vos advocatos in mundo, ut omnes homines, in omnibus structuris socialibus, attainant illud momentum participationis et responsabilitatis, quod dignitati et muneri eorum respondet! Agite pro praeservatione et conservatione ordinis libertatis! 5 Estote in mundo testes justitiae eius! Ecclesia semper se fecit advocatam justitiae socialis. Hic memoriam facimus documentorum praeclariorum praedecessorum nostrorum. Et nos ipsi, in encyclica nostra *Populorum progressio*, locutionem tenemus de quaestionibus progressus, aequalitatis et problematibus socialibus populorum subdevelopatorum. Officium vestrum est, non solum in patria vestra, agere pro iuribus operis hominis, familiae eius et communitatum naturaliter ortarum, sed etiam – sicut usque ad nunc, exemplari modo fecistis – oculos vestros dirigere ad eos populos qui auxilium vestrum urgente necessitatem habent, ut ad gradum sociale perveniant, qui dignitati humanae respondet. Estote in mundo testes pacis eius! Omnes scitis quantum pacem amamus. Ex cura de pace mundi, quae minatur, diem 1 Ianuarii diem pacis proclamavimus. Vocamus vos, Catholicos Germaniae, ut pro pace in mundo contendatis! Pro vera pace, quae in cordibus hominum fidelium et fraterne coniunctis nascitur, pro pace inter classes sociales in justitia et cooperatione, pro pace inter gentes per realizationem humanitatis, quae vim suam ex Evangeliis trahit. 4 5 Eph. 4, 23-24. Constitutionem pastoralem *Gaudium et spes*, n. 75.

[*Latin ed. p. 577*]

The Acts of Pope Paul VI, page 577, rejoice with us in all your initiatives that serve peace. Why should not you, the German Catholics, be the ones, according to God's plan, to fulfill a mission of peace in the world for the entire German people? What a great and noble task it is for a peo-

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ple to be builders of peace and unity! Venerable brothers, beloved sons and daughters! May the God of freedom, of justice, and of peace preserve and strengthen in you the spirit of faith of your fathers, who founded the Catholic Days. May He open your hearts to the great questions of the world today, and grant you a firm willingness to work together for a future in which His Kingdom may come, and His will may be done, as in Heaven, so on Earth! And may the blessing of the Almighty God, the Father, and the Son, and the Holy Spirit, descend upon you, and remain with you forever. From the Vatican, August 30, 1968. PAULUS PP. VI.

To Your Majesty and to your noble people, We send heartfelt greetings and good wishes on the auspicious occasion of the accession to independence of Swaziland, giving assurance of Our fervent prayers for the welfare and continued progress of your beloved country. Your Majesty may be confident of the loyalty of the Catholic citizens of Swaziland to their country and of their generous readiness to abide by its laws. The Catholic Church will continue with even greater dedication her mission of social and cultural formation and of advancement of education and religion, asking in return the liberty of devoting herself unsparingly to the good of the people of Swaziland. We gladly invoke upon Your Majesty, upon your Government, and upon all the citizens of Swaziland, the richest favors of the Almighty, that He may bestow upon your nation all the blessings of prosperity, tranquility, and true peace. From the Vatican, August 30, 1968. PAULUS PP. VI.

[*Latin ed. p. 578*]

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ACTS OF THE COUNCIL FOR PUBLIC CHURCH AFFAIRS

DECREE: New terms are assigned to the Pontifical Legations concerning the care of those islands and territories which are considered in the Decree "Of the Caribbean," given by the Sacred Congregation for Extraordinary Church Affairs on the 14th of January, 1900.

The Apostolic See has always shown great concern for the spiritual well-being and religious progress of the islands and regions of the Caribbean Sea adjacent to them. In recent years, for fifty years, it has often sought to entrust these regions, as circumstances and local conditions permitted, to the diligent care of its Legates. Indeed, in these regions, the growth of the Church has been so joyful and has progressed with such happy events that, in the preceding year, it was necessary to establish new ecclesiastical divisions: namely, the Archdiocese of Regiopolis in Jamaica, and also of Sancti Petri et Arcis Gallicae, which, together with the previously established Archdiocese of Port of Spain, and with their respective suffragan Sees, constitute the Episcopal Conference of the Antilles.

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In order to promote and strengthen the unity of this Episcopal Conference, in accordance with the prescriptions of the Second Vatican Ecumenical Council, and also to foster more effectively the mutual bonds of the sacred pastors among themselves and with the Pontifical Legates, it was deemed necessary to adapt the aforementioned Decree, beginning with the words "Of the Caribbean," given on the 14th of January, 1900, to new circumstances.

Therefore, after careful consideration, His Holiness has decreed and established the following:

1) The care of the territories of the Apostolic Nunciature in the Republic of Haiti is entrusted to the care of those ecclesiastical provinces which constitute Port of Spain, Regiopolis in Jamaica, Sancti Petri et Arcis Gallicae, and their respective suffragan dioceses. Therefore, the Apostolic Nuncio, residing in the city of Port-au-Prince, will perform the duties of an Apostolic Delegate for these territories.

[*Latin ed. p. 579*]

Acts of Pope Paul VI, 579, 2) The territories which constitute the ecclesiastical province of Saint John of Puerto Rico, together with its suffragan dioceses, are subject to the jurisdiction of the Apostolic Nunciature in the Dominican Republic. 3) The islands which are included in the Prefecture of the Virgin Islands, namely the suffragan Archdiocese of Washington, are subject to the jurisdiction of the Apostolic Delegation in the United States of America. All that is contrary to this is of no effect. Given at Rome, near Saint Peter, on the twenty-ninth day of the month of July, in the year nineteen hundred and sixty-eight. L. B. SHAMLETUS. IOANNES Cardinal CICOGNANI, Prefect of the Congregation for the Affairs of the Church.

[*Latin ed. p. 580*]

580 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR BISHOPS

I. PROVISIONS FOR CHURCHES

Most Holy Lord Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Congregation for Bishops, provided for the following churches with new pastors, namely:

on June 1, 1968. — To the titular episcopal Church of Benepota, he appointed the Reverend Joseph Cervino Cervino, Canon of the Metropolitan Chapter of Compostela and Moderator of the Minor Seminary of the same

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archdiocese, whom he designated as Auxiliary to His Eminence, Cardinal Ferdinand Quiroga and Palacios, Archbishop of Compostela.

on June 25. — To the Metropolitan Church of Rheims, he appointed His Excellency John Baptist Maury, formerly the titular Archbishop of Laodicea in Phrygia.

on July 2. — To the titular episcopal Church of Formia, he appointed His Excellency Charles Allorio, formerly the Bishop of Pavia.

on July 3. — To the titular episcopal Church of Ruspae, he appointed His Excellency Horatio Gómez Dávila, formerly the Bishop of La Rioja.

— To the Cathedral Church of La Rioja, he appointed His Excellency Henry Angelelli Carletti, formerly the titular Bishop of Lystra.

— To the titular episcopal Church of Vico-Ateri, he appointed the Reverend Matthias Defregger, Prelate of Honor to His Holiness, Canon of the metropolitan church and General Vicar of the archdiocese of Munich and Freising, whom he designated as Auxiliary to His Eminence, Cardinal Julius Döpfner, Archbishop of Munich and Freising.

— To the titular episcopal Church of Villamagna in Proconsular, he appointed the Reverend Ernest Tewes, a member of the Oratory of Saint Philip Neri, Canon coadjutor of the metropolitan church of Munich and Freising, whom he designated as Auxiliary to His Eminence, Cardinal Julius Döpfner, Archbishop of Munich and Freising.

on July 6. — To the titular, for this occasion archiepiscopal, Church of Belcastro, he appointed His Excellency the Most Reverend Stephen Tinivella, formerly the Archbishop of Ancona and Numana.

[*Latin ed. p. 581*]

The Sacred Congregation for Bishops, July 15th, in the year 581.

To the Most Reverend and Venerable Father Henry Gufflet, Bishop of Limoges, concerning the Territorial Prelature of Mission de France, also known as Pontigny.

To the Reverend Father Peter Mamie, appointed to the titular episcopal see of Ocriculum, from the clergy of the dioceses of Lausanne, Geneva, and Freiburg, Chaplain to His Holiness, and Master in the Faculty of Theology at the University of Freiburg. He is appointed Auxiliary to the Most Reverend Father Francis Charrière, Bishop of Lausanne, Geneva, and Freiburg.

To the Reverend Father Bryan Joseph Me Entegart, appointed to the titular, for this occasion archiepiscopal, see of Gabina. Formerly the Archbishop-Bishop of Brooklyn, now deceased.

To the Reverend Father Francis I. Mugavero, appointed to the cathedral church of Brooklyn, from the diocese of Brooklyn.

To the Reverend Father Francis Joseph Gossman, appointed to the titular episcopal see of Aguntum, from the archdiocese of Baltimore. He is ap-

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pointed Auxiliary to the Eminent Father Lawrence Joseph S.R.E. Cardinal Shehan, Archbishop of Baltimore.

July 19th.

To the Reverend Father Paul F. Anderson, appointed to the titular episcopal see of Poligny, from the diocese of Sioux Falls, pastor of Saint Martin's Church and Conference in the county commonly known as "Huron." He is appointed Coadjutor with the right of succession to the Most Reverend Father Francis Joseph Schenk, Bishop of Duluth.

To the Reverend Father Joseph C. Me Kinney, appointed to the titular episcopal see of Leontina, from the diocese of Grand Rapids, pastor of Saint Francis Xavier Church in the county commonly known as "Conklin." He is appointed Auxiliary to the Most Reverend Father Allen James Babcock, Bishop of Grand Rapids.

July 22nd.

To the Most Reverend Father Joseph Maria Girarda Lachiondo, appointed to the cathedral church of Santander, formerly the titular Bishop of Drusiliana.

To the Reverend Father Joseph Méndez Asensio, appointed to the cathedral church of Tarazona, Moderator of the Minor Seminary of the diocese of Almería.

July 23rd.

To the Most Reverend Father Henry Delgado et Gómez, appointed to the titular, for this occasion archiepiscopal, see of Bitetto. Formerly the Archbishop of Pamplona.

To the Most Reverend Father Arthur Tabera Araoz, appointed to the metropolitan church of Pamplona, formerly the Bishop of Albacete.

July 24th.

To the Reverend Father Raymond Malla Call, appointed to the cathedral church of Lérida, General Vicar of the diocese of Urgel.

July 25th.

To the Most Reverend Father Stephen McGill, appointed to the cathedral church of Pasle, formerly the Bishop of Argyll and The Isles.

[*Latin ed. p. 582*]

582 Acta Apostolicae Sedis - Official Commentary, July 8th. — To the titular bishopric of the Church of Camplum, the Reverend Father Joseph Martinoli, Vicarius Capitulare of the diocese of Lugano, who is appointed Apostolic Administrator of the diocese of Lugano. August 5th. — To the archiepiscopal Church of Ancona and Numana, His Excellency Peter Charles Maccari, formerly Archbishop-Bishop of Montis Regalis in Pedemonte. August 11th. — To the titular bishopric of the Church of Mutugenna, His Excellency Philip Lussier, formerly Bishop of Saint

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Paul in Alberta. — To the cathedral Church of Saint Anne in Pocatiere, His Excellency Charles Henry Lévesque, formerly titular Bishop of Guazabetenses. August 19th. — To the cathedral Church of Ogdensburg, His Excellency Stanislaus J. Brzana, formerly titular Bishop of Cufruta. — To the cathedral Church of Rockford, the Reverend Arthur Joseph O'Neill, from the clergy of that same diocese, a canon of Saint Peter in the town commonly called East Dubuque. August 26th. — To the titular archiepiscopal Church of Tiburnia, His Excellency Aemilius Benavent Escuin, formerly Bishop of Malatantum, who is appointed Coadjutor with right of succession to His Excellency Raphael Garcia and García de Castro, Archbishop of Granada. August 31st. — To the Abbey of the Blessed Virgin Mary of Wettingen-Mehrerau, the Reverend Cassian Lauterer, from the Holy Order of Cîteaux. II of Saint Louis in Maragnano - Caxias do Maranhão - Saint Joseph de Grajau - Saint Anthony de Balsas. DECREE Concerning the alteration of the boundaries for the spiritual benefit of the Christian faithful residing in the State commonly called "Maranhão" in Brazil, wishing to consult, the Most Reverend Ordinaries of the province of Saint Louis in Maragnano, after having heard the Brazilian Episcopal Conference, proposed to the Apostolic See that the boundaries of certain existing ecclesiastical circumscriptions there be somewhat altered and thus better arranged. Furthermore, the Sacred Congregation for Bishops, considering the favorable opinion of His Excellency Sebastian Baggio, titular Archbishop of Ephesus and Apostolic Nuncio in Brazil, approved these alterations in perpetuity.

[*Latin ed. p. 583*]

The Sacred Congregation for Bishops, for the benefit of 583 souls, and by virtue of special faculties granted to it by the Supreme Pontiff Paul VI, by the Divine Providence of the Holy Father, has deigned to approve the presented petitions. Therefore, with the understanding that it will be carried out with the consent of those who are interested or are presumed to be interested, the following Decree is issued: 1) The entire territory of the municipalities commonly known as Dom Pedro and Governador Archer is separated from the archdiocese of St. Louis, as currently defined by civil law, and is permanently assigned to the prelature of St. Joseph de Grajau; 2) The entire territory of the municipalities, as currently defined by civil law, commonly known as Mirador, Nova Y orque, Paraïbano, Pastos Bons, Sucupira do Norte, is separated from the diocese of Caxias do Maranhão, and is permanently assigned to the prelature of St. Anthony de Balsas. The Sacred Congregation for Bishops, having thus modified the boundaries of the aforementioned archdiocese, diocese, and prelatures, orders that the documents and all acts pertaining to these territories be transferred from the curia from which they originated to the curia of the prelature to which they have now been added. With regard to the clergy, it is decreed that as

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soon as the present Decree is put into effect, the priests of the Church shall be considered to belong to that Church in whose territory they legitimately hold a benefice or ecclesiastical office; and that other clerics and seminarians of the Church shall remain or be incorporated into the Church in whose territory they have a legitimate domicile. For the execution of all of the above, the aforementioned Sacred Congregation for Bishops appoints the Most Reverend Father Sebastian Baggio, granting him the necessary and appropriate faculties, and also the power to delegate any person holding an ecclesiastical office, with the obligation of sending to the same Sacred Congregation an authentic copy of the act of execution carried out. Concerning the matters above, this present Decree shall be valid as if Apostolic Letters had been issued under the papal seal. Contrary provisions notwithstanding. Given at Rome, from the offices of the Sacred Congregation for Bishops, on the 22nd day of the month of June, in the year 1968. CHARLES Cardinal GONFALONIERI, Prefect. GODFREY Mariani, Secretary.

[*Latin ed. p. 584*]

584 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE EVANGELIZATION OF PEOPLES, OR FOR THE PROPAGATION OF THE FAITH

PORT MORESBY - BEREINA

DECREE

Desiring to consult with the Commission regarding the alteration of boundaries, the Most Reverend Lords Virgilius Copas, Archbishop of Port Moresby, and Eugenius Klein, Bishop of Bereina, petitioned this Sacred Council to promote the Christian Name, so that the boundaries of the jurisdictions entrusted to them might be altered and thus more suitably arranged. This Sacred Dicastery, graciously receiving these petitions, and having heard the favorable opinion of the Most Reverend Lord Dominic Enrici, titular Archbishop of Ancusensis, in Australia, New Zealand, and Oceania, by virtue of the powers granted to him by the Most Holy Pope Paul VI, by Divine Providence, through the present Decree, establishes the following:

From the Diocese of Bereina, a portion of the territory situated to the south, is detached and assigned to the Archdiocese of Port Moresby, so that the boundaries between the aforementioned jurisdictions shall henceforth be as follows:

A line, which, starting from the intersection of the eighth parallel of southern latitude with the meridian of forty-seventh degrees of eastern longitude, proceeds directly to the central summit of Mount "Albert Edward," and then, from the same mountain, proceeds directly to the confluence of the rivers "Tsirime" and "Mambare"; then, a line which, following the left

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bank of the river "Yodda," reaches the eighth degree and fifty minutes of the parallel of southern latitude, and leads directly to the intersection of the ninth parallel of southern latitude with the meridian of forty-seventh degrees, forty-five minutes, of eastern longitude; thence, westward, a line parallel to the ninth degree of southern latitude, until it reaches the river "Veimauri"; finally, a line which...

[*Latin ed. p. 585*]

The Sacred Congregation of Rites, number 585, ordered that the left bank of the river "Veimaur" be surveyed, and from there, descending along the western shore of the bay of "Galley," it should reach the sea. To accomplish this, the aforementioned Sacred Congregation appointed the Most Reverend Dominic Enrici, granting him the necessary and appropriate powers, also delegable, to achieve the aforementioned objective, with the obligation of submitting to the same Sacred Congregation an authentic copy of the completed act. Given in Rome, from the offices of the Sacred Congregation for the Evangelization of the People, or of Propaganda Fide, on the day of August in the year of Our Lord 1968. G. P. Cardinal AGAGIANIAN, Prefect. L. £B S. Titianus Scalzotto, Official.

SACRED CONGREGATION OF RITES

CONCERNING the beatification, or declaration of martyrdom, of the Servants of God, Simeon Berneux, titular Bishop of Capsus, Apostolic Vicar of Korea, and his twenty-three companions, who, as is reported, were killed for the sake of the faith, from February 17, 1866, to January 20, 1867.

ON THE QUESTION of whether it is established that they are martyrs, and concerning the causes and the signs, or miracles, in the case in question.

Korea, a region extending into the Sea of China, whose interpretation is "Land of the serene morning," did not have a serene beginning to the Christian religion. Indeed, the religion of Christ was spread in the Korean Kingdom in a remarkable, albeit cautious, manner, especially during the latter part of the eighteenth century; but, quickly, it was persecuted by the authorities of the Kingdom, as if by laws and customs contrary to the true faith. Indeed, around the ninth century, the persecution of the Christians became so severe that the Korean region produced many martyrs. Nine and...

[*Latin ed. p. 586*]

586 Acta Apostolicae Sedis - Official Commentary. Seventy Christians, among whom was the Blessed Lambert Imbert, a bishop, and three other European missionary priests, while the others were native-born, including the priest Andrew Kim, were subjected to persecution. All of these were

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added to the list of the Blessed by Pope Pius XI on July 5, 1925. Furthermore, the persecution of Christians in those regions was instigated in the years 1866 and 1867, which produced new blossoms of piety and fruits of martyrdom. There are twenty-four valiant heroes, whose ranks are led by two bishops, who, being descended from a noble Gallic lineage and having been enrolled in the Parisian Society for the Propagation of the Faith to foreign lands, had offered themselves as missionaries in Korea. The others are five priests also from Gaul and alumni of the same missionary Society, and the remaining seventeen are native-born laymen. It is fitting to briefly mention the most important aspects of their lives and their glorious deaths.

First among all is: I. Simeon Berneux, born in the town commonly called Château-du-Loir, within the territory of the diocese of Le Mans. Having barely begun his priesthood and being enrolled among the students of the Parisian Society for the Propagation of the Faith to foreign lands, burning with a desire to preach the Gospel to the nations, in the year 1840 he went to Tonkin; from there, he was sent to Manchuria, where he diligently served as a missionary for twelve years. To this man, the Servant of God Simeon Berneux, an assistant was appointed by the Supreme Pontiff as Apostolic Vicar of that region, and he was duly consecrated as a bishop; but, upon the urgent request of the Apostolic Delegate in Korea, the Servant of God succeeded the aforementioned Apostolic Vicar of Korea, who had recently died in office, assuming the episcopal title of Capsus. Merciful and benevolent, never sparing effort or labor, he sought to benefit all those entrusted to him, both clergy and people, as a good shepherd.

At the beginning of the year 1866, on February 23, while returning home after having surveyed the territory entrusted to him, he was captured by agents and taken to the praetorium, where he remained for three days in prison, bound with chains and a yoke, commonly called a "canga." Then, before both praetors and the royal administrator, he bravely declared that he had come to Korea to save souls and to spread the religion of Christ. Therefore, the Servant of God was condemned to the highest penalty, and his head was severed by the sword on March 8, 1866; he departed this life at the age of fifty-two years. Three priests, his assistants, stand alongside the Servant of God, who, as in their missionary labors, were faithful companions in the same passion for the faith, and thus became companions in the same glorious struggle, on the same day, in the same month, and in the same year. These are:

[*Latin ed. p. 587*]

I. In the year of Our Lord 1865, the Congregation of Rites, number 587, records the case of Justus Ranfer de Bretenières, a man of noble birth from the city of Chalon-sur-Saône, within the boundaries of the Diocese of Dijon, who, having been a member of the Seminary for missions to foreign lands, was ordained to the priesthood and sent to the region of Korea. He

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arrived in Seoul, the capital of Korea, in the aforementioned year. He was inflamed with zeal for the Christians; the ardor that burned within him was manifested outwardly in his sacred duties. He was imprisoned, subjected to the scourge of the legs, and other exquisite tortures, yet he persevered, steadfast in his faith. After being separated from his companions, the young man, who was twenty-eight years of age, died.

II. Ludovicus Beaulieu, born in Bordeaux, demonstrated the utmost readiness to undertake the new office that Bishop Berneux had entrusted to him. However, he was soon cast into prison. He, like the others, was accused of corrupting the morals of the Koreans and of spreading foreign and perverse doctrines. Rather than renounce his faith, he was prepared to endure any hardship; he was beaten with rods, his whole body bound with chains, and dragged to the place of execution, where, at the age of not quite twenty-six years, his head was severed.

III. Petrus Dorié was born in the city of Luçon. In the month of June of the year 1865, he arrived in Korea. Through his gentle demeanor and agreeable nature, he so endeared himself to all that he won the hearts of everyone. He patiently endured the hardships of prison and other torments. On March 8th, in the year 1866, he was slain, bravely enduring the cruelty of his persecutors, with two blows of the sword, and was the last of his companions to die, having reached the age of twenty-seven years.

IV. Another worthy man to be remembered is a champion of Christ, who, having been raised to the dignity of bishop, was accompanied to the supreme combat by two priests and two laymen; all of whom were killed for the sake of Christ on March 30th, in the year 1866. Specifically, these were:

V. Antonius Daveluy, born in the noble town of Ambian in France. Having been ordained to the priesthood, and after having diligently served in a parish for several years, he came to Korea in the year 1846, where he served as a missionary, and later as Bishop of Acon and coadjutor to the Apostolic Vicar, for twenty years, diligently and with fervent zeal. He wrote many important books in the Korean language. In the year 1866, stirred up by a wave of persecution, the bishop, Antonius Daveluy, and his companions were attacked by the persecutors in the village commonly called Keutori, and were held in prison for three days, and then brought to the royal capital. When questioned by the judges about the Christian religion, the bishop spoke with a loud voice and with an unwavering spirit, defending and upholding the Gospel. For this, he endured various and cruel torments.

[*Latin ed. p. 588*]

588 Acta Apostolicae Sedis – The official record states that he was condemned to death and the scaffold, struck three times with the sword, and died while confessing the Catholic faith, having reached the age of forty-nine. The companions of this athlete in the faith were: V. Reverend Peter

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Aumaître, born in the diocese of Angouleme. He was highly esteemed both among the members of the Society of Missions in Paris, of which he was a member, and among the faithful, for the excellent virtues which he practiced. Although imprisoned, he was never separated from his bishop until the very moment of his death, and he endured all the torments that Bishop Daveluy himself suffered. He was twenty-nine years old when he died. V. Reverend Martin Lucas Huin, born in the city of Langres, after serving as a vicar in the diocese of Langres, arrived in Korea in 1865. Distinguished by his virtues and excellent character, he was beloved by all. When persecution arose against the Christians, and enemies searched everywhere, the Servant of God, in order to answer the repeated prayers of the faithful, chose a moment; but then, being apprehended, he was imprisoned along with the bishop and other companions, from whom he was never afterward separated. Therefore, he shared with his companions the judgment, the torments, and the vexations, the sentence, and the punishment. The Servant of God was almost thirty years old when he died. Two laymen, natives, who were companions of Bishop Daveluy, were: VIII. IX. Luke Hoang Tjai-Ken and Joseph Tjyang Nak-Syo. The former, born into a wealthy and distinguished family, had led his wife and brother to the faith of Christ, and finally, he also converted his father to Christ. He served diligently in the missionary work, assisting Bishop Berneux and later Bishop Daveluy, to whom he was of great help in writing or correcting books in the Korean language. A constant devotee of the Christian religion, he offered himself to the persecutors, declaring himself a disciple of the missionaries. He diligently taught Christian doctrine to the officials of the prefecture, for which he endured more severe torments. Having his head cut off, he earned the crown of the martyrs, having lived fifty-two years. The other, Joseph Tjyang Nak-Syo, born and baptized among Christians, was endowed with the best of morals, and, because of his certain doctrine, his fervent piety, and his prudence, he was deemed worthy to be entrusted with the office of catechist. Because of his steadfastness in the Christian faith, he suffered severe torments and, with his head cut off, he brought forth a glorious victory, having lived forty-six years.

[*Latin ed. p. 589*]

The Sacred Congregation of Rites, 589 X. Previously, all the most distinguished heroes of this group sealed the Gospel of Christ with their own blood. The Servant of God, Peter Ryou Tjyeng-Rioul, a married man, about fifty years of age, was one such. From the time that he embraced the Christian religion, he began and succeeded in restraining his naturally inclined temper. Zealous for the salvation of others, he converted many citizens to Christ. On the night of February 16, 1866, while reading the Gospel to those gathered in the catechist's house, he was apprehended by agents and taken to the prefect. Beaten with rods, he was among many others who, at that

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time, brought forth the victory of Constance and deserved to die for Christ the Lord on February 17 of the same year, in the fiftieth year of his age. His body was thrown into a river, and later, his wife buried it. XI. John Baptist Nam Tjyong-Sam, fifty years of age, a resident of the city of Seoul, learned in the letters of the Chinese and of noble birth, was truly humble. This mandarin, as they call him, exercised his office in such a way as to gain the love of the people. However, the administrators of the kingdom were greatly incensed against him, because he had departed from ancestral customs and religion. Having been apprehended and thrown into prison, he was subjected to the most severe torments in order to reveal the names of Christians; which he firmly refused to do, and with a serene spirit, he accepted his own death sentence, and testified to the Gospel with his own blood, on March 6, 1866. XII. XIII. Peter Tchoi Tchi-Tchyeng and John Baptist Tjyeng Seung-Yen, both residents of the city of Seoul, were both fathers of families; the former was seventy-five years of age, the latter, fifty-five. Both had already been tortured in the persecution that arose in the year 1839. They had received the power to baptize and to print books of the holy religion from the Servant of God, Simeon Berneux. They completed their martyrdom simultaneously by decapitation on March 10, 1866, so constant in their faith that they even aroused the admiration of their persecutors. XIV. Mark Tyeng, born of a noble but unfaithful family, was married and before his conversion, held the office of games master; after becoming a Christian, he was devoted to teaching the sacred doctrine to the people. He diligently practiced the Christian religion, for which, on March 11, 1866, having reached the age of seventy, he gave up his life. XV. On the same day, March 11, 1866, a young man, barely nineteen years of age, named Alexius Ou Syei-Hpil, met a glorious death for Christ, who, in order to abandon the Christian religion, had previously been subjected to insults and beatings by his parents.

[*Latin ed. p. 590*]

590 Acta Apostolicae Sedis - Commentarium Officiale XVI. Thomas Son Tja-Syen, married, having recently passed his thirtieth year, was a serious and diligent man among the Christians. Having been incited to confirm his faith, he confessed himself a Christian without wavering, and constantly denied it. Compelled to prison, no torments were able to extract even the slightest word of defection from him. He suffered a glorious death on March 30th, in the year 1866. Seven other illustrious heroes, who, having been tempted by mandarins, either by promises or by torments, to renounce their Catholic religion, bravely resisted, and all perished on December 13th, in the year 1866, beheaded, with the exception of the last, who was killed by having his throat cut; these are: XVII. Peter Tjyo Hoa-Sye, a family head, about forty years of age; XVIII. Peter M Mieng-Sye, nearly fifty years old, a family head; XIX. Bartholomew Tjyeng Moun-Ho,

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a family head, about sixty-five years of age; XX. Peter Son Syen-Tji, a family head, a catechist, about forty-seven years of age; XXI. Joseph Han Ouen-Ye, formerly a catechist, thirty-eight years of age; XXII. Peter Tjeng Ouen-Tji, a young man, about twenty-one years of age; XXIII. Joseph Tjyo Youn-O, a young man, not yet seventeen years of age; he was the son of the Servant of God, Peter Tjyo Hoa-Sye. XXIV. Finally, the last of all, John M Youn-Il, a family head, a teacher of catechism, who, having endured beatings and dislocations of his limbs, remained steadfast in the Christian religion, and finally, with a joyful spirit, accepted the amputation of his head, thereby attaining the heavenly reward, on January 20th, in the year 1867, at the age of forty-five. In order that these invincible witnesses of Christ might be declared blessed, canonical inquiries were begun in the ordinary manner in the Vicariate Apostolic of Korea on June 19th, in the year 1899, which were completed and sent to Rome on April 20th, in the year 1901. Subsequently, on May 13th, in the year 1914, a decree was issued concerning the writings of the Servants of God, Simeon Berneux and his companions, concerning whose martyrdom this is written, together with the Servant of God, Paul Chau and his companions, who were admitted to the Holy See by a decree of introduction of their cause on November 13th, in the year 1918. After the apostolic processes were completed in the Apostolic Vicariate of Seoul, from February 12th, in the year 1921, to March 18th, in the year 1926, a decree was issued on March 2nd, in the year 1952, concerning the legal validity of all the processes and the lack of due cult. However, in order to expedite the progress of the cause itself, the Sacred Congregation of Rites, at the urging of those involved, granted an indulgence on May 4th, in the year 1962, so that the Korean cause...

[*Latin ed. p. 591*]

The Sacred Congregation of Rites, in its deliberation concerning the cause of the Servants of God Simeon Berneux and his companions, together with the cause of the Servants of God Paul Chau and his companions from Cochinchina, having observed all that ought to be observed according to law, considered the matter of the martyrdom and the cause of their martyrdom, and of the signs or miracles, first in a preparatory meeting held on January 10, 1967; then in a further preparatory meeting held on January 30 of the present year, 1968. Following these meetings, a general Congregation was held on May 6 of the same year, before His Holiness Pope Paul V, in which the Most Reverend Cardinal Gregory Peter Agagianian, Prefect of the Sacred Council for the Propagation of the Christian Faith, and Promoter of the cause, raised the following question for discussion: Whether it is established, concerning the cause under consideration, that there was martyrdom and its cause, and signs or miracles. And all those present, both Cardinals, those presiding over the sacred rites, and officials, prelates, and consultors, in order, gave their

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affirmative opinions, which His Holiness, with a joyful and studious spirit, followed, and immediately declared his opinion, and ordered a decree to be prepared concerning the martyrdom of the Servants of God. On this same day, having diligently performed sacred duties, His Holiness ordered the Most Reverend Cardinals mentioned below, Prefect of the Sacred Congregation of Rites, and Gregory Peter Agagianian, Promoter of the Cause, together with the Reverend Father Raphaële Perez, O.S.A., General Promoter of the Faith, the Reverend Father Amato Peter Frutaz, General Auditor, and myself, from the Secretariat, to be summoned to the Vatican, and, in their presence, solemnly declared: "It is established that the Servants of God Simeon Berneux, titular Bishop of Capsus and Apostolic Vicar of Korea, and his twenty-three companions, were martyrs, and that the cause of their martyrdom is established, so that, with the granting of signs or miracles, according to canon 2116 § 2 of the Code of Canon Law, and with all other appropriate dispensations, the process may proceed further in the cause under consideration." This decree was ordered to be made public and recorded in the acts of the Sacred Congregation of Rites. Given at Rome, on July 4, 1968. BENNO Card. GUT, Prefect. © Ferdinandus Antonelli, Archbishop titular of Idicren., Secretary. L. © S.

[*Latin ed. p. 592*]

592 Acta Apostolicae Sedis - Official Commentary II of ROMA concerning the Beatification and Canonization of the Venerable Servant of God, Mary of the Apostles (in the world: Mary Theresa de Wüllenweber), foundress of the Institute of the Sisters of the Divine Savior. CONCERNING THE MIRACLES, and concerning which miracles are established, in the case and to the effect of which we are speaking. The Supreme Pontiff, Pope Paul VI, having determined, with due observance of all that is required by law, that the Venerable Servant of God, Mary of the Apostles, foundress of the Institute of the Sisters of the Divine Savior, possessed heroic virtues, namely faith, hope, and charity, as well as the cardinal virtues, namely prudence, justice, fortitude, and temperance, and wishing to honor her, by a solemn decree issued on July 15, 1965, decreed that she should be instituted in the order of the blessed. Since, however, the sacred canons also require miracles in order that the honors of the blessed may be conferred, inasmuch as miracles receive new strength and shine with a new splendor through the power of the virtues themselves, the diligent promoters of this Cause selected two healings, which were said to have been granted by God through the intercession of the Venerable Mary of the Apostles, and presented them to this Sacred Forum for examination. These remarkable healings are briefly described here and, with the promulgation of this Decree today, are approved by the authority of the Supreme Pontiff. The first healing concerns Mr. Antonino Di Mauro, a Sicilian by birth, a civil servant in ROMA, aged thirty-seven. In the

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summer of 1951, he was affected by ailments which became more severe in the autumn. After being examined by a physician, he was diagnosed with a disease of the appendix. Consequently, on December 3 of the same year, he was admitted to the Salvatore Mundi clinic in ROMA, where he underwent a surgical operation the following day, and on the 11th of the same month, the wound began to heal. However, on the evening of the same day, Antonino was suddenly seized with a high fever and was afflicted with severe pain in his left leg, which became swollen and red. The attending physician diagnosed phlebitis of the left saphenous vein, and then, when the patient, seized with severe chest pain, began to cough up blood, the same physician made the diagnosis of pulmonary embolism. In the following days, the patient's condition worsened, despite the efforts of the physicians: cyanosis, dyspnea, and prostration increased.

[*Latin ed. p. 593*]

The Sacred Congregation of Rites, 593. Attentive to the gravity of the matter, on December 14th, prayers were offered to the Venerable Mary, Apostle, and fervent supplications to God were begun in Fondi, for the recovery of health of the aforementioned Handmaid of God. In the evening of the 16th, the sick person appeared to be in a life-threatening condition: rigid, silent, and more taciturn than a statue. Then, the Venerable Mary was invoked more fervently. And it was not in vain; for she herself, from Heaven, seemed to respond to the prayers. Around the second hour of December 17th, a peaceful sleep overcame the sick person; and at the first light of dawn, the infirmarian sister entered the room, where she found Antoninus sitting in bed, expressing joy and proclaiming a miracle: he said that he was completely healed. That same morning, the doctor, astonished by the cure, found him in excellent condition, all traces of the illness having vanished. Besides the forces of nature and the usual course of events, this healing occurred, and experts, by virtue of their office, testified openly to this fact. Another remarkable healing occurred with the Lady Rose Dattlaff, a widow of eighty-two years, in Milwaukee, a city in the United States of America. This elderly woman, who had always enjoyed good health, in September of 1946, noticed a red spot on her neck, which quickly spread throughout the neck, chest, hands, and arms; then blisters appeared, from which, as they burst, a bloody serum flowed, while the infirm woman suffered from intense itching or burning. Meanwhile, this skin condition spread throughout the entire thorax, shoulders, upper back, and other parts of the body. Two doctors determined that the disease was a common form of pemphigus, and they made a pessimistic prognosis regarding her life. As the infirm woman's condition worsened day by day, on November 15th, she was taken to a home for the elderly, where she was received and treated for her ailments, and she was practically deprived of all hope of recovery. A few days later, blisters also broke out on the sick woman's mouth. A

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third doctor declared that Rose was at the very last stage of life. From this point on, the infirmarian sister began to commend the sick woman to heavenly help, initiating novendial prayers to obtain the intercession of the Venerable Mary, Apostle. And behold, during the Novena, which is said, the sick woman immersed her arms in water, pleading with the Venerable Mary; and a miracle occurred; from that moment on, her arms were completely healed. Although the sores remained on the rest of her body, the novendial prayers were continued, and upon the completion of those prayers, all the sores vanished, and Rose regained her full health. Beyond the forces of nature and the laws of medicine, this healing occurred, and both the doctors and the experts, after examination, testified to this fact. Regarding the first healing, a process was instituted in the Vicariate of the City in 1957; regarding the second, a process was instituted in the Curia of Milwaukee in the years 1957-1958. The legal investigation in Milwaukee, 38 - A. A. S.

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis - The official commentary, recognized by this Holy Congregation of Rites, was issued on September 18, 1965. The Medical Council of the same Holy Congregation rendered a favorable judgment regarding these same healings. Subsequently, at the request of the Reverend Father Emydio Federici, Apostolic Protonotary and most astute Promoter of this Cause, duly appointed, a dispensation was granted concerning the preliminary discussion. Hence, the question regarding these same two healings was raised in the preparatory Congregation, held in the Vatican Buildings on June 20, 1967, and afterwards, on May 6 of the present year, in the general Congregation before His Holiness Pope Paul VI, in which the Reverend Cardinal Arcadius Maria Larraona, Promoter or Relator of the Cause, proposed the following question for discussion: Whether and concerning which miracles it is established, in the case and to the effect of which we are speaking. And all those present, both the Reverend Cardinals, entrusted with safeguarding the sacred rites, and the Official Prelates and Consultor Fathers, each gave their affirmative vote. Following these votes with a sincere heart, the Most Blessed Father did not hesitate to reveal his mind immediately, and ordered that a Decree be prepared concerning these same healings. Today, after the most devout celebration of the Eucharistic Sacrifice, His Holiness summoned to himself the Reverend Cardinals mentioned below, Prefect of the Holy Congregation of Rites, and Arcadius Maria Larraona, Promoter or Relator of the Cause, as well as the Reverend Father Raphael Perez, O.S.A., General Promoter of the Faith, the Reverend Father Amat Peter Frutaz, General Auditor, and myself from the Secretariat, and, with their presence, solemnly ratified this Decree: That it is established that there are two miracles, through the intercession of the Venerable Servant of God Mary, by the Apostles, granted by God,

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namely, the first: the instantaneous and perfect healing of the Lord Antonino Di Mauro from a septic pulmonary embolism; and the second: the instantaneous and perfect healing of the Lady Rosa Dattlaff from a severe pemphigus. This Decree was ordered to be made public and recorded in the Acts of the Holy Congregation of Rites. Given in Rome, on July 4, 1968. BENNO Card. GUT, Prefect & Ferdinandus Antonelli, Archiep. tit. Idicren., from the Secretariat. L. © S.

[*Latin ed. p. 595*]

The Sacred Congregation of Rites, number 595, section III, BONONIENSIS, concerning the beatification and canonization of the Venerable Servant of God, Clelia Barbieri, foundress of the Institute of the Little Sisters of the Sorrowful Virgin. CONCERNING THE DOUBT: Whether and concerning which miracles there is sufficient evidence in the case, and to what effect. It has been solemnly declared by Pope Pius XII, of blessed memory, on February 22, 1955, that the Venerable Servant of God, Clelia Barbieri, foundress of the Institute of the Little Sisters of the Sorrowful Virgin, possessed both theological virtues, namely faith, hope, and charity, and cardinal virtues, namely prudence, justice, fortitude, and temperance, and that these virtues were exercised in a heroic degree. Therefore, diligent promoters of this cause have taken steps, in accordance with the law, to select two extraordinary healings from among those which, through the intercession of the Venerable Servant of God, Clelia Barbieri, were obtained from God, and to present them to this sacred forum for the purpose of achieving the solemn beatification of the Venerable. The first healing occurred to Mr. Arduino Bussolari, while undergoing surgery, in the place called S. Giovanni in Persiceto, located within the boundaries of the archdiocese of BONONIENSIS. For up to the year 1946, at the age of forty-one, he had enjoyed good health, when he began to experience the first symptoms of the disease, namely, a certain weakness, a dyspeptic syndrome, along with nausea and vomiting, and difficulty in breathing, and a disturbance in the circulation of the blood. As the disease worsened, the doctor ordered Arduino to be taken to a hospital, where the diagnosis was made of a significant hepatomegaly, along with a suspected ascites. Subsequently, after a month, when he began to feel better, he was discharged, and he was able to resume his daily work, albeit moderately, until the year 1953. However, the diet and regimen prescribed by the doctors were not followed, and Arduino's strength gradually diminished, so that he became almost unable to walk, and his skin became discolored, his abdomen swelled, and edema developed in his lower limbs. Furthermore, ascites and a venous network were discovered, and it was again necessary, in March of the year 1954, to take the patient to a hospital. There, after a diagnosis of hypertrophic cirrhosis of the liver was made, and in addition to other treatments, paracenteses were performed, that is,

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liquid was drained from the abdomen.

[*Latin ed. p. 596*]

596 Acta Apostolicae Sedis - Official Commentary on miracles. Having then returned home, although he felt somewhat better, he was unable to devote himself to his usual shoemaking. However, after four months, the patient's condition worsened day by day, to the extent that the doctor, already foreseeing the patient's imminent death, announced that he was nearing his end. To avert this, both the sick man and his family and neighbors, as well as the Sisters, began to implore the patronage of the Venerable Clelia Barbieri through novena prayers, and they were heard. For on the night of December 16, 1954, Arduinus Bussolari was peacefully overcome by sleep, and the following morning he experienced such a sudden recovery that he was able to get out of bed. On the 18th of the same month, he went out of the house, visited the barber's shop, and walked for a long time. However, within a few days, all the morbid symptoms completely disappeared, and on the feast of the Nativity of the Lord, he regained his strength with a very substantial and nourishing meal, and he resumed his usual work easily and quickly. Besides the forces of nature and the ordinary course of healing, experts, appointed by the office and the Medical Council of this Congregation, have determined that this healing occurred through a miracle. Another remarkable healing occurred to the Lady Victorina Ansaloni, who resided in a place commonly called 8. Pietro in Casale, located within the boundaries of the archdiocese of Bologna. Although she was of delicate health, she had never suffered from any particular illness until the year 1946, when she was twenty-one years old. Then, she began to be troubled by pains in her abdomen. The doctors, to whom she immediately turned for help, discovered, in addition to a general weakening, the first specific sign of her illness, namely, appendicitis. On the night of February 3, 1947, Victorina experienced severe pains in the appendicular region, along with fever and vomiting. The doctor did not hesitate to diagnose appendicitis and ordered the patient to be admitted to the hospital, where the diagnosis was confirmed. Therefore, on February 6, after undergoing a surgical operation, her appendix, which was gangrenous and perforated, was removed. However, a few days later, a fistula developed there, which they say was a fecal fistula, which remained unchanged until June; the patient's strength was so weakened that, despite the patient's own pleas, expert doctors consistently refused to proceed with a new surgical operation. Finally, on June 3 of the same year, another surgical operation was performed to close the fistula. This involved a great deal of effort and labor, so much so that the surgeon could not help but acknowledge the danger involved.

[*Latin ed. p. 597*]

The Sacred Congregation of Rites, in its 597th session, foresaw this un-

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fortunate event. In reality, however, a post-operative intestinal obstruction, which they call an "ileus," occurred after four days. Despite medical care, the patient worsened and approached her final moments. Therefore, having lost all hope of regaining her health, the patient herself, along with the infirmarian sister and other sisters, turned to praying for the intercession of the Venerable Clelia Barbieri, applying the Venerable's image with relics to the ailing sister. And behold, the patient suddenly noticed that she felt better; and after a few days, Victorina, perfectly healed, left the infirmary. Considering all the circumstances of the healing, which went beyond the laws of nature, the unanimous judgment of experts declared this to be the case. Regarding both healings, processes were initiated with apostolic authority in the archiepiscopal court of Bologna, whose legal validity was confirmed by the Sacred Congregation of Rites on December 9, 1960, and October 15, 1966. The Medical Council of our Congregation discussed these same healings on March 3, 1967, with a favorable outcome. Therefore, with due observance of the order of law, and at the urging of the Reverend Father Emydio Federici, Apostolic Protonotary and diligent Promoter of this cause, a preparatory session of the Congregation was held on December 20, 1967, after granting the necessary dispensation regarding the preliminary Congregation. Following this, on July 4th of the current year, a general Congregation was held before His Most Holy Father, Pope Paul V, in which the Reverend Cardinal Paul Giobbe, Proponent or Relator of the cause, proposed the following question for discussion: Whether and about what miracles there are evidence in the case and to what effect it pertains. The Reverend Cardinals, official prelates, and consultor fathers present gave their votes. The Most Blessed Father, who followed these opinions with attentive mind, did not delay in expressing his opinion, and before issuing the solemn decree, he ordered this decree to be prepared. Today, after the Holy Sacrifice of the Mass was piously celebrated, the Reverend Cardinal, Prefect of the Sacred Congregation, and Paul Giobbe, Relator of the cause, as well as the Reverend Father Amat Peter Frutaz, General Auditor, and myself, were summoned by order of the Secretary, and in their presence, I solemnly declared: That there is evidence of two miracles, brought about by God through the intercession of the Venerable Clelia Barbieri, namely: first, the instantaneous and perfect healing of Mr. Arduini Bussolari from ascites, resulting from hypertrophic cirrhosis of the liver, in a subject with alcoholism; and second, the instantaneous and perfect healing from an ileus.

[*Latin ed. p. 598*]

Acts of the Apostolic See - Official Commentary, 598, concerning the post-operative condition of the Lady Victorina Ansaloni, who underwent a surgical intervention due to a fecal fistula in the cecum, resulting from a previous intervention for acute appendicitis. This Decree was ordered

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to be made public and inserted into the Acts of the Holy Congregation of Rites. Given in Rome, on the 19th of September, in the year 1968. BENNO Card. GUT, Prefect. L. © S. © Ferdinandus Antonelli, Archbishop titular of Idicren., from the Secretariate for the Beatification or Declaration of Martyrdom of the Venerable Servants of God, Simeon Berneux, titular Bishop of Capsus, Apostolic Vicar of Korea, and his twenty-two companions, who, as is reported, were killed from the 17th of February, 1866, to the 20th of January, 1867, for the sake of the faith. CONCERNING A DOUBT: Whether, with the approval of the martyrdom and also with the dispensation from signs or miracles, it is possible to proceed safely to the solemn beatification of the aforementioned Venerable Servants of God. The examples of Christians, who, through the shedding of their blood, gave witness to Christ the Lord, have been followed by countless others throughout the course of the centuries. Among these, it is fitting to mention the glorious company of twenty-four Servants of God, who, in our time, namely in the years 1866-1867, in the region of Korea, were killed either for the propagation of the Catholic faith or for its confession. Seven of them are of French origin and were incorporated into the Parisian Society of Missions to Foreign Lands, and indeed, two were raised to the episcopal rank, and five to the priesthood. The remaining seventeen are natives, all from the lay state, and of every social condition and age: a chamberlain of the king, catechists, fathers of families, workers, servants, old men, and young people, of promising youth. Specifically, these are: I. Simeon Berneux, titular Bishop of Capsus, aged 52; II. Anthony Daveluy, titular Bishop of Aconis, aged 49; III. Justus Ranfer de Bretenières, aged 28; IV. Lewis Beaulieu, aged 26; V. Peter Dorié, aged 27; VI. Peter Aumaître, aged 29; VII. Martin Lucas Huin, aged 30; VIII. Luke Hoang Tjai-Ken, aged 52;

[*Latin ed. p. 599*]

The Sacred Congregation of Rites, 599, IX. Joseph Tjyang Nak-Syo, aged 64; X. Peter Ryou Tjyeng-Rioul, aged 50; XI. John Baptist Nam Tjyong-Sam, aged 54; XII. Peter Tchoi Tchi-Tchyeng, aged 57; XIII. John Baptist Tjyeng Seung-Yen, aged 55; XIV. Mark Tyeng, aged 70; XV. Alexius Ou Syei-Hpil, aged 19; XVI. Thomas Son Tja-Syen, aged 30; XVII. Peter Tjyo Hoa-Sye, aged 40; XVIII. Peter Ni Mieng-Sye, aged 50; XIX. Bartholomew Tjyeng Moun-Ho, aged 65; XX. Peter Son Syen-Tji, aged 47; XXI. Joseph Han Ouen-Ye, aged 38; XXII. Peter Tjeng Ouen-Tji, aged 21; XXIII. Joseph Tjyo Youn-O, aged 17; and XXIV. John Ni Youn-Il, aged 45. These glorious and valiant heroes, after their death, aroused such great renown that it was considered with great favor to grant them the honors of the Blessed in Heaven, comparing them to Martyrs. Therefore, investigations were canonically conducted between the years 1899 and 1901, concerning the same fame of martyrdom, with ordinary authority in the Apostolic Vicariate of Korea. These investigations, once completed, were transmitted to Rome and presented

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to the Sacred Congregation of Rites, where, after observing the legally required procedures, and after a prior examination of the writings attributed to these Servants of God and the institution of the aforementioned investigations in the ordinary meetings of the Sacred Congregation of Rites, the cause was introduced before the Holy See on November 13, 1918. Subsequently, the proceedings were held in the Apostolic Vicariate of Seoul from February 12, 1921, until March 18, 1926, the legal validity of which was recognized by a decree on March 2, 1952. Therefore, observing all legally required procedures, the question of the martyrdom of these Servants of God, and the cause of their martyrdom, and of the signs or miracles, was considered in three assemblies, according to custom: first, in the preparatory Congregation on January 10, 1967; then, on January 30, 1968, in the preparatory assembly, and finally, in the general Congregation before Pope Paul V, on May 6 of this year. Finally, by a decree issued on July 4 of this year, the Supreme Pontiff declared that the martyrdom and the cause of the martyrdom of these Venerable Servants of God were so manifestly established that, with the dispensation granted according to canon 2116 § 2 of the Code of Canon Law, and with all other appropriate dispensations, it was possible to proceed to the remaining steps. However, one legally prescribed requirement was surpassed, so that the entire Sacred Congregation of Rites was consulted regarding the doubt: Whether, with the approval of the martyrdom and the dispensation from the signs or miracles, it was safe to proceed to the solemn beatification of the aforementioned Venerable Servants of God. The Cardinals, Prelates, and Consultor Fathers, who are entrusted with the safeguarding of the sacred rites, unanimously and with complete agreement, responded that it was safe to do so. Regarding this matter, the Most Blessed Father was informed by the undersigned Secretary of the Sacred Congregation of Rites, and today, with his supreme authority, approved the vote of the Sacred Congregation of Rites.

[*Latin ed. p. 600*]

The Acts of the Apostolic See – Official Commentary, number 600, having been approved and confirmed, decreed: that it is permissible to proceed to the solemn beatification of the Venerable Servants of God, Simeon Berneux and twenty-three companions. This Decree is to be promulgated, recorded in the acts of the Congregation of Holy Rites, and letters apostolic, sealed with the Fisherman's ring, are to be dispatched, ordering that the solemnities of the beatification be celebrated whenever desired in the Patriarchal Basilica of the Vatican. Given in Rome, on the 19th day of September in the year of Our Lord 1968. BENNO Card. GUT, Prefect. L. © S. ® Ferdinandus Antonelli, Archp. tit. Idicren., from the Secretariat V.

REGARDING the beatification and canonization of the Venerable Servant of God, Mary (Teresia) von Wuellenweber, foundress of the Institute of the Sisters of the Divine Savior.

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ON THE MATTER of whether, with the approval of her virtues and of two miracles, it is permissible to proceed to the solemn beatification of the aforementioned Venerable Servant of God.

Born on February 19th, in the year 1833, in the castle of v.d. Wyllendonk, near Gladbach, in Germany, the Venerable Servant of God, Mary, to whom the name Teresia was given at Baptism, was of parents distinguished by their piety and nobility, the Baron Theodore von Wuellenweber and Constantia Elisabeth Le Fort. In the year 1876, having disdained riches and set aside the allurements of the world, she founded a missionary institute in the village of v.d. Neuwerk, named after Saint Barbara. She then dedicated herself entirely to the Servant of God, Franciscus a Cruce Iordan, founder of the Society of the Divine Savior, and in the year 1888, laid the foundations of the Institute of the Sisters of the Divine Savior in Tibur, which in the year 1891 she transferred to the City. After accumulating merits and labors, on December 25th, in the year 1907, she departed for her eternal reward. Concerning her sanctity, whose fame was spread far and wide, ordinary inquiries were conducted in the Vicariate of the City, and canonical inquiries in the Archdioceses of Milwaukee, Passau, Vienna, and Freiburg, from the years 1948-49, and were transmitted to Rome to the Congregation of Holy Rites. Having observed all that is required by law, on December 23rd, 1952, a decree was issued...

[*Latin ed. p. 601*]

The Sacred Congregation of Rites, through the writings of the aforementioned Venerable Servant of God, so that she might proceed without offense to further stages; on March 1, 1955, Pope Pius XII, of blessed memory, deigned to favorably sign the document initiating the cause. After the decree regarding the non-cult, issued on the 11th of the same month and year, the apostolic processes concerning the virtues and miracles, specifically in the Vicariate of the City and in the aforementioned Curias, were instituted, the juridical validity of which was recognized by a decree on January 16, 1959. The heroic nature of the virtues was subsequently discussed in the Preparatory Congregation on June 28, 1960, in the General Congregation on November 6, 1963, and finally in the General Congregation before our Most Holy Lord Pope Paul VI on January 12, 1965, who declared that the heroic nature of the virtues of the Servant of God was established. Apostolic processes, adorned with accounts of two alleged miracles obtained through the intercession of the aforementioned Venerable Servant of God, were conducted in the Vicariate of the City and in the archiepiscopal Curia of Milwaukee during the years 1957-58. Finally, with the favorable judgment of the medical commission of the Sacred Congregation of Rites, the question regarding these same miracles was discussed in the Preparatory Congregation on June 20, 1967, and finally in the General Congregation before our Most Holy Lord Pope Paul VI on May 6 of the following year.

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Our Most Holy Lord, moreover, by decree of July 4, declared that the two alleged miracles, obtained by God through the intercession of the Venerable Servant of God, were established. With all of these things duly carried out, only one matter remained to be discussed: whether, with the approval of the virtues and of the two miracles, it was permissible to proceed safely to the solemn beatification of the Venerable Servant of God. The Cardinals, Reverend Official Prelates, and Theological Consultants, having considered the proposed doubt, gave a favorable response. The Most Blessed Father, referring to the aforementioned Secretary of the Sacred Congregation, decreed that it was permissible to proceed safely to the solemn beatification of the Venerable Servant of God Mary, of the Apostles. This decree was to be promulgated, recorded in the acts of the Sacred Congregation of Rites, and Apostolic Letters, sealed with the Fisherman's ring, were to be issued regarding the solemnities of the beatification to be celebrated whenever desired in the Patriarchal Basilica in Vatican. Given in Rome, on September 19, 1968. BENNO Card. GUT, Prefect. F. Antonelli, Archp. tit. Idicren., Secretary.

[*Latin ed. p. 602*]

Acta Apostolicae Sedis - Official Commentary 602 VI INSTRUCTION Concerning the celebrations which are commonly held in honor of a Saint or Blessed within the year following Canonization or Beatification.

1. For the solemnities which are held in honor of a Saint or Blessed, and which are commonly celebrated for a triduum (three days), a special indult (dispensation) from the Congregation for Divine Worship is required (Codex Rubricarum, n. 338 a, 339).

2. On each day of these solemnities, Votive Masses for the new Saint or Blessed are permitted, on all liturgical days, with the exception of those days listed in the precedence table under numbers 1-10 (Codex Rubricarum, n. 91); furthermore, they are not permitted on the weekdays of Lent and on the weekdays of Advent from December 17th to December 23rd. These Masses are said with the Gloria, but without the Creed, unless it is a Sunday or a feast of precept, or if there is a large gathering of the people.

3. Daily, during the time of these solemnities, Vespers for the new Saint or Blessed may be celebrated, without commemorations; these Vespers fulfill the obligation of the Divine Office concerning the Vespers of that day. However, they are not permitted on the days listed under numbers 1-10 in the precedence table (Codex Rubricarum, n. 91), and furthermore, they are not permitted on the weekdays of Lent and on the weekdays of Advent from December 17th to December 23rd.

4. On the last day of these celebrations, it is commendable to conclude the solemnities with the hymn *Te Deum* and with Benediction with the Most Holy Sacrament.

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5. THE HOLY APOSTOLIC PENITENTIARY, in order to foster greater veneration and piety towards new Saints or Blesseds, benignly grants to Christian faithful who, having confessed their sins, are refueled by the sacred Synaxis (Mass), and who, in the churches or public oratories in which the solemnities in their honor are held, recite the Our Father and the Hail Mary, or any other prayer, a plenary indulgence, to be obtained once; and to those who, at least with a contrite heart, make the aforementioned visit during the same time, a partial indulgence is granted.

September 12, 1968.

BENNO Card. GUT, Prefect.

L.-S.

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[*Latin ed. p. 603*]

Sacred Roman Rota, 603. ACTA TRIBUNALIUM. Sacred Roman Rota. Citations by edict. I. QUEBECENSIS. Nullity of marriage (Lessard - Picard). Since the current place of residence of the Lady Irène Picard-Lessard, involved in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on December 17, 1968, at eleven o'clock and a half, for the purpose of resolving or signing the following doubt: Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the current residence of the aforementioned Lady Irène Picard-Lessard, are to ensure that she is duly informed of this edictal citation.

Lucianus Anne, Secretary. From the Chancery of the Sacred Roman Rota, September 26, 1968. Orlandus Di Jorio, Notary.

It is unknown where Madame Irène PicardLessard, defendant in this cause, currently resides; therefore, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on December 17, 1968, at 11:30 AM, to resolve or sign the doubt reported below: Does a nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the residence of the aforementioned Irène Picard-Lessard, should, insofar as possible, inform her of this present citation.

[*Latin ed. p. 604*]

604 Acta Apostolicae Sedis - Official Commentary II

MEDIOLANENSIS

Regarding the Nullity of Marriage (Garrone - Ferrari)

Since the actual place of residence of the Lady Rose Ferrari, involved in

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the aforementioned cause, is unknown, we summon her, either in person or through a duly appointed procurator, to appear before the Tribunal of the Roman Rota (Piazza della Cancelleria, 1 - Rome), on January 29, 1969, at the eleventh hour, for the purpose of resolving or signing the following question: Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Lady Rose Ferrari, are to take care to ensure that she is duly informed of this edictal summons.

* Ovidius Bejan, Secretary from the Chancery of the S. Roman Rota, on October 12, 1968.

Orlandus Di Jorio, Notary

* The current place of residence of Madame Rose Ferrari, defendant in this case, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on January 29, 1969, at 11 o'clock, to agree upon or sign the following question: Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Rose Ferrari, must, insofar as possible, inform her of this present summons.

[*Latin ed. p. 605*]

Tribunal Vicariatus Urbis 605

TRIBUNAL VICARIATUS URBIS

Summons by edict

ROMANA

Concerning the nullity of marriage (Ermini - Grandchamp)

Since the actual place of residence of Mr. Rosario Grandchamp is unknown, in the matter mentioned above, we summon him to appear before the Tribunal of First Instance of the Vicariate of Rome (Piazza S. Giovanni in Laterano, 6 - ROMA), either in person or through a duly appointed procurator, on December 2, 1968, at 9:30 AM, for the resolution of the following question:

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Mr. Rosario Grandchamp, must take care to ensure that he is duly informed of this edictal summons.

* Aldus Settepani, Examining Judge

From the offices of the Tribunal of the Vicariate of Rome, September 30,

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1968.

Humbertus Fiacco, Chancellor

* The place of current residence of Mr. Rosario Grandchamp, the defendant in this case, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (ROMA - Piazza S. Giovanni in Laterano, 6) on December 2, 1968, at 9:00 AM, to resolve the doubt reported below:

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of said Mr. Rosario Grandchamp, must, insofar as possible, inform him of this summons.

[*Latin ed. p. 606*]

Acts of the Apostolic See - Official Commentary 606. DIARY OF THE ROMAN CURIA. SECRETARY OF STATE. By means of letters from the Secretariat of State, the Holy Father Paul VI has appointed: July 24, 1968. The Most Reverend and Venerable Monsignor Glorieux Achille; the Reverend Monsignors Haas Giacomo and Lopes da Cruz Emanuele; the Reverend Fathers Ariens Antonio and Meuillet Roger; the Reverend Fathers Martegani Giacomo S.J., Sullivan Patrick S.J., and Gritti Giulio P.S.S.; Mr. Beilly Carlo, Consultors of the Pontifical Commission for Social Communications. HONORS. By means of letters from the Secretariat of State, the Holy Father Paul VI has conferred: The Order of Saint Gregory the Great, civil class, with plaque: October 4, 1967. To Mr. Cummings John (Providence). November 23. To Mr. Erhart Francis (Vienna). The Order of Saint Gregory the Great, civil class: December 28, 1967. To Mr. Hitzinger Walter (Linz). February 21, 1968. To Mr. Della Valle Charles (Rome). March 21. To Mr. Stefani Ulderico (Ferrara). April 27. To Mr. Caballero Hugo (Argentina). April 28. To Mr. Lavezzari Anthony (Rome). April 28. To Mr. De Mori Augustus (Rome). April 4. To Mr. Nonni Nedo (Siena). April 5. To Mr. Melaranci Augustus (Albano). To Mr. Mauri Alexander (Rome). To Mr. Pettinelli Aldo (Rome). To Mr. Statuti Lawrence (Rome). April 9. To Mr. Bosca Mario (Rome). To Mr. Mingoni George (Rome). The Knighthood of the Order of Saint Gregory the Great, civil class: October 24, 1967. To Mr. Vitoria Louis (Westminster). December 2. To Mr. Anderson Joseph (Buffalo).

[*Latin ed. p. 607*]

Diarium Romanae Curiae 607, December 2, 1967. To Mr. Broderick Giuseppe (Buffalo). To Mr. Galvin Giovanni (Buffalo). To Mr. Reuter Frederick (Buffalo). To Mr. Steffan Walter (Buffalo). To Mr. Antonelli Lorenzo (Boston). To Mr. McDermott James (Boston). To Mr. O'Donnell Giovanni (Boston). To Mr. Regan Timothy (Boston). January 3, 1968. To Mr. Van Heesewijk Anthony Cornelius ('s-Hertogenbosch). To Mr. Langfelder

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Eugene Lewis (Vienna). February 4. To Mr. Van der Lugt William Matthew A. M. ('s-Hertogenbosch). To Mr. Bruinsma Giovanni Gerben Stephen (Haarlem). February 14. To Mr. Payen Robert (Lille). February 21. To Mr. Teijssen Giovanni L. P. M. ('s-Hertogenbosch). February 23. To Mr. Grant Peckston Giovanni (Middlesbrough). March 1. To Mr. Maccabe Giuseppe (Middlesbrough). To Mr. Segard Norberto (Lille). March 7. To Mr. Dib Camillo (Conakry). March 21. To Mr. Gemayel William (Conakry). To Mr. Taffa Paul C. (Dubuque). The Knighthood of the Order of Saint Gregory the Great, military class: February 21, 1968. To Mr. Robertson Louis (Salford). The Commanderate of the Order of Saint Sylvester the Pope: December 16, 1967. To Mr. Barba Giuseppe (Palermo). To Mr. La Torre Fortunato (Palermo). February 20, 1968. To Mr. Ritschl Francesco (Vienna). February 21. To Mr. Corsi Hector (Sutri). March 7. To Mr. Franchi Anthony (Parma). March 14. To Mr. Candiani Giovanni (Pavia). To Mr. Cattaneo Angelo (Pavia). To Mr. Prampolini Theodore (Reggio Emilia). To Mr. Tosi Arthur (Reggio Emilia). March 19. To Mr. Di Giovine Raphael (Rome). March 21. To Mr. Cavalieri Anthony (Ferrara). To Mr. Lega Charles (Ferrara). To Mr. Resca Fernando (Ferrara). To Mr. Tonioli Velino (Ferrara). To Mr. Sinjodjogo Parera Fernandez Peter (Kupang). April 4. To Mr. Strumendo Primo Giovanni (Rome). April 19. To Mr. Alessi Albert (Rome). To Mr. Verga Peter (Rome).

[*Latin ed. p. 608*]

608 Acta, Apostolicae Sedis - Commentarium Officiale

The Knighthood of the Order of Saint Sylvester, Pope: February 3, 1968.

To Mr. Bloem, William Gerard (Haarlem). 14

To Mr. Ranke, Anthony (Haarlem). 20

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To Mr. Cox, Joseph (Salford).

To Mr. Kirky, Gerard Timothy (Salford). 23

To Mr. Coppes, Robert ('s-Hertogenbosch).

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To Mr. De Iaco, Louis (Otranto).

To Mr. Bertels, Gerard John ('s-Hertogenbosch) 7

To Mr. Papacci, Amleto (Velletri). 14

To Mr. Parodi, John (Genoa).

To Mr. Blasetti, Francis (Iesi).

To Mr. Allegrezza, Anthony (Senigallia).

To Mr. Bruggeling, William Cornelius (Rotterdam).

To Mr. Caminada, Gerard E. M. (Rotterdam).

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To Mr. Cavallaro, Dominic (Camerino).

To Mr. Falaschi, Pierluigi (Camerino).

To Mr. Liberti, Albert (Camerino).

To Mr. Mattei, Angelo (Camerino). 21

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February 28

To Mr. Benaglia, John (Rome).

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To Mr. Ponnetti, Mario (Rome).

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To Mr. Baccalari, Henry (Lodi).

To Mr. Giacomelli, Julian (Padova).

To Mr. Gentili, Oreste (Rome). 9

To Mr. Darmanin, Lawrence (Malta).

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To Mr. Tonna, Emmanuel (Malta).

NECROLOGY

September 30, 1968.

Most Reverend Mr. Me Entegart, Bryan Joseph, titular Archbishop of Gabi.

October 4

Most Reverend Mr. Chevrier, Paul, titular Bishop of Acque Albe of Bizacena.

October 22

Most Reverend Mr. Moscato, Demetrio, Archbishop of Salerno.

October 23

Most Reverend Mr. Bereciartúa y Balerdi, Lorenzo, Bishop of San Sebastián.

October 24

Most Reverend Mr. Colas, Auguste Simeon, titular Archbishop of Arcadiopolis of Europa.

October 27

Most Reverend Mr. Mugica y Urrestarazu, Mateo, titular Bishop of Cinna.

[*Latin ed. p. 609*]

Year and Volume LX, November 28, 1968, No. 11. ACTA APOSOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA OF PAUL PP. VI, THE

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SUPREME PONTIFF, DURING HIS JOURNEY TO COLOMBIA.

On the twenty-second day of the month of August, in the year one thousand nine hundred and sixty-eight, the Most Blessed Father, departing early in the morning from the Gandulfi estate, boarded an aircraft at the "Leonardo da Vinci" airport, in order to travel to Colombia and to participate in the celebrations of the Eucharist Congress, to be held in Bogota, with representatives from all nations. Before undertaking the journey, He addressed these words to all those present at the airport, who had come to greet Him:

"Before departing, we feel obligated to thank and to greet all those who, despite the early hour, and to Our regret, have come to the airport to wish us a 'good journey,' and to assure us of the union of their hearts and their prayers in this Our visit to the International Eucharistic Congress in Bogota and to the General Assembly of the Latin American Episcopate. We cordially thank all those present and all those who are represented here by them: We will also have you present in Our thoughts and in the great celebration of charity and unity that awaits Us.

"But we cannot leave you, nor those who are witnessing Our departure and hearing Our voice through the radio and television, without confiding in you the bitter sorrow and the great anxiety that weigh upon Our soul, due to the events currently taking place in Czechoslovakia. We would be ready to renounce Our journey instantly, if we knew that Our presence and Our efforts could serve in some way to prevent the worsening of the evils that already oppress."

[*Latin ed. p. 610*]

610 Acta Apostolicae Sedis - Official Commentary, concerning that nation which is always dear to Us, and in order to avert its disastrous consequences, which, alas, it is not presumptuous to foresee. Once again, the force of arms seems to be determining the fate of a people, its independence, its dignity; the tranquility of Europe is disturbed, and that of the world is compromised, and peace, which, even due to an irrepressible Christian sentiment, is being sought and built upon after the fierce experiences of past wars and those currently underway, is grievously wounded; may God grant that it not be mortally wounded. We are deeply saddened by this wound to the security of a nation, to the good relations between peoples, and especially to those principles, so painstakingly and painfully emerged from our history, which are indispensable for the stability and future of civilization. And we are all the more grieved by this calamity, inasmuch as We ourselves, in these years, have been disinterested and ardent apostles of peace, and We have hoped that the diversity of cultures and interests should finally not compromise a common and loyal conspiracy to maintain international law and to promote progressive collaboration among men in our time. We do not

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wish to judge anyone; but how can we avoid analyzing the principles from which such misfortunes seem naturally to arise? We carry these bitter reflections in our hearts, which, however, human and Christian hope illuminate with the possibility of always honorable and peaceful solutions to this deplorable conflict. And may the Lord of Peace, for whose glory We undertake this journey, use His mercy and restore tranquility and order to all. He, through Our hands, now blesses you all. In the afternoon, the airplane touched down at the Bogotensi airport "Eldorado," where the Supreme Pontiff, greeted by the Most Excellent Man, the President of the Republic of Colombia, was also received by other civil and religious dignitaries. The Blessed Father, kissing the Colombian soil three times, responded to the heartfelt greetings of the Most Excellent Man, Charles Lleras Restrepo, President of the Nation, with these words: "Mr. President: We greatly appreciate the courtesy with which you honor Us with your presence, and the respectful expressions of cordial welcome, in which We perceive the faithful echo of the sentiments of the Colombian Nation."

[*Latin ed. p. 611*]

To Your Excellency, to the Members of the Government, to the ecclesiastical, civil, and military dignitaries, and to all those gathered here, Our profound gratitude for having so kindly received us upon our arrival in this religious pilgrimage, which We consider a part of Our universal ministry, and with which We desire to reiterate, in an unequivocal manner, Our faith, the faith of all the Catholic Church, in the Eucharist as sacrifice and sacrament, while praying before the Prince of Peace for a world so in need of Him. A deep joy and a profound emotion fill Our soul as We see that Providence has granted Us the privilege of being the first Pope to arrive in this most noble land, in this Christian continent, where, on a mysterious day – predestined in the salvific designs of God – the height of the Cross began to be added to the Andean peaks, and, on the ancient paths of the Chibchas and the Mayas, of the Incas, Aztecs, and Tupí-Guaraní, the silhouette of Christ began to appear. Peoples of Latin America! Swayed by the same seas; whose rivers and mountain ranges intertwine communities of honorable, patient, hardworking, and noble people; whose distinctive features share the common trait of faith in Christ, which has enlivened centuries of history and has inspired countless initiatives promoting your culture and your well-being. Peoples of America! To each and every one of you, from the hospitable soil of Colombia, We offer Our greeting, Our affection, Our prayer. And Our heart expands to thank God for the immense gift of your Catholic beliefs, and to implore Him that the dynamism of your faith, both traditional and renewed, may awaken ever more the sense of fraternity and harmonious collaboration in order to achieve constant peaceful coexistence, and may encourage and consolidate the efforts for an orderly progress that, with the technical development and rational cultivation of so many

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resources that the Lord has placed in your lands, may equitably benefit all families and categories, in accordance with the principles of Christian justice and charity. Beloved children of Colombia and of all of America! In the sweet anticipation of placing upon the Altar of Congress the intentions, needs, and aspirations of each one, Our hands are raised to bless you with the ardent desire that the features of Our Cross may reach, as a testament of affection and a pledge of divine gifts, the entire world.

[*Latin ed. p. 612*]

612 Acta Apostolicae Sedis - Commentarium Officiale.

"Ita, pervectus litteris, et toto itinere ingenti multitudo clamans, ad mediam urbem pervenit, et in Ecclesia Cathedrali, coram plurimis Praesulibus illustribus, Sacerdotibus, et Christifidelibus, haec allocutionem habuit:

"Quam serenam laetitiam sentimus animis nostris, cum nos, in hac Cathedrali, prope Sacrarium Eucaristinum, vobis, carissimi Filii, Cardinales Sanctae Ecclesiae, convenimus – inter quos, cum nostro Cardinale Decano, Dignissimum Cardinalem Legatum et Benemeritum Cardinalem Bogotae conspicimus – vobis, venerabiles Fratres in Episcopatu, amantissimi Sacerdotes, Religiosi, omnes in Christo uniti, quem in ministerio nostro, in oblatione nostra ad voluntatem Patris, repraesentamus, omnes dedicati ad tremendam et dulcem missionem, per Christum in Spiritu, adducendi ad ipsum magnam familiam humanam. Gratias, amici et collaboratores nostri, pro gaudii spiritualis, quem praesentia nostra vobis affert.

"Noli vos in humilitate nostra distrahuntur. Elevate mentem vestram ad Illum, quem repraesentamus et servimus, ad Dominum Jesum, cui omnis honor et gloria debetur, praesertim in his diebus triumphi eius suavissimi et pacifici. Gratias pro felicitate, quam nobis tribuitis.

"Sit cuique vestrum conscius, recordatus et pretiosus, cum loco electionis in corde nostro. Cognoscimus horas vestras fatigationis, et ardoris apostolicorum, dies vestros dedicatos, fideliter et generose, ad sanctificationem vestram oblationem, ad parochiam, ad iuventutem, ad infirmos, ad pauperes, ad infantes, ad mundum operis, in quibus Congregationses Religiosae et Organizatio Apostolatus Saecularis tam praetiosam activitatem exercent. Pro omnibus his, vos felicamus, confisi quod recognitio nostra sit stimulans ad ulteriores labores, ut Christus ad tantos perveniat, qui adhuc errant, quia adhuc exspectant lucem et fortitudinem, quae, semper renovata, ex nuntio emanat, quem vos portatis.

"Vivamus intensiter hos dies orationis communis, conformes spiritui peregrinationis nostrae. Oremus: pro Ecclesia universali, ut semper clarius missionem suam redemptionis et amoris adimpleat; Oremus: ut omnes qui participamus sacerdotii, semper vivamus consecrationem nostram

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supernaturalem et divinam, cum conscientia..."

[*Latin ed. p. 613*]

The Acts of Pope Paul VI, page 613, concerning the communication and diffusion of Christ, respecting His dimensions of holiness and self-sacrificing service; Let us pray: for the increase and perseverance of vocations; for the harmony and sanctification of families; for all those who suffer; for the concord and peace of the world in justice and in love. Bogotá is a Cenacle of sacramental transubstantiation; it is the continuation of that first [Cenacle], where the prayer of Jesus to the Father for the Church and for men must continue to be heard, placed upon our lips, and it requires that all of us, awaiting a new outpouring of Pentecost, persevere unanimously in prayer with Mary, His Mother. This attitude is what the Apostolic Blessing invites and encourages, which, from the bottom of our hearts, we impart to you. On the same day, in the evening, in the large amphitheater, or "Eucharistic Field," the Most Blessed Father, with a solemn rite, conferred the order of the diaconate and the priesthood upon the sacred students, and addressed these words to them: Lord Jesus! We give you thanks for the mystery that You have just accomplished, through the ministry of our hands and our words, by the work of the Holy Spirit. You have deigned to imprint upon the personal being of these chosen ones a new, interior, and indelible mark; a mark that makes them like You, so that each one of them is and will be called: another Christ. You have engraved upon them Your human and divine countenance, conferring upon them not only an ineffable resemblance to You, but also a power and a virtue of Yours, a capacity to perform actions that only the divine efficacy of Your Word attests and Your will accomplishes. Yours are these Your children, made brothers and ministers of Yours, by a new title. Through their priestly service, Your presence and Your sacramental sacrifice, Your Gospel, Your Spirit, in a word, the work of Your salvation, will be communicated to men, willing to receive it; it will spread in the time of the present and future generations an incalculable irradiation of Your charity, and it will inundate this blessed nation and this immense [land] with Your regenerative message.

[*Latin ed. p. 614*]

614 Acta Apostolicae Sedis - Commentarium Officiale, continens ea quae vocantur America Latina, et quae hodie accipiunt vestigia humilis, sed incontenebilis, ministerii nostri apostolici. Tui sunt, Domine, haec nova officia tua, designii amoris supernaturalis; et nostra etiam, quia ad Nos associati sunt in magna opera evangelizationis, ut collaboratores optimi ministerii nostri, ut filii predilecti nostri; praeterea, ut fratres in dignitate et in officio, ut operarii studiosi et solidarii in aedificatione Ecclesiae Tuae, ut ministri et duces, ut consolatores et amici Populi Tui, ut dispensatores,

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similes Nobis, mysteriorum Tuorum. Tibi gratias agimus, Domine, pro hoc evenimento, quod ex amore tuo infinito oritur, et quod, prae omnibus, nos ad celebrandam misericordiam tuam mysteriosam incitat, et nos sollicite, paene impatiens, ad exiens in conspectu animarum ad quas omnis vita nostra ordinata est, sine spe liberationis, sine limite donationis, sine intentionibus secundis de interesse terrenis. Domine! In hoc momento decisivo et sollemni, audemus tibi exprimere petitionem sinceram, sed non destitutam sensu: Fac, Domine, ut comprehendamus. Nos comprehendimus, quando recordamur quod Tu, Domine Iesu, es mediator inter Deum et homines; non es diaphragma, sed canalis; non es obstaculum, sed via; non es sapiens inter tantos, sed Magister unicus; non es prophetus quilibet, sed interpretatio unica et necessaria mysterii religiosi, solus qui Deum coniungit cum homine et hominem cum Deo. Nemo potest cognoscere Patrem, dixi, nisi Filium, et illum qui Filius est, qui Tu es, Christus, Filius Dei vivi, velit revelare. Tu es revelator authenticus, Tu es pons inter regnum terrae et regnum caeli: sine Te, nihil possumus facere. Tu es necessarius, Tu es sufficiens ad salutem nostram. Fac, Domine, ut comprehendamus has veritates fundamentales.

1 2 Et fac ut comprehendamus, quomodo nos, nos ipsi, humilis argilla humana in manibus tuis mirabilibus, transformati sumus in ministros huius mediationis Tuae unica et efficacis. Nos, ut representantes Tui et administratores divinorum Tuorum, correspondemus.

1 Cfr. Matth. 11, 27; Io. 1, 18.

2 Cfr. Io. 15, 5.

3 Cfr. S. Th. III, 26, 1, ad 1.

[*Latin ed. p. 615*]

616 The Acts of Pope Paul VI speak of spreading the treasures of your word, of your grace, of your examples among men, to whom our entire life is now dedicated, completely and forever. This very ministerial office places us, frail and humble men as we remain, in a position, yes, of dignity and honor, of authority, of example, which morally and socially qualifies our life and tends to assimilate the feeling of our personal conscience to that which overwhelmed your divine heart, O Christ, having made us also, as it were, to dwell with you, into priests and victims at the same time, ready to fulfill, as you did, Lord, the will of the Father with our whole being, obedient even unto death, as you were obedient even unto the death on the cross for the salvation of the world.

5 6 7 8 9 10 11 12 13 14 But now, Lord, what we would like to understand better is the psychological effect that the representative character of our mission must produce in us, and the double polarization of our mentality, of our spirituality, and also of our activity towards the two terms which find in us the point of contact and of simultaneity: God and man, in a living

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and magnificent analogy with you, God and man. God has in us his living instrument, his minister, and therefore his interpreter, the echo of his voice; his tabernacle, the historical and social sign of his presence in humanity, the burning home of the irradiation of his love towards men. This prodigious fact (may we never forget it, Lord) carries with it a duty, the first and the sweetest of our priestly life: that of intimacy with Christ, in the Holy Spirit, and therefore with you, O Father! That is to say, a life interior, authentic and personal, not only jealously guarded in the full...

15 4 Cf. 1 Corinthians 4:1; 1 Peter 4:10.

5 Cf. 2 Corinthians 4:5.

6 Cf. 2 Corinthians 3:7.

7 Cf. 1 Corinthians 11:24-25; Romans 20-33; Acts 1:22; 1 Peter 5:2, etc.

8 Cf. 1 Corinthians 4:16; 11:1; Philippians 3:17; 1 Peter 5:3.

9 Cf. Philippians 2:5; Ephesians 5:1.

10 Cf. Galatians 2:2.

11 Cf. Galatians 2:19.

12 Cf. Psalm 102:21; Hebrews 13:21.

13 Cf. Philippians 2:8.

14 Cf. 1 Corinthians 11:26.

15 Cf. John 16:27.

[*Latin ed. p. 616*]

Acta Apostolicae Sedis - Commentarium Officiale 616, not only in a state of grace, but also voluntarily manifested in a continuous act of reflection, of conversation, of loving contemplation. The reiterated words of Jesus at the Last Supper: "Abide in my love," are directed to us, most beloved Sons and Brothers. In this yearning for union with Christ and with the revelation opened by Him in the divine and human world, lies the first characteristic attitude of the minister, made a representative of Christ and invited, through the charisma of the sacred Order, to embody Him existentially within himself. This is something very important for us; it is indispensable. And do not believe that this absorption of our conscious spirituality in intimate conversation with Christ hinders or slows down the dynamism of our ministry, that is, delays the expansion of our external apostolate, or that it may even serve to evade the troublesome and burdensome fatigue of our dedication to the service of others, the mission entrusted to us; no, it is the stimulus of ministerial action, the source of apostolic energy, and it makes efficient the mysterious relationship between love for Christ and pastoral dedication. Moreover, it is in this way that our priestly spirituality, as representatives of God before the People, is oriented towards its other pole, as representatives of the People before God. And note this well, not only to lavish upon men, loved for the love of Christ, all our activity, all

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our heart, but also, and in a prior psychological phase, to assume their representation: in ourselves, in our affection, in our responsibility, we gather the People of God. We are not only ministers of God, but also ministers of the Church; moreover, we must always bear in mind that the Priest, when celebrating the Holy Mass, acts "in the place of the people"; and thus, with regard to the sacramental validity of the sacrifice, the priest acts "in the person of Christ"; while, as for the application, he acts as a minister of the Church.

Let us therefore ask the Lord to infuse in us a sense of the People that we represent and that we carry in our priestly mission and in our...

[*Latin ed. p. 617*]

617 The acts of Pope Paul VI reveal the heart of those consecrated to his salvation; of the people that we gather in the ecclesial community, that we convene around the altar, of whose needs, prayers, sufferings, hopes, weaknesses, and virtues we are interpreters. We constitute, in the exercise of our liturgical ministry, the People of God. We bring together in our representative and ministerial character the diverse categories that compose the Christian community: the children, the young, the family, the workers, the poor, the sick, and also the distant and the adversaries. We are the love that unites the people of this world. We are their heart. We are their voice, which adores and prays, which rejoices and weeps. We are their expiation. We are the messengers of their hope. 22 May it be, O Lord, that we may understand. We must learn to love men in this way. And also to serve them in this way. It will not cost us to be at their service, on the contrary, this will be our honor and our aspiration. We will never feel socially distanced from them, because we are and must be different in virtue of our office. We will never refuse to be for them brothers, friends, consolers, educators, and servants. We will be rich with their poverty and poor in the midst of their riches. We will be able to understand their anxieties and to transform them not into anger or violence, but into the strong and peaceful energy of constructive works. We will know that our service be silent, disinterested, and sincere in constancy, in love, and in sacrifice; trusting that your power, O Lord, will one day make it effective. We will always have before us and within our spirit the Church, one, holy, catholic, in pilgrimage towards the eternal goal; and we will carry engraved in our memory and in our heart our apostolic motto: *Pro Christo ergo legatione fungimur.* 23 24 25 26 Behold, O Lord; these new priests, these new deacons will embrace the motto, the slogan of being your ambassadors, your heralds, your ministers in this blessed land of Colombia, in this Christian continent of Latin America. You, O Lord, called them; You have now clothed them with grace. *Cf. 2 Cor. 5,

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21.* *Cf. Matth. 6, 3.* *Cf. Matth. 10, 8.* *Cf. Io. 4, 37.* *2 Cor. 5, 20.*

[*Latin ed. p. 618*]

618 Acta Apostolicae Sedis - An Official Commentary on the "charisms, and powers" of ordination, priestly in some, and diaconal in others. May they always be faithful ministers of You. We beseech You, O Lord, that through their ministry and their example, the Catholic faith may be preserved in these lands, and may be kindled with new light and shine forth in active and generous charity; We ask that their testimony may echo that of their Bishops and strengthen that of their brothers, so that all may know how to nourish the true Christian life in the People of God; that they may have the clarity and courage of the Spirit to promote social justice, to love and defend the Poor, to serve with the strength of evangelical love and with the wisdom of the Church, mother and teacher, the needs of modern society; and finally, We beseech You that, remembering this Congress, they may seek and find in the Eucharistic mystery the fullness of their spiritual life and the fruitfulness of their pastoral ministry. We ask this of You. Hear us, O Lord! The following Allocutions given by the Supreme Pontiff in Columbia, or upon his return from his journey, are recorded here: To the Most Excellent Man, Charles Lleras Restrepo, President of the Republic of Colombia, whom the Blessed Father visited. * Your Excellency, Mr. President: We deeply appreciate the gracious welcome that You extend to Us, which is in accordance with Your cordiality, reflects the happily existing relations between Colombia and the Holy See, and also highlights the sentiments and religious history of Your noble Nation. So many names and dates, linked to the glorious national history, evoke the active presence of the Church, which has citizenship in this beloved country from the dawn of the discovery of the New World, - when Spain and Portugal were beginning to leave the Christian imprint of their historical undertaking on this Continent -, from the days of Saint Louis Beltran, the tireless evangelizer, and of Saint Peter Claver, the apostle of Cartagena. Does not the very name of Santa Fe de Bogotá, a convergence of territorial unification, indicate that a people was beginning to emerge, united also by the faith? The Temple of the True Cross, the National Pantheon where the ashes rest... * On August 23rd, in the year 1968.

[*Latin ed. p. 619*]

The Acts of Pope Paul VI, number 619, concerning the leaders of the independence movement, and that other document from the Villa del Rosario, where the Constitution of the Gran Colombia was signed, are not they a testament to the fact that the Church had a preponderant role in the formation and in the struggles of the national spirit? How can we fail to remember the influence that She, through her parishes, universities, schools, and works of assistance, has exerted and continues to exert in the life and

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in the moral elevation of Colombia? The Church, which formed citizens of upright character, of solid personal and civic virtues, continues in a spirit of service: offering a vital faith, objective truths, moral norms that ennoble man and society; tempering upright and strong characters; safeguarding the intangible and universal rights of liberty and justice; awakening consciences to act without indifference in honesty; making more effective the responsibility of each individual; providing clear orientations and vigorous postulates for the equitable solution of urgent social problems; maintaining and consolidating, in mutual respect for individuals and families, coexistence within the national borders, and projecting it into the harmonious and constructive concert of the Peoples. We desire and we ask God for the beautiful Colombia of clear traditions that the ethical-religious principles may continue to influence, with the determined and courageous collaboration of minds and wills, in the personal and social sphere; that they may continue to guide and encourage all those – as Your Excellency – who live and strive with their sights set on a more prosperous and secure Colombia, more just in its industries and in its fields, more committed to the further spiritual and material advancement of all its categories. With these ardent desires, we are pleased to bestow upon Your Excellency and the personalities present here the Apostolic Blessing, which we extend to all the beloved Colombians. To the numerous Colombian farmers, "peasants," gathered here from all over the Campo, "S. José de Mosquera." * Salve, Colombian peasants! Salve, workers of the land in Latin America! Peace and blessing to all, in the name of Jesus Christ, our Lord and Savior! We trust that this encounter with you is one of the mo* On the 23rd of the month of August, in the year 1968.

[*Latin ed. p. 620*]

The Acts of the Apostolic See - Official Commentary 620, among the most desired and most beautiful moments of our journey; one of the most intimate and significant of our apostolic and pontifical ministry. We have come to Bogotá to render honor to Jesus in his Eucharistic mystery, and we feel great joy for having had the opportunity to do so, and we have also come here now to celebrate the presence of the Lord among us, in the midst of the Church and the world, in your persons. You are a sign, an image, a mystery of the presence of Christ. The Sacrament of the Eucharist offers his hidden presence, living and real; you are also a sacrament, that is, a sacred image of the Lord in the world, a reflection that represents and does not conceal his human and divine face. We recall what a great and wise Bishop, Bossuet, said about the "eminent dignity of the poor" - The entire tradition of the Church recognizes in the Poor the Sacrament of Christ, not certainly identical to the reality of the Eucharist, but in perfect analogical and mystical correspondence with it. Moreover, Jesus himself said it to us in a solemn passage of the Gospel, where he proclaims that every suffering

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man, hungry, sick, unfortunate, in need of compassion and help, is He, as if He himself were that unfortunate one, according to the mysterious and powerful evangelical sociology, according to the humanism of Christ.

Beloved children, you are Christ for us. And we, who have the formidable good fortune to be your Vicar in the magisterium of the truth revealed by Him and in the pastoral ministry of the entire Catholic Church, want to discover Christ as resurrected and suffering in you. We have not come to receive your filial acclamations, which are always welcome and moving, but to honor the Lord in your persons, to bow before them, and to tell you that that love, which was demanded three times by the resurrected Christ from Peter, of whom we are the humble and last successor, we render to Him in you, in yourselves. We love you, as a Pastor. That is to say, sharing your indigence and with the responsibility of being your guide and of seeking your good and your salvation. We love you with a feeling of predilection, and remember this well, and always keep it in mind: the Holy Catholic Church loves you. Because we know the conditions of...

References:

1. Cf. Bossuet, *De l'éminente dignité des Pauvres*.

2. Cf. Matthew 25:35 ff.

3. Cf. John 21:15 ff.

[*Latin ed. p. 621*]

621 The Acts of Pope Paul VI: Your existence: conditions of misery for many of you, sometimes below the normal requirements of human life. You are now listening to us in silence; but we hear the cry that rises from your suffering and from that of the majority of humanity. We cannot remain indifferent to you; we want to be in solidarity with your just cause, which is the cause of the humble people, of the poor. We know that economic and social development has been unequal in the vast continent of America, and that while it has benefited those who promoted it in the beginning, it has neglected the mass of the native populations, who are almost always left in an ignoble level of life and sometimes treated and exploited harshly. We know that today you are aware of the inferiority of your social and cultural conditions, and you are eager to achieve a more just distribution of goods and a better recognition of the importance that, because you are so numerous, you deserve, and of the place that belongs to you in society. We firmly believe that you have some knowledge of how the Catholic Church has defended your cause; it has been defended by the Popes, our Predecessors, with their famous social Encyclicals; it has been defended by the Ecumenical Council; We ourselves have championed your cause in the Encyclical "On the Progress of the Peoples." But today the problem has worsened because you have become aware of your needs and your sufferings, and, like so many others in the world, you cannot tolerate that

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these conditions must always endure without a prompt remedy. We ask ourselves, what can we do for you, after having spoken in your favor? We have, as you well know, no direct competence in these temporal matters, nor even the means or authority to intervene practically in this field. But we want to tell you: 1. We will continue to defend your cause. We can affirm and confirm the principles on which practical solutions depend. We will continue to proclaim your human and Christian dignity. Your existence has a value of the highest importance. Your person is sacred. Your belonging to the human family must be recognized, without discrimination, on a plane of brotherhood.

[*Latin ed. p. 622*]

622 Acta Apostolicae Sedis - Commentarium Officiale. Etiam admitiendo ordinem hierarchicum et organicum in toto ordine sociali, oportet efficitur, sive in campo oeconomico, cum speciali attentione ad justam retributionem, ad habitationem convenientem, ad instructionem fundamentalem et ad assistentiam sanitariam, sive in campo iuribus civilibus et participatione graduali in beneficiis et responsabilitatibus ordinis sociali.

2. Continuabimus denuntiare iniquitates oeconomicas inter ricos et pauperes, abusus auctoritarios et administrativos ad detrimentum vestrum et collectivitatis. Continuabimus incitantes initiativas et programmata auctoritatum responsabilium, entitatum internationalium, et nationum prosperarum, pro populorum in via progressus. Hic de re, gaudemus scire quod, in felici concordia cum magno Congressu Eucharistico, studia et promota sunt nova et organica consilia pro classibus operariis, praesertim ruralibus, pro vobis, agricolae! Et, hac opportunitate, exhortamus omnes Gubernos Americae Latinae et aliorum continentium, sicut etiam omnes classes dirigentes et opulentas, ut perseverent adfrontare cum prospectibus amplis et audacibus, reformationes necessarias quae spondant ordinem socialem iustiore et efficientiore, cum beneficiis progressivis pro classibus hodie minus favorabilibus, et cum contributione fiscali aequiore ab partibus classium opulentiorum; praesertim ab illis quae, possedentes latifundia, non sunt capaces ea fructuosiora et productiviora facere, vel, si id possunt, fruuntur fructibus ad usum exclusivum suum; idem dicimus de illis categoriis hominum quae, cum parva aut nulla labore, lucra excessiva parant aut perceptas remunerationes conspicuas.

3. Similiter, perseverabimus patrocinando causam nationum quae indigent auxilio fraterno, ut aliae gentes, dotatae maioribus et non semper bene adhibitis divitiis, sint generosae in dando contributiones; ne violent dignitatem aut libertatem populorum beneficiariorum, et aperiant commercio vias facilius pro nationibus, quae adhuc non sunt sufficienter oeconomice prosperae. Ex parte nostra, incitabimus, cum facultatibus nostris, hoc effortum ad dandam divitiis suam finem primarium, quod est servire homini,

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non solum in plano privato et locali, sed etiam ampliore, internationali, ita impedientes usum facilem et egoisticum ipsarum divitiarum, aut earum usum in expensis superfluis aut in armis exaggeratis et periculosis.

4. Nos ipsi, in limite possibilitatum nostrarum,

[*Latin ed. p. 623*]

The acts of Pope Paul VI, section 623, concerning economic matters, serving as an example, and constantly reviving within the Church its finest traditions of selflessness, generosity, and service, appeal to that spirit of poverty which the Divine Master preached to us and which the ecumenical Council has authoritatively recalled.

5. Allow us, most beloved children, to announce to you also the blessing that is your own, the blessing of Evangelical poverty. Let us remind you that, although We always strive in every way to alleviate your sorrows and to provide you with more abundant and easier sustenance, "man does not live by bread alone," and that we all have need of another bread, that of the soul, that is, of religion, of faith, of the divine Word and Grace; and let us say even more: your condition as humble people is more conducive to attaining the Kingdom of Heaven, that is, the supreme and eternal goods of life, if it is accompanied by the patience and hope of Christ.

Finally, allow us to exhort you not to place your trust in violence or revolution; such an attitude is contrary to the Christian spirit and can also delay, and not favor, the social elevation to which you legitimately aspire. Rather, strive to support initiatives in favor of your education, for example, that of Popular Cultural Action; strive to be united and organized under the Christian sign, and to equip yourselves to modernize the methods of your rural work; love your fields and esteem the human, economic, and civil function that you, as cultivators of the land, exercise.

7 8 Receive our Apostolic Blessing! It is for you, Farmers of Colombia, of Latin America; for all of you, workers of the field throughout the world. May it descend upon your persons, upon your families, upon the children, the young, the elderly, the sick; may it descend upon your homes, upon your crops. May it descend upon all who love you and assist you. May it descend filled with consolations and graces, through the power of that Jesus, whom We represent here, in the name of the Father, and of the Son, and of the Holy Spirit.

7 Cf. Second Vatican Council, Dogmatic Constitution *Lumen Gentium*, n. 8; Pastoral Constitution *Gaudium et Spes*, n. 88. Matthew 4:4.

8

[*Latin ed. p. 624*]

Acta Apostolicae Sedis - Commentarium Officiale 624 Diurnariis technicisque Radiophoniae ac Televisionis. * Domini de la Prensa, Radio et Televisione: In his diebus, vos appropinquatis Bogotae ad regiones remotis-

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simas mundi et facilitatis quod multi prope sequantur eventus eucharistico-ecclesiales qui hic eveniunt. Quomodo non gratiam agemus pro hoc fideli et pretioso ministerio? Scitis bene reverentiam et aestimationem quae vocationi vestrae professionali mereamur. Habetis responsabilitatem delicatam de contribuendo ad bonum commune per informationem vestram, quae, ut Concilium Vaticanum Secundum dicit, semper vera esse debet, et, servata iustitia et caritas, integra; respeccionem leges morales et legitimos iura et dignitatem hominis, tam in obtentione notitiae quam in eius diffusione.

Est verum quod saepe coacti estis referre eventus dolorosos, qui tristem vel inflammant opinionem publicam. Sed etiam verum est quod saepe bona, pulchra, valores profundos, transcurrunt inobservata. Notate ea et describite ea verbis quae impressionem relinquant veram, quod, feliciter, non desunt exempla quae serenitatem, fidem et incitationem ad imitationem inspirant. Pax, virtutes, heroicis taciti, etiam habent historiam: sed vos estis chronistae exacti et alentes eorum. Et, sicut fecimus in Bombay, etiam hic vobis commendamus nuntium: ut nationes cessent in cursu ad arma; ut dedicent, saltem partem ex tam ingentibus expensis, ad fundum internationalem ad allevandum graves problemas qui angustiant tantos populos, redactos ad nivem vitae miserabilem. Emitte iterum ad opinionem publicam hunc clamorem! Et dicite etiam quod in cogitatione nostra angustiata sunt, praesertim in his diebus, populi Checoslovacae, non minus quam hae partes Asiae et Africa afflictas a bello, quorum dolores et sollicitudines portamus tam intra cor nostrum, in votis et precebus nostris. Ad personas responsabiles de fato illorum populorum carissimorum, Nos dirigimus, instanter petentes ut omni bona voluntate se adsint et omnia * Die 23 mensis augusti a. 1968. Cfr. Decr. Inter mirifica, n. 5. 1

[*Latin ed. p. 625*]

The Acts of Pope Paul VI, page 625, mention his efforts dedicated to resolving the dramatic pending problems, while respecting the rights of the human person and of nations. Therefore, spread these messages of justice and peace. Men will thank you for it, and God will fill you with His gifts. As a pledge of these, We grant to you and your loved ones a cordial Apostolic Blessing. To the faithful of Colombia and to those who are pilgrims here, granted by the Most Blessed Father on the day of the procession dedicated to the advancement of the Sacred [Eucharist].

Brothers, Sons, Friends, all most dear in Christ! We wish to address you with a few simple words. They presuppose that all of us present here, and those who listen to our voice from afar, are firmly convinced of the truth of the title given to the mystery of the Eucharist, which defines this Congress: a bond of charity. Thus, We have sought to penetrate the intentions of the Lord, who, when instituting this Sacrament, wished to unite His divine life to ours so intimately, so lovingly, that it should become our nourishment,

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and in this way make us personally partakers of His redemptive sacrifice, represented and perpetuated in the Eucharist. But He did not intend to end there, within the sphere of each of the guests at His sacramental table, the wave of His charity, but rather to implant and carry within each of us, in the design of salvation, open to all humanity and realized in those who allow themselves to be absorbed into the effective unity of His mystical body, which is the Church. The purpose, the grace, the virtue of the Eucharist, which springs from the love of Christ for us, tends to spread this love from us to others. Whoever partakes of the Eucharist must, therefore, understand his vocation to charity towards his neighbor, must extend the space of charity from himself to others, must connect the sacramental bond of charity, which incorporates him vitally to Christ, with the social bond of charity, through which he must unite his life to the lives of other men, virtually transformed into his brothers.

This is the premise, this is the point of agreement of which we must all be convinced.

August 23, in the year 1968. See *Summa Theologica*, III, 73, 3. See St. Augustine, *Sermo* 10, *De verbis Domini*.

[*Latin ed. p. 626*]

626 Acta Apostolicae Sedis - Commentarium Officiale. Therefore, while celebrating this holy Mass among you, with you, and for you, we have nothing else to say to you but this: in the name of Christ, and impelled by His interior charity, let each and every one of you become promoters of His charity. Let yourselves be filled with His love in the secret of your personal intimacy, and then, strive to ensure that this love overflows, extending ideally in the universal circle of humanity, and practically in the sphere of your family and social relationships. May the spark of love, kindled in each heart, become a flame, burning within the communal sphere of our life. Let the love of Christ be the principle of moral renewal and social regeneration of this Latin America, to which we have come also to kindle the flame of that charity which unites us to the supreme source of our salvation, and which transforms human coexistence, so in need of overcoming its divisions and contrasts, into a family of brothers. Love is the principle, the force, the method, the secret for achieving this. Love is the reason why it is worth acting and striving. Love must be the bond to transform simple, formless, disordered, suffering, and sometimes malicious people into a new, living, and active people; into a united, strong, conscious, prosperous, and happy people. When we speak of love, we mean the love of Christ, His mysterious charity, divine and human; the love of God which transcends the love of men, and which, being distinct from this, is its light and its source. We will not prolong our discourse, but rather, we will address a word to the most numerous and representative categories of this assembly, a word related to an objection that may arise in the mind of everyone: Is charity enough?

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Is love sufficient to uplift the world and to overcome the innumerable difficulties of various kinds that oppose the transformative and regenerative development of society, as history, ethnography, economics, politics, and the organization of public life present to us today? Are we certain that, in the face of the modern myth of temporal effectiveness, charity is not pure illusion or an alienation? We must answer both yes and no. Yes, charity is necessary and sufficient as the driving principle of the great innovative phenomenon in this imperfect world in which we live. No, charity is not enough if it remains in pure verbal and sentimental theory, and if it is not accompanied by other virtues, the first of which is justice, as [reference to] Matthew 1:21 states.

[*Latin ed. p. 627*]

Acta Pauli Pp. VI 627 V: The minimum measure of charity, and other factors that render the action practical, operative, and complete, inspired and sustained by the same charity, in the specifically varied field of human and temporal realities. We know well that such realities in Latin America – at the very moment when the Pope visits this Continent for the first time – find themselves in a situation of profound crisis, truly historical, which encompasses so many, excessive, aspects of distressing concern. Can the Pope ignore this ferment? Would not one of the purposes of this journey be thwarted if he were to return to Rome without having confronted the central point of the problem that causes so much anxiety? Many, especially among the young, insist on the urgent need to change the social structures that, according to them, would not allow for the attainment of effective conditions of justice for individuals and communities; and some conclude that the essential problem of Latin America cannot be resolved except through violence. With the same loyalty with which we recognize that such theories and practices frequently find their ultimate motivation in noble impulses of justice and solidarity, we must say and reaffirm that violence is not evangelical nor Christian; and that abrupt or violent changes in the structures would be deceptive, ineffective in themselves, and certainly not in conformity with the dignity of the people, which demands that the necessary transformations be carried out from within, that is, through a suitable awakening of awareness, an adequate preparation, and that effective participation of all that ignorance and conditions of life, sometimes inhuman, prevent from being assured today. Therefore, in our opinion, the key to resolving the fundamental problem of Latin America lies in a double effort, simultaneous, harmonious, and mutually beneficial: to proceed, yes, to a reform of the social structures, but that it be gradual and assimilable by all, and that it be carried out contemporaneously and unanimously, and we would say, as a requirement of the vast and patient work aimed at favoring the elevation of the "way of being men" of the great majority of those who today live in Latin America. To help each one to have full awareness of

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their own dignity, to develop their own personality within the community of which they are a member, to be a subject.

[*Latin ed. p. 628*]

Conscious of their rights and their obligations, to be freely a valid element of economic, civic, and moral progress in the society to which they belong: this is the great and primary endeavor, without whose fulfillment any sudden change of social structures would be a vain, ephemeral, and dangerous artifice. This endeavor, as you well know, is concretely translated into all activity suitable for promoting the integral development of man and his active integration into the community: literacy, basic education, lifelong learning, vocational training, formation of civic and political conscience, methodical organization of the material services that are essential for the normal development of individual and collective life in the modern era. Can we hope that this serious problem will be examined and justly understood in the light also of the mystery of charity that we are celebrating? Will you, dear Sons of Latin America, draw from this mystery the necessary and effective strength to give each of you your due and urgent contribution to resolve it? Yes. The Pope expects it. The Pope has confidence in you. For our part, we wish to emphasize here, before you, qualified representatives of all social categories of Latin America, our commitment: to continue with renewed enthusiasm and with all the means at our disposal, in the effort to realize the aforementioned endeavors and purposes, which we have already proclaimed to the world with the Encyclical "Populorum Progressio."

Now we shall say a special word to you, students, to you, scholars, and men of culture: it is necessary that your charity be especially dedicated to thought and that you have the thirst, the humility, and the courage of truth. It is especially your responsibility to free yourselves and our intellectual world from the supine adherence to commonplaces, to mass culture, to ideologies that fashion or propaganda make easy and irresistible; and you are the ones who must find in truth—the only truth that has the right to engage our minds—the freedom to act as men and as Christians. And it falls to you, among all, to be apostles of truth.

We also want to say to you, workers, what we believe should be the path to follow in order to express your charity.

[*Latin ed. p. 629*]

Acts of Pope Paul VI, 629: sustained by faith, for communion in Christ; the path that leads to encounter with your companions in toil and hope; this path is unity, that is, association, not as a mere organizational structure or as an instrument of collective submission, in the hands of some unappealable leaders, but as a school of social conscience, as a profession of solidarity, of brotherhood, of defense of common interests,

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and of commitment to common duties. Your charity must therefore have strength for itself: the strength of numbers, of social dynamism; not the subversive force of revolution and violence, but the constructive force of a new order, more humane, in which your legitimate aspirations are satisfied, and every economic and social factor converges towards the justice of the common good. You already know how, in your effort towards this new and better order, the Church is, especially for you, men of labor, "Mother and Teacher." And to you, men of the ruling classes, what can we say? In what direction should that charity expand which you also wish to draw from the Eucharistic source? Do not reject our word, even if it seems paradoxical and hostile to you. It is the word of the Lord. Generosity is asked of you. That is, the ability to detach yourselves from a stagnation of your position, which may be or appear privileged, in order to place yourselves at the service of those who are in need of your wealth, your culture, your authority. We could remind you of the spirit of evangelical poverty, which, by breaking the bonds of selfish possession of temporal goods, encourages the Christian to organically organize the economy and power for the benefit of the community. You, lords of the world and children of the Church, must have the instinctive sense of good that society so desperately needs. May your ear and your heart be sensitive to the voices of those who ask for bread, justice, interest, more active participation in the direction of society and in the pursuit of the common good. Perceive and undertake with courage, leading men, the necessary innovations for the world around you; let the less fortunate, the subordinate, the needy, see in the exercise of authority solicitude, a sense of proportion, reason, which makes all respect it, and which is beneficial to all. The promotion of justice and the protection of human dignity should be your charity. And do not forget that certain great crises in history might have taken different turns if the necessary reforms had prevented them.

[*Latin ed. p. 630*]

Acta Apostolicae Sedis - Commentarium Officiale 630. Firmiter, cum sacrificiis audacibus, erumpunt revolutiones ex desperatione. Et qualis erit caritas vestra, familias Christianae, quae hodie circumdantur altare nostrum, quasi repraesentantes innumerabiles familias quae constituunt populorum Americae Latinae? Redeat ad vos caritas vestra, quam perceperunt a Christo. Debetis esse domus illius primi amoris humani, quem Dominus, per Sacramentum Matrimonii, elevavit ad gradum caritatis, gratiae supernaturalis. Patres, matres et filii familiae, convertite domum vestram in parvam societatem idealem, ubi amor regnet supremo et sit schola domestica omnium virtutum humanarum et Christianarum. Et ad finem, meminerimus omnes quod Christus se dedit in Eucharistia, in memoriale sacrificii sui. Propter hoc, non possumus derivare ex hoc Sacramento amorem, de quo est signum et realitas, ut nos ipsos offeramus donum fratribus, sine

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sacrificio. Ille amavit et se dedit: *dilexit et tradidit semetipsum*. Nos debemus imitari illum. Ecce crux! Debemus amare, usque ad sacrificium personarum nostrarum, si volumus aedificare societatem novam, quae mereatur poni exemplum, vere humana et Christiana.

5 Ad Christianos Observatores et varias Confessiones, qui Bogotae aderant. * Carissimi fratres in Christo, Dominus noster: Hodie vos accipimus cum gaudio. Venimus ad Bogotae ut testimonium publicum et solennem dei fidei nostrae in Iesu Christo, Deo et Homine vero, missionario Patris, Domino Ecclesiae, praesenti inter nos in Mysterio Eucharistiae. Per Ipsum, Deus voluit « reconciliare omnia sibi, ea quae in terra sunt, et quae in caelis, per sanguinem ejus crucis » . Pacati cum Deo, Christus nos adducit ad pacem inter nos. Fides in Christo Iesu est fundamentum omnium conatus ad pervenire ad communionem perfectam inter Christianos, etiam disiunctos. Dominus est: *Cfr. Eph. 5, 2.* *Die 23 mensis augusti a. 1968.* *Col. 1, 20.* *Cfr. Io. 20, 20.*

[*Latin ed. p. 631*]

631 The Acts of Pope Paul VI, one volume; we all must strive to realize this unity, both visible and spiritual, of which Saint Paul speaks when he says: "All you are one in Christ Jesus." The return of all to Unity will never be the result of a human agreement or an attempt that serves solely to strengthen the social bonds between us. It will be accomplished by the Holy Spirit, who inspires in us a complete fidelity to Christ Jesus, to His person, and to the revelation that has been given to us in Him. It will be accomplished by the Spirit of Christ, who sends us into the world to announce the good news to the poor. Therefore, we must proceed with humility, with loyalty towards one another, but above all, "walking in truth with charity," so that we may together arrive at a deeper knowledge and a more evident manifestation of the unspeakable riches of Christ. The Catholic Church has entered into dialogue with your Churches and Communities. Let us pray to the Lord that He may deign to bless these contacts and make them fruitful for the Church and for the world, which so greatly needs the Christian message of justice and peace. We thank you from the bottom of our hearts for your visit, and we invite you to recite with us, each in his own language, the prayer that the Lord taught us.

Members of the Bogotá Hebrew Community. * We are pleased to meet and greet the representatives of the Jewish community. You know that the Second Vatican Council has seriously studied the relations between the Catholic Church and Judaism. The text of the Declaration "Nostra aetate," which we solemnly promulgated on October 28, 1965, rightly states: "Since Christians and Jews share a common spiritual heritage, this Sacred Council desires to foster mutual understanding and respect between them, which can be achieved, above all, through biblical and theological studies and through fraternal dialogue." Among the riches of this great common her-

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itage, we would like to...

3 Gal. 3, 28. Eph. 4, 15. Cf. Conc. Vat. II, Decree on Ecumenism, Unitatis Redintegratio, n. 11.

* August 23, 1968.

[*Latin ed. p. 632*]

Today, let us remember the faith in one God, who transcends all human categories and who, at the same time, has revealed Himself as Father. God created man in His image, and we share the belief that we are called, according to the great commandment of love for God and neighbor, concretized in the "ten words" and in other rules of life, to fulfill the divine will and to serve one another. May God grant that we all may one day participate in the fullness of glory in a new heaven and on a new earth. We pray to God that He may bless our efforts of fruitful collaboration for the good of all mankind, so that the day may come when all peoples will call upon the Lord with one voice and serve Him under one yoke.

To the Most Excellent Gentlemen and the Assembly of Representatives:

It is always a source of pleasure for Us, during the journeys that Providence allows Us to undertake, to encounter the distinguished audience that is constituted by the Members of the Diplomatic Corps accredited in the countries where We travel. In your persons, Gentlemen, We honor the Heads of State who have mandated you and the nations that you represent, and the variety of which evokes before Our eyes countless populations of the old and new worlds. Truly a universal vision, truly "Catholic," in the etymological sense of the term, and which, in the present case, seems singularly in accord with the circumstance that brings Us together. What, indeed, has brought Us to Bogota? You know: it is primarily the celebration of a Eucharistic Congress. And what is the Eucharist, in the eyes of Christians, if not a mysterious and divine Presence that attracts and gathers them, a powerful bond of love, an inexhaustible source of unity? This unity seems, at first glance, to concern only the believing people, but in reality, it radiates.

1 Cf. Is. 63, 16.

2 Cf. Deut. 6, 5; Lev. 19, 18.

3 Cf. Deut. 5 and Lev.

4 Cf. Is. 65, 17.

5 Cf. Soph. 3, 9; Declar. Nostra aetate.

* August 23, 1968.

[*Latin ed. p. 633*]

633 The acts of Pope Paul VI extend their influence far beyond the religious sphere, proving beneficial to society as a whole. The grand spectacle before our eyes these days is proof of this. What we see – and you, as wit-

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nesses, are particularly qualified witnesses – is an admirable and moving display of unity among the most diverse peoples. We believe that all continents are represented here, all races, all social classes. Barriers are falling, differences are fading, and all recognize themselves as children of the same God, brothers of the same Christ, who has redeemed the entire world, and who, under the veils of the eucharistic mystery, continues his great work of gathering humanity into a complete and perfect brotherhood. 1 Such a celebration, it seems to us, contains, among other distinctive elements, a particular reference to your persons and your mission. For you, gentlemen, by virtue of the office entrusted to you, are precisely those who work – in the temporal realm that is yours – towards the union of peoples. You are the specialists in negotiation for understanding, the experts in good relations, in bringing men and peoples together in a happy and fruitful collaboration. This is a difficult task, as experience teaches us every day. It is a task that must be pursued tirelessly, never losing hope in man and what he can achieve with the grace of God. This task, in our world today, has not one, but two equally important, complementary aspects, which, in a certain sense, condition each other: peace and development. On both of these points, the Catholic Church works with you, in the spiritual realm that is hers. We will not remind you of the recent initiatives of the Holy See in favor of peace: world opinion has heard enough about them. Rather, we will say that, beyond these more visible interventions, the Church actually works for peace through all its teaching, through all its pedagogy and pastoral care. It seeks to direct the heart of man – from which both good and evil can spring – to direct it towards good, and therefore towards peace: peace with God, peace with oneself, peace with one's neighbors. It offers to all regeneration in the 2 1 2 Cf. John 11:52. Cf. Matthew 15:19.

[*Latin ed. p. 634*]

Acts of the Apostolic See - Commentary, Official 634 3. Christ, and through Him, makes them capable of overcoming their evil instincts and of becoming the "meek" and "peaceful" proclaimed blessed by the Gospel. The Church believes that, in this way, it serves very usefully – although this is not its only or its principal aim – the cause of peace. Indeed, it is too evident that, without this intimate conversion of souls, the progress of humanity towards union and peace will always be wavering and uncertain. As for the development of peoples, which has been very aptly called, with a formula that we have made our own, the "new name of peace," the Encyclical *Populorum Progressio* and the establishment of the Pontifical Commission *Iustitia et Pax* sufficiently demonstrate the place it holds in the present concerns of the Holy See. Here, in Latin America, this word resonates like a cry of alarm, with a pleading and anguished tone. And throughout the world, the less favored peoples feel, with an intensity never before reached, that they have the right to access full development. And

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since none of them can achieve this on their own, their plea echoes as a great and powerful call to international and global solidarity. It is up to us, gentlemen, to heed this call and to hasten to respond to it. We would gladly say to you: let us help each other. You, delegates of the temporal power, and we, representatives of the spiritual power, collaborate in this field in a common task. The goal is identical, the means are different. From their harmonization should soon flow the practical and effective solutions that the world awaits. We entrust these wishes and hopes to you, gentlemen. And with all our heart, we invoke upon all of you, upon your families, and upon your homelands, the abundance of divine blessings. To the Most Esteemed Gentlemen and Council of the Body Consular in the Republic of Colombia. * And to you also, dear gentlemen, distinguished members of the Consular Corps in Colombia, we wish to address a word of greeting and good wishes. You hold positions of responsibility in service to your respective homelands, and you there exert an activity that is not always so appreciated. 3 Cf. 1 Corinthians 6:11; 1 Peter 1:3. * August 23, 1968.

[*Latin ed. p. 635*]

Acta Pauli PP. VI 635, perhaps, that she merits it. How many delicate – sometimes dramatic – cases you may have to deal with, the outcome of which can be the resolution of a difficult personal situation, or peace assured or restored to a family! This will often depend on modest and unnoticed gestures, but which will have been the instrument of great good. You know how concerned the Catholic Church is with the well-being of people, even in the temporal order, to which you primarily dedicate your care. This is to say that she greatly appreciates and encourages activities such as those entrusted to you, and she sincerely desires their success and effectiveness. We are happy to assure you of this, invoking upon your persons, your families, and your homelands, the abundance of divine blessings. Infirmis habita, in paroeciali ecclesia S. Caeciliae, Beatissimo Patre Sacrum ibidem peragente. * Most beloved sick people present here, lepers of Agua de Dios who are listening to us, sick people of Colombia and of the world: We are about to celebrate the Holy Mass in a few moments. Before that, we want to tell you that you are in our hearts, that you will occupy a place of preference in our altar memory because in you we see the suffering Christ, for whom we will pray intensely for your improvement, and we will deposit your sufferings and your desires in the Chalice of Redemption, so that in you they may have the value of a merit that contributes, with your generous offering, to the sanctification of the Church and the world. When the time of the Offering arrives, know that the Pope presents Christ to you; in the silence of the Elevation, know that he asks for many rays of strength and love for you and your families; at the moment of Communion, know that he wishes that Jesus, Divine Host, may forever spread his peace in your hearts. Meanwhile, and as a pledge of these gifts, we anticipate a most cordial

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blessing. * August 24, 1968.

[*Latin ed. p. 636*]

636 Acts of the Apostolic See - Official Commentary for the faithful of the parish of St. Cecilia, especially for the boys and girls who are approaching the Holy Mass for the first time. * Dearest Children: First of all, let us make our introductions. Who are you? You are Christians, Catholics, children of the Church; therefore, you are my children, and as such, I greet you. I greet the clergy present, and first of all, the Parish Priest. I see in him not only a son, but also a brother, since he is a priest; he is a collaborator in the pastoral ministry; and I wish to honor the great and devoted service that he renders in this parish, which is a part of the Catholic Church, and I wish to see in his person all the parish priests, all the priests dedicated to the care of souls; and I desire to send from here my greeting and my blessing to all the priests who consecrate their lives to the worship of God and to the religious and charitable assistance of the Church community: I thank them, I encourage them, and I bless them. I also greet you, faithful of this parish; to you, Christian families; to you, workers and farmers; to you, young people; and especially to you, children who will receive your First Communion today. And who am I? You know well: I am, as you are, a man; a humble and needy man; in need of the mercy of God and of your prayers. For I have been entrusted, without merit or choice on my part, to represent the Lord Jesus; I am the successor of Saint Peter, the apostle to whom the Lord gave the keys, that is, the powers to govern and sanctify the Church, and to guide all the faithful towards their salvation in paradise. I am the Pope, which means: father of all. Therefore, I come to you in the name of the Lord; and I would like you, when you look at me, to think not of my humble person, but of Him, of Jesus, present in my ministry. I have only one word to say to you: I am happy to be among you today! Why am I happy? Because Jesus himself, if He were here personally and visibly, as He was during His earthly life in the Gospels, would also be happy. He loved children; He loved the simple and poor people; He loved those who... * August 24, 1965.

[*Latin ed. p. 637*]

Acts of Pope Paul VI, page 637: They were listening to Him. You, most beloved children, are the ones preferred by the Lord, and therefore, the ones preferred by me, the Pope, who has the joy of being among you, of knowing you, of consoling you, of honoring you, of blessing you. Moreover, I will say to you that my joy must be yours, because you are the closest to Christ, precisely because of the conditions of your life, and you are the ones who best understand that Christ is our joy, our true and supreme happiness. I would like this word to remain in your souls, as a remembrance of this encounter: Christ is the joy and the comfort of life. He is the joy

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because He gives to our life its true meaning, its dignity, its security. He is our comfort because He, the Lord, has also suffered, has been poor, has labored with fatigue, and even was placed upon the cross. He understands us, He is our companion, He is our comforter. Jesus, most dear children, is the defender of the poor; Jesus is the hope of the wretched and the helpless! It is Jesus who makes us good, who unites us, who gives us the sense of justice, who makes us strong in suffering and in willing. It is Jesus who forgives our sins. It is He who sanctifies our pains. It is He who teaches us to love. It is Jesus who gives us peace, true peace, with the bread for this life and with the bread for eternal life, better than this. Jesus is the prophet of beatitudes. Well then. Remember this encounter with Jesus and also these words forever: Jesus is the joy of our life! He is about to arrive. Under the appearances of the Eucharistic Bread, Jesus, shortly, will be found here. He will be here for you, children! for you, the sick! for all of you, faithful of Saint Cecilia! He will be here to say to each one of you: I am the bread of life! I am your nourishment, your comfort, your hope, your happiness. Jesus is the joy of our life!

[*Latin ed. p. 638*]

638 Acta Apostolicae Sedis - Commentarium Officiale Ad urbis Bogotae Magistrum ceterosque Civitatis Curatores. * Domine Alcalde, Domini : Vos repraesentatis urbem cui nos sentimus nostros affectus speciales, propter fervorem Eucharistiae quem demonstravit, propter hospitalitatem benignam quam ad tantos peregrinos – et ipsum Nos – dispensat, et propter numerosissimae demonstrationes affectus quae ad personam nostram reservantur. Gratias pro omnibus his, et etiam pro hac visita deferenti quam cum gaudio accipimus. Gratias pro collaboratione quae vos, Domine Alcalde et Auctoritates, ab officio vestro, simul cum aliis bonis civibus, ad Organisatores Congressus praestabitis. Saepe manifestavimus gaudium nostrum quod in hoc magno continente invenimus, et animam nostram ad implorandum dona caelestia copiosa super Colombiam et orbem terrarum totum. Haec sentimenta universalis, habuit et habet finem circumscriptum primarium : locum ubi exprimitur, Bogota, quae in diebus istis in Cenaculum Ecclesiae transformata est. Ut semper sit ita! Et ut Dominus favores suos super hanc urbem caram effundat, ut Auctoritates eius et omnes habitatores semper vivant in concordia spirituum, in studiis et operibus suis nobilibus ad progressum civilem et socialeum perpetuum, in felicitate Christiana. Cum his votis, Benedictionem Apostolicam specialem vobis tribui, quam extendimus ad totam Bogotam. Sacrarum Virginum coetui addictis. ** Carissimae Filiæ, Praesentia vestra, entusiastica et devota – (Pensamentum nostrum nunc etiam ad Monasteria Clausurae tendit) –, provocat ex intimo nostro expressiones gratitudinis et consolationis. Desideria vestra perfectionis, devotio vestra ad sectores educationis et ad multiformem caritatem et auxilium!, sunt gaudium, honor, consolatio et fortitudo Ecclesiae.

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* Die 24 mensis augusti a. 1968. ** Die 24 mensis augusti a. 1968.

[*Latin ed. p. 639*]

The Acts of Pope Paul VI, page 639: "May you each day fulfill with ever greater fidelity, with interior vigilance, the sublime demands of your consecration, reflecting the sentiments of Christ, contemplative on the mountain, proclaiming the Kingdom of God to the multitudes, solicitous for the sick, tender with children, obedient to the Father, and sacrificing yourselves for the world. May your ranks be filled with young souls who follow the secret, strong, and gentle invitation of the Lord, which impels them to the highest, purest, and most personal love: that of religious vocation. May this blessing, which we impart from the heart to you, to your Orders and Congregations, to your families, colleges, hospitals, and works, be a pledge of all these gifts. To the Most Reverend Prelates from the regions of Latin America, who will participate in the Second General Meeting of Medellín. * Venerable, beloved, most dear Brothers, let us bless the Lord! We bless and give thanks to the Lord who grants us this fraternal encounter. We greet each and every one of you with the veneration, the affection, the depth, and the richness of sentiments that the charity of our Lord and the common election to pastoral governance and generous service to the Church can evoke in the heart of the humble successor of Peter. And with you, we greet and bless all the Bishops and Ordinaries of Latin America, represented here by you, the priests, religious men and women, and all the faithful, the entire Holy Catholic Church of this great continent. Venerable Brothers! We cannot conceal from you the profound emotion that invades our spirit at this moment. We ourselves are amazed to find ourselves among you. The first personal visit of the Pope to his Brothers and his children in Latin America is truly not a simple and singular event of chronicle; it is, in our opinion, a historical event, which is interwoven with the long, complex, and arduous work of evangelization in these vast territories, and which thereby recognizes, affirms, celebrates, and at the same time concludes its first secular epoch; and, by a convergence of prophetic circumstances, a new period of ecclesiastical life is inaugurated today with this visit. Let us strive to acquire a clear awareness of this happy moment, which occurred on the 24th of the month of August in the year 1968."

[*Latin ed. p. 640*]

The *Acta Apostolicae Sedis* – Official Commentary 640 appears to be, by divine providence, conclusive and decisive. We would wish to say so many things to you concerning your missionary and pastoral past, and to render honor to all those who have plowed the furrows of the Gospel in these fields, so vast, so inaccessible, so open, and yet so difficult, both for the spread of the faith and for sincere religious and social vitality. The Cross of Christ has been planted, the Catholic name has been given, su-

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perhuman efforts have been made to evangelize these lands, great and innumerable works have been accomplished, with a scarcity of men and resources, results worthy of admiration have been achieved; in short, the name of the only Savior, Jesus Christ, has been spread throughout the entire continent, the Church has been built, and a spirit has been diffused, the warmth and impetus of which we feel today. May God bless this great work! May God bless those who have spent their lives in it. May God bless you, most beloved Brothers, who are consecrated to this gigantic endeavor! The work, as we all know, is not finished. Moreover, the work accomplished reveals its limitations, highlights new needs, and demands something new and great. The future calls for an effort, a boldness, a sacrifice that inspires a deep yearning in the Church. We are in a moment of profound reflection. We are overwhelmed, like a surging wave, by the characteristic anxiety of our time, especially of these countries, striving for their complete development and agitated by the awareness of their economic, social, political, and moral imbalances. The Pastors of the Church, – is it not true? – share in the yearning of the people in this phase of the history of civilization, and they, the guides, the teachers, the prophets of faith and grace, also perceive the instability that threatens us all. We share your sorrow and your fear, Brothers. From the heights of the mystical barque of the Church, We also, and not to a lesser degree, feel the storm that surrounds us and assaults us. But hear also from our lips, Brothers, you – personally stronger and braver than We ourselves – the words of Jesus, with whom He, appearing amidst the stormy waves, on a night full of dangers, cried out to His disciples who were sailing: "It is I, be not afraid!" Yes, We wish to repeat to you that exhortation of the Master: "Be not afraid." This is a time for the Church of courage and trust in the Lord. 1 2 1 2 Matthew 14:27. Luke 12:32.

[*Latin ed. p. 641*]

Acta Pauli PP. VI 641: Permitid quod condensamus breviter in paucis paragraphis multa quae in corde nostro sunt, pro momento vestro praesenti et pro futuro vestro proxime futuro. Non exspectate a nobis tractatus completos; conventiones secundae vestrae Assemblae Generalis Episcoporum Latino-Americanorum, quae, ut scimus, tam diligentemente et competenter paratae sunt, profundius vuestros problemas tractabunt. Nos limitamur ad vos indicantes triplicem directionem ad vestram activitatem, Episcopi, successores Apostolorum, custodes et magistri fidei, et Pastores Populi Dei. Primum, orientatio spiritualis. Intelligimus, praesertim, orientacionem spiritualem personalem. Nemo, certe, contendere vult quod nos, Episcopi, ad exercitium perfectionis et ad sanctificationem aliorum vocati, officium intrinsecum et perpetuum habeamus, ut nos ipsos perfectionem et sanctificationem quaeramus. Non possumus obliviscere exhortationes sollemnes quae nobis datae sunt in actu consecrationis nostrae episcopalis. Non possumus excusare nos ab exercitatione vitae

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interioris intensae. Non possumus annuntiare verbum Dei sine eo meditato in silentio animae. Non possumus esse fideles dispensatores mysteriorum divinorum, nisi antea nos ipsos certiores fecerimus de divitiis eorum. Non debemus nos dedicare ad apostolatum, si non scimus corroborare illud exemplo virtutum christianarum et sacerdotum. Nos valde observamur: spectaculum facti sumus: mundus nos hodie praesertim observat in relatione ad paupertatem, ad simplicitatem vitae, ad gradum confiduntiae quae ponimus ad usum bonorum temporalium; nos observantes sunt angeli in pura transparentia amoris nostri unici ad Christum, qui lucenter manifestatur in firma et gaudiosa observatione nostri celibatús sacerdotum; et Ecclesia observat fidem nostram ad communionem, quae nos omnes unum facit, et ad leges, quas semper meminare debemus, eius conventús visibilis et organici. Beatus tempor noster, tormentatus et paradoxalis, qui pene nos ad sanctitatem coactus, quae convenit nostro officio, tam representativo et tam responsabili, et qui nos coactus ad recuperandum in contemplatione et in ascetismo ministrorum Spiritus Sancti illud intimum thesaurum personalitatis, ex quo pene nos eicitur deditio nostra ad officium nostrum valde acutum. Tertio, et postea, iungentes nos ad gregem nostrum, virtutes theologicae pro anima nostra et anima proxima sua omnem suam superbam importantiam assumunt. Nos facti sumus ad Ecclesiam ad celebrandum 3 1 Cor. 4, 9. 41 - A. A. S.

[*Latin ed. p. 642*]

642 Acta Apostolicae Sedis - Commentarium Officiale un ((anno f.e.», as a memorial and tribute to the centennial anniversary of the martyrdom of the holy Apostles Peter and Paul, and also to you has reached the echo of our solemn profession of faith. We know well that faith is the foundation, the root, the source, the primary reason for being of the Church. And we also know how faith is undermined by the most subversive currents of modern thought. The distrust that, even in Catholic circles, has spread regarding the validity of the fundamental principles of reason, that is, of our perennial philosophy, has disarmed us before the often radical and deceptive assaults of fashionable thinkers; the "vacuum" produced in our philosophical schools by the abandonment of confidence in the great masters of Christian thought is frequently invaded by a superficial and almost servile acceptance of fashionable philosophies, which are often as simplistic as they are confusing; and these have shaken our normal, human, and wise way of thinking about the truth. We are tempted by historicism, relativism, subjectivism, and neo-positivism, which in the realm of faith create a spirit of subversive criticism and a false persuasion that, in order to attract and evangelize the men of our time, we must renounce the doctrinal heritage accumulated over centuries by the magisterium of the Church, and that we can fashion, not through a better clarity of expression but through a change in dogmatic content, a new Christianity, tailored to man and not to the

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authentic word of God. Unfortunately, even among us, some theologians do not always follow the right path. We have great esteem and great need for the function of good and zealous theologians; they can be providentially learned and courageous expositors of the faith, if they remain intelligent disciples of the ecclesiastical magisterium, constituted by Christ as custodian and interpreter, through the Holy Spirit, of his message of eternal truth. But today, some resort to ambiguous doctrinal expressions, they arrogate to themselves the freedom to express their own opinions, attributing to them that authority which they themselves, more or less openly, deny to those who, by divine right, possess such a formidable charisma and who are so vigilantly guarded; they even allow everyone in the Church to think and believe what they want, thus falling back into the free examination that has broken the unity of the Church itself, and confusing legitimate freedom of moral conscience with a misunderstood freedom of thought that often mistakes itself for insufficient knowledge of genuine religious truths.

[*Latin ed. p. 643*]

Do not take it ill, venerable Brothers, constituted teachers and pastors of the People of God, if we repeat to you and exhort you, in virtue of the mandate given by Christ to Peter to "confirm your brethren," with the very words of the Apostle: "resist ye strongly in faith." You already understand how from this principle arise so many other criteria of spiritual vitality, with a double benefit, that is, for ourselves and for the flock entrusted to us. And among these, let the following be foremost. The Acts of the Apostles remind us of them, namely, prayer and the ministry of the word. With regard to this, you know everything. But allow us to recommend to you, concerning prayer, the application of the liturgical reform, in its beautiful innovations and in its disciplinary norms, but above all in its primary purposes and in its spirit: to purify and give authenticity to the true Catholic worship, founded on dogma and conscious of the Paschal mystery which it contains, renews, and communicates; and to associate the People of God in the hierarchical and communal celebration of the holy rites of the Church, in the Mass, with familiar and profound knowledge, in an atmosphere of simplicity and beauty (we particularly recommend singing, sacred singing, liturgical and communal singing), exercising not only formally but also sincerely and cordially fraternal charity. As for the ministry of the word, everything that is done in favor of religious instruction for all the faithful—an instruction that is popular and cultural, organic and persevering—will be well done; religious illiteracy must no longer exist among Catholic populations. And everything will be well done in the direct exercise of preaching and instruction, which you, Bishops, individually and as canonically constituted groups, deem fitting to provide to the People of God. Speak, speak, preach, write, take positions, as it were, in harmony of plans and intentions, concerning the truths, defending and illustrating

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them, of the actuality of the Gospel, of the questions that concern the life of the faithful and the protection of Christian customs, of the paths that lead to dialogue with separated brethren, concerning the dramas, now great and beautiful, now sad and dangerous, of contemporary civilization. The Pastoral Constitution.

[*Latin ed. p. 644*]

The Acts of the Apostolic See - Official Commentary 644, paragraph of the Council ("Gaudium et spes") offers teachings and incentives of great richness and high value. Thus, we arrive at the pastoral orientation that We have proposed to present to your attention. We are in the realm of charity. Let what we have said so far serve to outline the initial lines of this direction, which, by its very nature, must develop in many practical ways, according to the demands of charity. It seems opportune to draw your attention, with respect to this, to two doctrinal points: the first is the dependence of charity towards our neighbor on charity towards God. You know the attacks that this doctrine, of the clearest and most irrefutable evangelical derivation, suffers in these days: it is sought to secularize Christianity, ignoring its essential reference to religious truth, to supernatural communion with the ineffable and overflowing charity of God towards men; its reference to the duty of human response, obligated to dare to love Him and call Him Father, and consequently to call men brothers in all truth, in order to free Christianity itself from "that form of neurosis which is religion" (Gox), to avoid all theological concerns, and to offer Christianity a new effectiveness, all of it pragmatic, the only one that could measure its truth and make it acceptable and operative in the modern, profane, and technological civilization. The other doctrinal point refers to the Church, called institutional, confronted with another supposed Church, called charismatic, as if the first, communal and hierarchical, visible and responsible, organized and disciplined, apostolic and sacramental, were an expression of Christianity that has already been surpassed, while the other, spontaneous and spiritual, would be capable of interpreting Christianity for the mature man of contemporary civilization and of responding to the urgent and real problems of our time. We have no need to offer before you, to whom the Holy Spirit has placed as bishops to govern the Church of God, an apology for the Church, as Christ founded it, and as the faithful and consistent tradition hands it down to us today in its constitutional lines that describe the true mystical Body of Christ, vivified by the Spirit of Jesus. It will suffice for us to reaffirm our certainty in the authenticity and vitality of our Church, one, holy, catholic, and apostolic, with the purpose of conforming its faith, its spirituality, and...

[*Latin ed. p. 645*]

645 The acts of Pope Pauli VI demonstrate his aptitude for drawing near

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to and saving humanity (so diverse in its multiple conditions and now so changeable), his charity which encompasses all and endures all, with the salvific mission that Christ entrusted to him. We shall, indeed, make an effort of loving understanding to comprehend all that is good and acceptable in these restless and frequently erroneous forms of interpreting the Christian message; to purify ever more our Christian profession and to guide these spiritual experiences, whether they are called secular or charismatic, to the true norm of the Church.

These allusions lead us to commend to your pastoral charity certain categories of people to whom our heartfelt thoughts are directed. We indicate them briefly, in the exigency of the common apostolic interest, not to say what they deserve; we know well that they are already present in this assembly which is concerned with them; therefore, we limit ourselves to encouraging your study.

The first category is that of the Priests. May it be permitted us to direct to them a most affectionate thought from this place and at this moment. The Priests are always within our spirit, in our memory. They are also in our esteem and in our trust. They are in the concrete vision of the activity of the Church: they are your first and indispensable collaborators, they are the most direct and most dedicated "dispensers of the mysteries of God," that is, of the word, of grace, of pastoral charity; they are living models of the imitation of Christ; they are, with us, the first participants in the sacrifice of the Lord; they are our brothers, our friends; we must love them very much, ever more.

If a Bishop were to concentrate his most assiduous, most intelligent, most patient, most cordial efforts on forming, assisting, listening to, guiding, instructing, admonishing, and comforting his Clergy, he would have employed well his time, his heart, and his activity.

Whether it concerns giving to the presbyteral and pastoral councils the consistency and functionality desired by the Council; or preventing – 8 Cf. 1 Corinthians 13:7. Cf. 1 Corinthians 14:37: "If any seem to be a prophet or spiritual, let him know the things that I write to you, that they are the commandments of the Lord;" and the Encyclical *Mystici Corporis* concerning the abusive distinction between the juridical Church and the Church of charity: A. A. S. XXXV (1943) pp. 223-225; Journet, *L'Eglise du Verbe Incarné* I, introd. XII. 1 Corinthians 4:1. Cf. John 15:15. 9 10 11

[*Latin ed. p. 646*]

646 Acta Apostolicae Sedis - Commentarium Officiale: With paternal understanding and charity, endeavor to correct, as much as possible, any irregular or undisciplined behavior among the Clergy; strive to interest them in the affairs of the diocesan ministry and to support them in their needs; take great care in recruiting and forming seminarians; and also, according to their aptitudes and possibilities, involve Religious men and women in pas-

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toral activity. Thus, by concentrating the best efforts on the Clergy, we are certain that this method will yield the expected fruit, that of a living, holy, ordered, and flourishing Church throughout Latin America. Afterward, venerable Brothers, we propose to your wise charity the young people and the students. Our discourse would not end if we were to say something about this topic. Let it suffice for you to know that we consider it worthy of the greatest interest and of utmost relevance. You are all perfectly convinced of this. This reminder leads us to recommend, with no less fervor, another category of men, whether or not they are faithful: the workers, of the fields, of industry, and similar occupations. We have thus arrived at the third point that we present for your consideration: the social. Do not expect a discourse; this too would be endless in matters social, especially in Latin America. We limit ourselves to a few statements that follow those we have made in these days. We recall, above all, that the Church has, in these recent years of its secular work, as a promoter of civilization, developed its own social doctrine, expounded in memorable documents that we should study and disseminate. The social Encyclicals of the Roman Pontificate and the teachings of the worldwide Episcopate cannot be forgotten, nor should their practical application be lacking. Do not consider our indication partial if we remind you of the most recent of the social Encyclicals: *Populorum Progressio*. Many of your own documents also deserve special mention, such as the "Declaration of the Bolivian Church" of last February; as well as that of the Brazilian Episcopate, of November 1967, entitled "Mission of the Hierarchy in the World Today"; as well as the conclusions of the "Sacerdotal Seminar" held in Chile from October to November 1967; as well as the Pastoral Letter of the Mexican Episcopate on "Development and Integration of the Country," published on the first anniversary of the Encyclical *Populorum Progressio*; and we will also recall the extensive letter of the Provincial Fathers of the...

[*Latin ed. p. 647*]

The Acts of Pope Paul VI, page 647, concerning the Society of Jesus, gathered in Rio de Janeiro in the month of May of this year, and the Document of the Salesian Fathers of Latin America, recently convened in Caracas. Testimonies, on the part of the Church, regarding the truths in the social sphere are not lacking: let us strive that actions follow words. We are not technicians; however, we are Pastors who must promote the good of our faithful and encourage the renewal efforts underway in the countries where our respective mission is carried out. Our first duty in this field is to affirm principles, observe and point out needs, declare fundamental values, support truly useful and socially just programs, in their path towards a new order and the common good, to form Priests and laypersons in the knowledge of social problems, to guide well-prepared laypersons in the great work of resolving them, considering all of this under the light of Christianity,

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which makes us see man as the first, and other goods as subordinate to his total promotion in time and to his salvation in eternity. We, too, will have duties to fulfill. We are informed of the generous initiatives undertaken in some dioceses, which have made available to the populations in need properties of land that remained unused, following well-studied plans of agrarian reform. This is an example that deserves praise and also imitation, where it is prudent and possible. In any case, the Church today faces the vocation of the poverty of Christ. There are people in the Church who already experience the privations inherent in poverty, sometimes due to a lack of bread, and frequently a lack of resources; let them be comforted, helped by brothers and good faithful, and let them be blessed. The poverty of the Church, with its decorous simplicity of form, is a testimony of Evangelical fidelity; it is sometimes an indispensable condition to give credibility to its own mission; it is an exercise, sometimes superhuman, of that freedom of spirit, with respect to the bonds of wealth, which increases the strength of the apostle's mission. Strength? Yes, because our strength lies in love: selfishness, administrative calculation separated from the context of religious and charitable purposes, avarice, the desire to possess as an end in itself, superfluous well-being, are obstacles to love, they are, in essence, a weakness, they are an ineptitude for personal self-sacrifice.

[*Latin ed. p. 648*]

648 Acta Apostolicae Sedis - Commentarium Officiale. Superando haec obstacula, permittamus caritatem ducere missionem nostram consolantem et renovantem. Si debemus favorem tribuere omni studio honesto ad promovendam renovationem et elevationem pauperum, et omnium qui in condicionibus inferioritatis humanae et socialis vivunt, si non possumus esse socii systematum et structurarum quae celant et favorem dant inaequalitatibus gravibus et opprimendis inter classes et civitates in eodem Regno, sine instituendo plano efficae ad remediandum statum insupportabilem inferioritatis quo saepe afficitur multitudo minus divites, ipsi rursus, in hoc proposito, affirmamus: nec odium, nec violentia, sunt vis caritatis nostrae. Inter varios viam ad iustam regenerationem socialem, non possumus eligere nec viam marxismum atheisticum, nec viam rebellionis systematica, multo minus viam effusionis sanguinis et anarchiae. Distingamus responsabilitates nostras ab illis qui, contra, faciunt violentiam idealem nobilem, heroismum gloriosum, theologiam placidam. Ad reparanda errores praeteriti et ad curanda morbos praesentis, non debemus committere novos errores, quia essent contra Evangelium, contra spiritum Ecclesiae, contra ipsos fines populi, contra signum felix temporis praesentis, quod est iustitia in via ad fratritatem et pacem. Pax! Memineritis magnum interesse quod Ecclesia in eam habet, et Nos, personaliter, quod eam, simul cum fide, fecimus unum ex motivis praecipuis pontificatus Nostri. Hoc ergo, durante celebratione sacramento

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Eucharistici, symbolo et fonte unitatis et pacis, repetimus auspicia Nostra pro pace; pace vera quae nascitur ex cordibus credentibus et fraternis; pace inter classes sociales in iustitia et in collaboratione; pace inter populos per humanismum illuminatum a Evangeliis; pace Americae Latinae; pace vestra. Transformationem profundam et providam, de qua, in multis condicionibus praesentibus, societas indiget, promovemus amando intensius et docendo amare, cum energia, cum sapientia, cum perseverantia, cum activitatibus practicis, cum fiducia in homines, cum fiducia in auxilium paternum Dei et in vim innatam boni. Clerus Nos iam intellegit. Iuvenes Nos sequuntur. Pauperes voluntariae accipiunt novam. Exspectamus ut oeconomistae et politici, qui iam vident viam rectam, non sint iam impedimentum, sed stimulans, in avantibus.

[*Latin ed. p. 649*]

Acts of Pope Paul VI, 649. We have had to speak a good word, albeit a serious one, in defense of the honesty of love and the dignity of the family, with our recent Encyclical. The great majority of the Church has received it favorably with trusting obedience, even while understanding that the norm which We have reaffirmed carries with it a strong moral sense and a courageous spirit of sacrifice. May God bless this worthy Christian attitude. This does not constitute a blind rush towards overpopulation; nor does it diminish the responsibility or the freedom of spouses, to whom it does not forbid an honest and reasonable limitation of births; nor does it impede legitimate therapies or the progress of scientific research. This attitude is an ethical and spiritual education, coherent and profound; it excludes the use of those means which profane conjugal relations and which attempt to resolve the great problems of population with excessively easy methods; this attitude is, in essence, an apology for life, which is a gift of God, the glory of the family, the strength of the people. We exhort you, Brothers, to understand well the importance of the difficult and delicate position which, in honor of the law of God, We have believed it our duty to reaffirm; and We implore you to employ all possible pastoral and social diligence so that this position may be maintained, as is fitting for those guided by a true sense of humanity, and may it please God that the lively discussion which Our Encyclical has aroused may lead to a better understanding of the will of God, to a conduct without reservations, and that our service to souls in these great pastoral and human difficulties may be carried out with the heart of a Good Shepherd. The Episcopate of Latin America, in its second General Assembly, from the position which belongs to it, before any spiritual, pastoral, and social problem, will offer its service of truth and of love in order to the building of a new civilization, modern and Christian; To the Supreme Pontiff, residing in the new seat of the Episcopal Council of Latin America. * Most Beloved Brothers and Sons, At this moment of the inauguration of the new Seat of the Latin American Episcopal Council, a

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multitude * August 24, in the year 1968.

[*Latin ed. p. 650*]

650 Acta Apostolicae Sedis - Official Commentary on sentiments whose brief expression is amply compensated by the intensity of Our affection. We congratulate you on so apt a work, which adds to the numerous and laudable initiatives undertaken by CELAM in its fruitful existence, and which have providentially contributed to the flourishing of the Church in this Continent. This present opportunity is very opportune to thank you for the efforts made, to bless the Lord for the successes obtained, and to remember, with praise and recognition, the precious collaboration that the Episcopal Conferences, the Religious Congregations, and many faithful from other parts of the world have given and continue to give to the Church of Latin America through economic contributions and through the sending of priests and personnel vocationally consecrated. And, finally, a desire: that this seat be always a focus of spiritual fervor – the soul of all effective ministry –; a living testimony of fidelity to the Chair of Rome and to the teachings of the recent Council; a point of mutual understanding, unifying action in those programs that, in order to be more efficient, require solidarity of wills; a center of diligent service and constant assistance to the National Episcopates; and that the work, often laborious and hidden, of these offices have, in those who perform it, the supernatural spirit and value of the apostolate. With these aspirations, we grant to you, most beloved Brothers and Sons, and also to the entire CELAM, to its various Departments, and to its collaborators, a special Apostolic Blessing, a pledge of the divine gifts which we invoke upon their immense and delicate task of contributing to the edification of the Body of Christ. To those who dedicated themselves to preparing the International Eucharistic Congress, held in Bogota. * Most beloved, we receive you with great pleasure, Organizers of the Eucharistic Congress, to express to you our congratulations and gratitude for the efforts and initiatives that you have undertaken in order to prepare these unforgettable days. We know well that your endeavors have not been limited to the mani* On the 24th of the month of August in the year 1968.

[*Latin ed. p. 651*]

Acts of Pope Paul VI, page 651, concerning external festivities: You have dedicated your zeal and enthusiasm to preparing hearts so that the Lord might receive not only acts of faith rendered before the central altar of the Congress, but also in every heart and in every home, a sanctuary where He is loved and spread abroad. This spiritual preparation has been the vivifying soul of the actions of those multitudes that have filled our spirits with joy and have brought you deserved satisfaction. Continue to work so that the ideals and fruits of the Congress may endure, so that the responsible living of the Eucharistic Mystery, the dynamism derived from

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it, and the demands it imposes as a Sacrament of unity and bond of love, may constitute a constant stimulus and vigor that will lead to the development, with courage and unwavering fidelity, of one's own vocation in every priest, in every consecrated soul, in every faithful. We entrust this desire to you: that the communion of faith, charity, and supernatural life, derived from the Sacrament which signifies and produces it, may be a wonderful reality in families, in ecclesiastical communities, and in society itself. May the results achieved thus far and the Apostolic Blessing which we cordially bestow upon you encourage you to persevere in this luminous ideal. To the Colombian spouses, who on that Sabbath day, dedicated to the Blessed Virgin Mary, celebrated their marriage. * Beloved, thank you for your fervent tribute. We accept it to offer it, on this day consecrated to Mary, to She who is "Mother of God the Son, and therefore, beloved Daughter of the Father and Sanctuary of the Holy Spirit." In these days, when the Church gathers in Bogotá to adore the fruit of the Virgin Mary's womb, which is truly and substantially contained, offered, and given as nourishment under the sacramental species, we also wish to honor that singular and most holy creature, whom we joyfully proclaim Mother of the Church; and we invite you to maintain and intensify your devotion to Her, in accordance with the clear [references]. * August 24, 1968. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 53.

[*Latin ed. p. 652*]

Acts of the Apostolic See - Official Commentary 652 orientations of the Council which sought to place her as the apex of the Dogmatic Constitution on the Church. She is a model of so many virtues necessary to overcome, in a Christian manner, the dangers of life. She is a model of humble prayer, of faith in Providence, of constant sacrifice, of submissive obedience, of ardent charity: attitudes which must be imitated to guarantee a serene and happy existence, both individually and within the family. May her luminous figure continue to project – as she does from her sanctuaries of Chinquinquirá and Las Lajas – rays of confidence and love to all, especially to you, united today by the sacrament of marriage to whom Our congratulations are offered with the best wishes for increasing prosperity. Do you recall that Gospel passage, when the Lord, at Cana, performed His first miracle at the request of His Mother? That narrative reflects the sensitivity and understanding of the Virgin Mary towards human difficulties, and the will of Jesus to heed the supplication of Mary. Indeed, "assumed into Heaven, she has not abandoned this saving mission, but with her manifold intercession, continues to obtain for us the gifts of eternal salvation," and "she precedes in the earth with her light the pilgrim People of God, as a sign of certain hope and of consolation until the day of the Lord." Let us follow her. She is the path by which Jesus came into the world, and which attracts and leads us to God. May Our Apostolic Blessing encourage and accompany you on

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this journey.

2 3 She resided in the port of the airplane, before the Most Blessed Father departed for Italy. * As he left this blessed and beloved land of Colombia, a hymn of gratitude rose from Our heart, filled with emotions, to the Most High, who has allowed Us to live intense and unforgettable hours under the radiant light of the Eucharistic Mystery. In Our memory remain indelibly imprinted the manifestations of enthusiasm and profound piety directed towards Christ.

2 Ibid. n. 62, Ibid. n. 68. * August 24, 1968. 3

[*Latin ed. p. 653*]

Acta Pauli PP. VI 653 cited. We have witnessed a vibrant Church, Catholic in its universal dimensions, united in the communion of faith and charity. The sight of fervent multitudes, which has brought so much joy to our ministry as Supreme Pastor, extended beyond the confines of Bogotá and embraced all the latitudes of Latin America, of the world, allowing our spirit to resonate with the needs, the aspirations, the thoughts, and the efforts of Our sons and brothers scattered throughout this privileged continent and throughout the entire world. Our final greeting of gratitude goes to the Most Reverend President, to the Government, and to all the Authorities of the Colombian Nation, who have shown us so many acts of courtesy. May the Lord reward the efforts they make for the increasing well-being of their homeland. We also thank the members of the Diplomatic Corps, whose presence at various events of the Congress has attested to the participation of their nations in our pilgrimage. Our heartfelt remembrance is directed, with profound recognition, to the most beloved sons, the Cardinals; to the Venerable Brothers in the Episcopate; to the Priests, Religious, and Religious Sisters – joyfully engaged in a generous witness to the Gospel –; to the Organizers of the Congress; to all who have attended it; and to the entire people of Colombia. All have contributed to the gentle and mystical splendor of these Eucharistic and ecclesiastical days, and we return to Our Apostolic See filled with consolations and hopes; and with a serene confidence placed in the constant fidelity of Colombia and of Latin America to their Christian and historical vocation. That fidelity, tempered in the past, and which calls to be manifested in new human realities, is required by the ideal of Christ and by the signs of the times, so much in need of truth, justice, and love; and it is demanded, with insistence of perpetuity, by the hours of unity and peace that we have spent together. We do not say goodbye, Colombia! For we carry you more than ever in our heart, from which flows the blessing that we impart to you, and which we extend to all the peoples of Latin America, in the name

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of the Father, and of the Son, and of the Holy Spirit.

[*Latin ed. p. 654*]

654 Acta Apostolicae Sedis - Official Commentary. In the Bermudas Islands, with a brief interruption to the journey. How strange it would have seemed until recently that the Successor of St. Peter would find sufficient time, in just a few hours, to cross broad continents and mighty seas, and to visit distant lands whose very existence was unknown to the first Pope! Yet such journeys are but the continuation into this Century of the apostolic wanderings of the first who held the high office of representing Christ for men of all continents and races. We therefore thank God, Who has given man dominion over creation and the wisdom to use it, that We are thus enabled to visit some of the most distant parts of that universal flock which He has committed to Our care. We are well pleased that Our return journey from the Eucharistic Congress to Bogotá permits Us to visit, though it be for a few brief moments only, these islands so justly famed for their beauty, and so to find Ourselves among you and to greet you all. May God bless all those who have come to meet Us. May He bless your homes and all whom you hold dear. And before We leave these islands of the Atlantic, so distant on the map, yet so close to Our heart, We lovingly impart Our special blessing to you and to your spiritual and temporal leaders, praying that God may abundantly bestow on Bermuda the blessings of true peace and prosperity.

On the 25th of August, the Supreme Pontiff concluded his journey, having arrived at the airport in Romano, where he was received with kindness by the Honorable John Leone, President of the Supreme Council for the Administration of Public Affairs in Italia. To the religious and civil authorities, and to all those present, the Most Blessed Father spoke these words: "The world becomes the destination of the Pope's apostolic journeys; but Romano remains his home: He is happy with the journey completed, and we are happy to return to you." With the heart still full of the visions and emotions of Our first encounter with Latin America, during the intense days of Bogotá, on the occasion of the International Eucharistic Congress, We set foot once again on the soil of Italia, delighted to return to Our sacred city of Romano.

* August 24, 1968.

[*Latin ed. p. 655*]

The Acts of Pope Paul VI, page 655, which offers us, as always, his festive and cordial greetings. And in finding ourselves here, after the brief respite of the journey across the ocean, we reciprocate this greeting, with affectionate and respectful thoughts: to your Eminence, honorable President of the Council of Ministers, to the Cardinals, to the members of the Diplomatic Corps, to the other civil and military authorities; to the Prelates of the

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Roman Curia and the Vicariate of Rome, and to all of you, who have come here to offer us your welcome. We thank you sincerely: and we see in your gesture, delicate and spontaneous, an expression of your spiritual participation – of prayer, of encouragement, of sympathy – in our Eucharistic pilgrimage. For this reason, we also kept you in our thoughts, there where the entire Church adored the living Christ in the Most Holy Sacrament of the Eucharist; we kept you in our thoughts, there where Bishops from an entire continent were gathered, as in a new Cenacle, to study how to spread more widely and more effectively the announcement of salvation of the Kingdom of God; we kept you in our thoughts, there where the Church repeated its social message of respect for the human person, of elevation, of freedom, of progress, of peace, among representatives of labor and culture, offering the world a striking example of what can be achieved, even in the most practical ways, through the union of healthy and generous forces, in the love of Christ and in free, conscious, and constructive action. For all of this, we thank you, certain that this new, solemn, and yet simple confirmation of the presence of the Church in the world will only bring consoling fruits for the good of souls, for mutual understanding among peoples, for international cooperation; and we strengthen this with our particular Apostolic Blessing, which we extend with this broad and paternal gesture upon beloved Rome, indeed upon all of noble and beloved Italy. Afterwards, the Blessed Father, carried in his automobile, went to the Castle of Gandolfo, and from the external platform of the Apostolic Palace, he addressed the immense and applauding multitude of the faithful in this way: "Dear children, we thank you for this welcome. It shows us that you have accompanied us in our journey with your spiritual union."

[*Latin ed. p. 656*]

656 Acta Apostolicae Sedis - Commentarium Officiale. Imaginemus etiam, per vuestras preces, et deinde etiam per vuestra legitima et satisfacta curiositas, per televisionem, quae vobis ostendit aliquid de nostris diebus in Bogota. Fuerunt dies vere pulchri, intensi, pleni fervoris, pleni orationis et pleni bonorum sentimentorum. Vastas turmas populi, clamantes non tam nostram personam, sed illud quod repraesentamus, scilicet Dominum, qui in illis diebus celebrabatur in Sanctissima Eucharistia. Et credimus quod omnes intellexerunt quomodo hoc Sacramentu sit propriè ad uniendo viros, ad eos amando, ad eos fundendo in sentimentis communibus, et non solum ad unionem cum Domino, quae est res prima et directa, intentionale huius Sacramenti, sed etiam quod omnes intellexerunt se non posse ire ad Eucharistiam sine amando fratres et sine curando de illis. Et vidimus, repetimus, in copia, multitudines hominum bonorum, fervorosorum, quasi excitatorum a nostra praesentia, clamare Dominum et clamare Ecclesiam, in spe etiam ipsi auxiliari et assistendi: quod merito habent, quia sunt laboriosi, quia sunt honesti, quia sunt boni et quia sunt

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pauperes. Vidimus reflectionem amoris Domini in paupertate, et hoc credimus fuisse visionem spiritualem pulchriorem, et etiam pro nobis, magis instructivam et magis consolantem. Rogabimini: Sed, et nos de Castelo Gandolfo, memineramusne? Ita vos meminimus! Et proprio virtute huius communicationis mysteriae, quam Dominus statuit cum animis per caritatem suam, vos meminimus. Oravimus pro vobis, cogitamus vos posse esse participes tanti thesauri spiritualis, cuius abundantiam ibi vidimus. Et nunc, proprio in pignore huius participationis gratiae, sentimentorum, spem, bonitatis illorum dierum pulchrorum, benedictorum et felicium, omnes vos benedimus in nomine Patris, et Filii, et Spiritus Sancti. Gratias et valete!

[*Latin ed. p. 657*]

Acta Pauli PP. VI 657. APOSTOLIC LETTERS. The Venerable Servant of God, Simeon Berneux, and his twenty-three companions, Martyrs, are declared Blessed. PAUL VI. For the perpetual memory of this event. — Since the most sacred words of Christ: "Whoever wishes to come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24), manifestly signify the manner of life which those who are devoted to the evangelical law ought to adopt, in order to hold fast to the path to eternal life; and since Christ Himself has declared that He has overcome the world (cf. John 16:33) and that He will be with His followers until the end of the age (cf. Matthew 28:20), there is no doubt that the tribulations which have been endured by the Catholic Church from its very beginnings have brought it more victories than offenses, and that they have led it to greater triumphs throughout all ages. As Saint Hilary wrote: "It is the Church's characteristic to be victorious when it is wounded; to understand when it is accused; to prevail when it is abandoned; to flourish when it is afflicted; to grow when it is oppressed; to profit when it is despised; to stand firm when it seems to be overcome" (De Trinitate, Book I, V). Therefore, the faithful communities of the Korean nation, to whom the evangelical doctrine has been diligently and very effectively imparted, and who are presently striving with great zeal, members of the Parisian Society for Foreign Missions, could rightly expect a similar fate. Indeed, the number of the faithful who, over the course of centuries, have confirmed the sanctity of our faith with their lives and blood, having been persecuted by enemies of the Christian name, cannot be counted; but it is pleasing to speak of certain valiant athletes of Christ, who have given a splendid testimony of constancy to the Divine King, and who, with remarkable fortitude, preceded two sacred Bishops, as well as five priests from the French nation, members of the same Parisian Society, there proclaiming and spreading the Christian religion in those lands. But it is fitting to set forth the matter in order, so that it may be more clearly understood what a most suitable and opportune occasion it is today, in the majesty of this Basilica of Saint Peter, to bestow

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the honors of blessedness upon Simeon Berneux, Bishop, and his twenty-three companions, who, in the preceding century, offered themselves to the most bitter death, for the sake of confessing Christ, in various places in Korea.

[*Latin ed. p. 658*]

658 Acta Apostolicae Sedis - Let him who understands how ever laborious and difficult a work it is to spread the Gospel among different peoples, understand why it was especially arduous and fraught with great difficulties among the Coreans. For it was the very nature of that nation, and almost a birthright, to preserve intact the institutions, customs, and manners received from their ancestors, and to transmit them whole and incorrupt to posterity. These things, however, were the cause of a particular difficulty, why that people was not converted to the light of Christ as quickly or as widely as one might have expected, given the effort and labor expended. For as soon as efforts were made to spread and establish the Christian faith in those lands—which, as is known, occurred at the end of the eighteenth century—persecution began against the faithful Christians, and they were treated with increasing hostility. Furthermore, from the year 1802 until 1866, several decrees were issued by the civil authority, forbidding the Corean citizens from embracing the so-called perverse religion of Christ, since it would overturn the customs and traditions of their ancestors. Hence, began the vexations, hence the massacres: for the faithful Christians were, indeed, either deprived of the necessities of life, or driven from their homes, or thrown into irons and dungeons, or cut, mutilated, and hanged. To these, added their blood, those holy men, of whom the world was not worthy (Hebrews 11:35), and whose memory and praise are rightly cherished above all by the land of Corea and by the entire Catholic Church. These are: Simeon Berneux, Bishop in the title of Capsus, and Apostolic Vicar of Corea. After enduring various and most severe torments in prison, his head was finally cut off in the village commonly called Sai-Nam-To, on the eighth day of March, in the year 1866, when he was fifty-two years old. With him, suffering the same torments, and dying confessing Christ, were: Justus Raufer de Bretenières, twenty-three years old; Ludo vicus Beaulieu, twenty-six years old; and Peter Henry Dorié, twenty-seven years old, priests of the Society of Paris for foreign missions. These were followed, on the thirtieth day of the same month and year, in the village called Syou-Yeng, who suffered the same torments and were killed in the same manner: Anthony Daveluy, Bishop in the title of Aconis, and Coadjutor to the Apostolic Vicar of Corea, a man fifty-two years old; Peter Aumaître, twenty-three years old; and Martin Lucas Huin, thirty years old, also priests and members of the Society of Paris, as we have

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said. And furthermore: Lucas Hoang Tjai-Ken, married, fifty-two years old;

[*Latin ed. p. 659*]

Acts of Pope Paul VI, p. 659. Joseph Tjyang-Nak-Syo, an instructor in the Christian doctrine, sixty-four years of age; Thomas Son Tja-Syen, married, a man of thirty years, was suffocated with a rope in the prison of the county called Kong-Tjyou. Before these, having professed their faith in Christ, they suffered death: Peter Ryou Tjyeng-Rioul, a family head, who, being in his fiftieth year, in the county of Pyeng-Yang, on the seventeenth day of the month of February, in the same year, was beaten to death with rods by certain of his own associates who, seized by the fear of death, had previously deserted the Christian religion; John the Baptist Nam Tjyong-Sam, a family head and also a royal treasurer, on the sixth day of the month of March of the same year, had his head cut off, being fifty years of age; Peter Tchoi Tchi-Tchyeng, a family head, seventy-five years of age; and John the Baptist Tjyeng Seung-Yen, a family head, fifty-five years of age; these also, after suffering most severe torments, had their heads cut off, in the county commonly called Ñei-Ko-Ri. The following day, in the county of Sai-nam-the, for the sake of Christ, Mark Tyeng, married, an instructor in the Christian doctrine, over seventy years of age; and Alexius Ou Syei-Hpil, a young man of twenty years, gave their necks. Those also, who on the thirteenth day of the month of December, in the same year, in the county of Tjyen-Tiyou, recommended the sanctity of the Catholic faith with their lives and blood, are worthy of mention: Peter Tjyo Hoa-Sye, a man of forty years, and his son, named Joseph, seventeen years of age, were killed with clubs five days after their father was beheaded; for the Korean law forbade that more members of the same family should be killed on the same day. It is also worth remembering: Peter Ni Mieng-Sye, a family head, fifty years of age; Bartholomew Tjyeng Moun-Ho, a family head, fifty-six years of age; Peter Son Syen-Tji, a family head and an instructor in the evangelical law, over forty years of age; Joseph Han Ouen-Ye, who himself had previously been in charge of teaching the law of Christ, forty-two years of age; and Peter Tjieng Ouen-Tji, a young man of twenty-one years. These also, after being mutilated by most grievous torments in prison, finally had their heads cut off. Finally, on the twentieth day of the month of January, in the year one thousand eight hundred and sixty-seven, in the county called Tai-Kou, John Ni Youn-Il, a family head and also an instructor in the Christian doctrine, who was fifty-five years of age, had his head cut off. The virtue of these men, and the torments they endured for the sake of religion, have not been forgotten by the people and their associates. Therefore, as their fame increased, accounts of their martyrdom and the cause of their

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martyrdom, after the ordinary

[*Latin ed. p. 660*]

660 Acta Apostolicae Sedis - The official record, which they call the proceedings, was held before the Congregation of Sacred Rites. Furthermore, Pope Benedict XV, our blessed predecessor, on the thirteenth day of the month of November, in the year of Our Lord nineteen hundred and twenty-nine, with his own hand signed the decree establishing the Commission for the introduction of the cause of the Servant of God Simeon Berneux and his companions, for their advancement to the order of the Blessed. After all that which was necessary to be known and considered concerning the institutions and norms of that Sacred Council had been completed, and after the customary assemblies had been held, We, in general assemblies held on the sixth day of the preceding month of May, immediately ordered that a decree concerning the martyrdom of the venerable Servant of God Simeon Berneux and his twenty-three companions, and for the cause of martyrdom, should be prepared, and that, after the granting of dispensations concerning signs or miracles, the matter should proceed to the next stage. Finally, on the nineteenth day of the month of September, this year, by a solemn decree, We declared that it was safe to proceed with the solemn beatification of those martyrs, whom the Koreans call. Therefore, fulfilling the wishes of all the members of the Society of Missions to Foreign Lands and of the entire faithful people of Korea, by Our apostolic authority and by the force and perpetuity of these letters, We grant the faculty that the venerable Servant of God Simeon Berneux and his twenty-three companions, martyrs, may henceforth be called by the title of the Blessed, and that their relics, if they exist, may be publicly presented for the veneration of the Christian faithful, although not in the solemn prayers. Furthermore, by the same Our authority, We grant that an office should be recited annually concerning them, of the common Office of Martyrs, with proper readings approved by Us, and that a Mass should be celebrated with proper parts approved by Us, according to the rubrics of the Roman Breviary and Missal. However, We grant that the recitation of this office and the celebration of the Mass may take place only in all and each of the houses of the Society of Missions to Foreign Lands in Paris, and in all ecclesiastical jurisdictions of Korea, in which these martyrs were either born, or lived, or suffered martyrdom, by all those who are bound to recite the canonical hours, and, with regard to the Mass, by all priests, both secular and regular, who attend the churches in which the feast is celebrated. Finally, We grant that the solemnities of the beatification of these same blessed martyrs may be celebrated in the houses of the same Society of Paris, and in all the places mentioned above, on a day to be determined by the local Ordinaries, within one year after the same solemnities have been celebrated in the Basilica of

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the Vatican, notwithstanding anything to the contrary.

[*Latin ed. p. 661*]

Acts of Pope Paul VI, page 661. We desire that these Letters, even those printed, be held to have the same authority in judicial proceedings as Our own will, signified by these presented Letters, provided that they are signed by the hand of the Secretary of the Congregation of Holy Rites and are sealed with the seal of that same Congregation. Given in Rome, at St. Peter's, under the Fisherman's ring, on the sixth day of the month of October, in the year of Our Lord 1968, during the sixth year of Our pontificate. ALOISIUS Cardinal TRAGLIA, Chancellor of the Holy Roman Church. Franciscus Tinello, Regent of the Apostolic Chancery. Ioannes Calieri, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. In Ap. Cane, vol. CXXVII, n. 55. LETTER To His Excellency, Most Reverend George Andrew Beck, Archbishop of Liverpool, concerning the advancement of studies at the "Kilmacduagh College of England" in Quarten. PAUL VI, POPE. You have diligently fostered the memory of antiquity, having presided over the assembly of bishops governing the regional seminary of St. Cuthbert, since it is about to complete its fourth century since its foundation in Douay, then subject to the Spanish jurisdiction. Indeed, in those difficult times, when almost all of England was separated from the communion of the Apostolic See by a grievous schism, so many Catholics were forced to go into exile, the work and dedication of William Allen, later co-opted into the College of Cardinals, led to the establishment, in the year 1568, of a house where the children of the Catholic Church from that island could be properly educated. From among these, many, enriched by the priesthood, returned to their homeland, eager to ensure that the flame of the old faith would not be extinguished there, but would burn anew, as if newly conceived. It so happened, by Divine Providence, that the efforts of those brave men bore the most blessed results. But in the year 1693, due to wars and calamities...

[*Latin ed. p. 662*]

The Acts of the Apostolic See - Official Commentary 662 states that the "College of Douay for Englishmen," as it was commonly called, was closed. However, it did not cease to exist, for, having been transferred from the mainland to the Island, this institution flourished anew in the place called "Ushaw," near the city of "Durham," as a Seminary for six dioceses of Northern England. Especially under the guidance of Charles Newsham, its director, this "Douay Alma Mater, revived" grew with the greatest joy. It is also to be noted that studies in this institution, both in the old and the new location, have been and are diligently pursued, in a manner that prevails in the great universities. It is, however, particularly pleasing to remember that this was like a garden, in which the flowers of sanctity were cultivated. In-

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deed, many alumni of the College of Douay died for the sake of the Catholic faith, which they defended and spread among the citizens; the first of these is known to be Saint Cuthbert of the Isle of Mayne, who suffered martyrdom in the year one thousand five hundred and seventy-seven. Therefore, this auspicious anniversary should encourage all those who are present, who teach, who learn, to preserve this excellent and unique heritage intact and to add to it with new vigor. Let them be convinced, especially the students, that only sincere sanctity of spirit makes the apostolate fruitful: let them therefore "live according to the form of the Gospel, strengthened in faith, hope, and charity, so that in their practice, they may acquire the spirit of prayer, attain the strength and defense of their vocation, obtain the vigor of other virtues, and grow in zeal to bring all men to Christ"; let obedience to the teaching of the Church and respect for the authority of the directors shine forth in them. Furthermore, let them be drawn by the examples of their predecessors, who added to the glory of their home, in truth.

Therefore, to our beloved son, Gabriel Cardinal Garrone, Prefect of the Sacred Congregation for Catholic Education, who will preside over these solemn celebrations, to you, Venerable Brother, and to the other Bishops of this group, to the directors, professors, and students of this Seminary, and to all who participate in this celebration, we impart, with paternal love, the Apostolic Blessing, a pledge of heavenly gifts and a sign of Our benevolence.

From the Vatican, on the tenth day of the month of September, in the year 1968, in the sixth year of Our Pontificate.

PAULUS PP. VI

1. Second Vatican Council II, Decree on the Formation of Priests, *Optatam totius*, n. 8.

[*Latin ed. p. 663*]

663 Acts of Pope Paul VI, ADDRESSES to the Superiors and Members of the Order of the Brothers of St. Mary of Mount Carmel, of the Order of the Augustinian Recollects, and of the Congregation of the Rogationists of the Sacred Heart, who attended the General Assembly of their respective religious communities. * Our greetings and Our blessing to you, beloved children of the Order of Carmelites of the Ancient Observance, of the Order of the Augustinian Recollects, and of the Congregation of the Rogationists of the Sacred Heart! We welcome you with heartfelt and profound benevolence to this gathering of souls, in which, seeing you gathered around Us as a pledge of deep faith on the occasion of the special General Chapters that you have held or are celebrating, We desire to consider with you all your confreres of your respective religious families. Welcome to this House,

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which, like a vast sea open to all the currents of the immense Catholic and human family, wishes to welcome with particular distinction, with singular honor, with specific predilection, the men of God, such as you are, and who make a solemn, open, and irrevocable profession of being: men consecrated to Him as His ministers and representatives, faithful collaborators of the sacred Hierarchy established by Him, witnesses in the world of future blessings, in a word, as the ornament of the Bride of Christ, as the First Vatican Council has repeatedly defined and desired. 1 And precisely to support one of the clear and programmatic desires of the recent Council – the renewal of religious life – you have gathered these days from the various houses of prayer and of apostolate, scattered throughout the world, for the celebration of special General Chapters, which have a character that is both ordinary and extraordinary: ordinary, because they correspond to your ancient and wise laws, but also extraordinary, inasmuch as you are gathered to undertake that work of perfection, interior and exterior, secret and manifest, personal and collective, to which the Council itself has called your families, requesting of them "the continuous renewal..." * September 14, 1968. Cf. Dogmatic Constitution *Lumen Gentium*, nos. 44, 46. 1

[*Latin ed. p. 664*]

"Acta Apostolicae Sedis - Commentarium Officiale 664, which refers to the sources of every Christian life and the original spirit of the institutes, and the adaptation of the institutes themselves to the changed conditions of the times." We have seen from your individual explanations of the work undertaken that you wish to conform with generous commitment and firm will to these precise conciliar directives: and we are grateful to you, and we rejoice with you for the sentiments expressed, and we encourage you to pursue the path you have undertaken to the very end, with intelligence, with humility, with love.

The hour in which we live today, in the Church and in the world, is solemn, it is important: we would say, it is unique. It is an opportunity of grace, which perhaps will not pass again; it is an irresistible invitation to support the work of the Holy Spirit, which makes the urgent need to save the world felt by the consciences of the faithful, of priests, of religious, to dedicate themselves to its evangelization and also to its evolution towards better structures. For some, this anxiety to respond to the demands of the hour turns into feverish agitation, which seeks to break away from everything that has been inherited from the past, in order to follow new or insufficiently tested paths by prudence, to throw themselves headlong into action, conforming to mentalities and customs that are not ecclesiastical, but worldly, ambiguous, compromising, in the hope of finding easier access to those parts of the public that are more resistant or closed to the Christian message. Among these, there are also religious, consecrated souls. To them, and to all our religious children, We would like to recall that the Council

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itself, in strongly postulating the necessary renewal, first of all emphasized the primacy of spiritual life, without which every, even splendid, gift and valiant capacity, every willing effort, purely human, can only be reduced to a resounding cymbal, to a resonant brass but empty: "Those who make a profession of the evangelical counsels, above all, seek and love God who first called us, and in all circumstances, constantly strive to nourish the hidden life with Christ in God, from which springs and receives impetus the love of neighbor for the salvation of the world and the edification of the Church. The very practice of the evangelical counsels is animated and regulated by this charity. Therefore, the members of the institutes should diligently cultivate the spirit of prayer..." (Decree Perfectae Caritatis, 2).

[*Latin ed. p. 665*]

Acta Pauli Pp. VI 665, concerning prayer itself, nourished by the genuine sources of Christian spirituality. To you, beloved sons and brothers, we repeat the grave warning of the Council, that if communion with the source of all supernatural life and activity is extinguished, then all spiritual fruitfulness will surely die, first in personal life and then in apostolic action.

We are certain that this exhortation finds particularly fertile ground in you. This morning, we have the consolation of speaking with religious institutes that make the loving and constant relationship with God, the intimate conversation with Him, the intimacy with His life and His Word, one of the indispensable pillars of their religious organization, one of the unmistakable characteristics of their unique and essential nature.

We speak to you, Carmelites of the Old Observance, a strong branch of ever-vigorous vitality, whose interior life and apostolic activity are illuminated by the constant reflections of a trembling, confident, and tender Marian piety; to you, Augustinian Recollects, who transmit the desire for perfection and interior life, the pure and solid Augustinian tradition, received from the very foundation, in that marvelous flourishing of holiness that distinguished the times immediately following the Council of Trent, and who make the exercises of contemplative life the primary motivation of your missionary apostolate; to you, Fathers of the Rogationist Congregation of the Sacred Heart of Jesus, whose very name qualifies you in mission and in the image of adorers and intercessors for the highest and most beautiful mission, to merit and prepare vocations for the Kingdom of Christ.

Interior life is paramount in the diverse configurations of your individual institutes; and therefore, we are certain, the hoped-for renewal will draw from there the motivation, the inspiration, the fire, the method, the safeguard, and the protection for its effectiveness and depth.

Be the "specialists of God," first and above all: throw yourselves onto the generous path of imitating Christ, of ardently and sincerely following His obedience, His poverty, His humility, His virginal life, carrying with Him the Cross that, alone, has saved and saves souls; and then you will also be

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His apostles on the path of the world, in the developing countries where you daily wage the holy and peaceful battles of the Gospel, for the spiritual and social elevation of families and peoples. You will be the leaven in the dough, the light placed on the mountain, the salt of the earth, the lamp that burns and gives.

[*Latin ed. p. 666*]

Acts of the Apostolic See - Official Commentary 666: You shall be the intercessors, the mediators, the suppliants for the gifts of God to humanity; you shall be His ambassadors: "We act as ambassadors for Christ, as if God were pleading through us!" These are Our wishes, which We entrust to you with hearts overflowing with affection for your virtuous and most worthy Religious Families, and with the promise of prayer, that the Lord may fill them with the splendors of His heavenly grace, and draw them to Himself with His unique and true covenant of love, for the adornment of His Church and the salvation of humanity. With Our Apostolic Blessing.

To the Most Excellent Man, Dioni Hamari, President of the Republic of Niger, presented before the Most Blessed Father.

* Monsieur le Président, We are very pleased to welcome you this morning to Our residence, along with the distinguished personalities who accompany you on your journey in Europe. To all of you, We wholeheartedly extend a welcome to the Vatican. And, in your persons, We greet all the states of your African and Malagasy community. How can We not rejoice to see you all united in a common effort in the pursuit of progress that is beneficial to all the peoples you represent? We said this in Our Encyclical *Populorum progressio*, after warning against nationalism and racism: "We hope that the countries whose development is less advanced will know how to take advantage of their proximity to organize among themselves, in expanded territorial areas, zones of concerted development." And We immediately added that the goal of all aid from those who are more developed is to allow others "to discover for themselves, in fidelity to their own genius, the means of their social and human progress. For it is from this that one must begin. Global solidarity, ever more efficient, must allow all peoples to become themselves the architects of their destiny."

2 Corinthians 5:20.

September 28, 1968.

No. 64.

Nos. 64-65.

[*Latin ed. p. 667*]

667 The Acts of Paul, Pope VI: It is a conviction so profound that We have felt it necessary to return to it, addressing you more directly in Our Message to the episcopate and to all the peoples of Africa, for the promotion of the religious, civil, and social well-being of their continent. We repeat this to

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you today: it belongs to you to take control of your future, and, in fidelity to your rich ancestral traditions, to build it according to methods that will be your own, in an original symbiosis of the values lived by those who preceded you, and of the contributions that modern means can make available to you. One of these essential values, as you know, is the respect for human persons, in their legitimate and diverse expressions of their ways of life. Therefore, once again, We ask that no one be troubled because of their race, and that an end be put "to the disorders and acts of violence... which inflict suffering and misery on unarmed populations, peacefully devoted to their work." 3 Who would not hear the cry of distress of so many unhappy people, and who could remain indifferent to the misery of their brothers? We cannot conceal Our anguish before these terrible situations, and We are certain that all men of good will will want to join their good intentions in seeking ways to prevent such suffering and to allow all to lead a human life. But, We know, the African continent, and the great island of Madagascar, are also moving towards immense economic and human progress. With you, We rejoice in your projects, and already in your achievements. And We are happy to see you take the place that is rightfully yours in the concert of nations. Therefore, at the end of this too brief meeting, We repeat to you all Our affection, and also Our hope for the future, and Our joy in knowing that Our Catholic sons participate joyfully among their brothers in the common effort. And with a generous heart, Mr. President and dear gentlemen, We invoke upon you, your families, and your peoples, the abundance of the favors of the Almighty God. 3 N. 15.

[*Latin ed. p. 668*]

668 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SAGRA

CONGREGATION FOR BISHOPS

I. PROVISIONS REGARDING CHURCHES

Most Holy Father Paul, by Divine Providence, has, through successive decrees of the Sacred Congregation for Bishops, provided for the following churches with new pastors, namely:

On July 1, 1968:

— He appointed the Reverend Monsignor Ladislaus Suszyñski, titular Bishop of Tabbora, as Apostolic Administrator "at the pleasure of the Holy See" for the portion of the archdiocese of Vilna in Poland that remains.

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On July 6:

— He appointed the Reverend Monsignor Anthony Angioni, formerly titular Bishop of Hippo Diarrhytus, as Prefect of the Cathedral Church of Pavia.

On August 8:

— He appointed the Reverend Monsignor Vincent Faustinus Zazpe, formerly Bishop of Rafaela, as titular Bishop of Aquaviva, and established him as Coadjutor with right of succession to His Eminence, Cardinal Nicolai S. R. E., Archbishop of the Holy Faith in Argentina.

On August 13:

— He appointed the Reverend Monsignor Anthony Quarracino, formerly Bishop of Sancti Dominici Novem Iulii, as Prefect of the Cathedral Church of Avellaneda.

On August 15:

— He appointed the Reverend Monsignor Arthur A. Szymanski Ramírez, formerly Bishop of S. Andreae de Tuxtla, as Prefect of the Cathedral Church of Tampico.

On August 27:

— He appointed the Reverend Benvenutus Matteucci, Canon of the Chapter of the Cathedral Church of Pistoia, as titular Bishop of Foropopuli, and established him as Apostolic Administrator "sede plena" of the metropolitan Church of Pisa.

On September 21:

— He appointed the Reverend Hieronymum Prigione, from the clergy of the diocese of Alexandrina Statiellorum, Prelate of Honor to His Holiness, as titular Archbishop of Lauriacum. He appointed him Apostolic Nuncio to the Republics of Guatemala and El Salvador.

On September 24:

— He appointed the Reverend Villelm Giaquinta, from the Roman clergy, of the Vicariate of the Urban Prefecture, as titular Bishop of Hyccarum.

[*Latin ed. p. 669*]

The Sacred Congregation for Bishops, designated 669 as Administrator Apostolic *sede vacante* of the Diocese of Tiburtina. On October 5th. — To the Reverend Father Aegidium Ouellet, member of the Society for Foreign Missions of the Province of Quebec, of the Cathedral Church of Gaspesia.

II CHILAPENSIS - TOLUCENSIS

DECREE

Concerning the alteration of diocesan boundaries, deeply concerned for

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the spiritual good of the faithful, the Most Reverend Lords, the Most Reverend Fidelis Cortés Pérez, Bishop of Chilapa, and Arturus Vélez Martínez, Bishop of Toluca, unanimously requested the Apostolic See to detach the territory of the parish commonly called Tetcicapán from the Diocese of Chilapa and to annex it to the Diocese of Toluca, so that the boundaries of the dioceses would subsequently coincide with the civil boundaries.

The Sacred Congregation for Bishops, after a favorable opinion from the Most Reverend Lord Vidon Dei Mestre, titular Archbishop of Tuscamiensis, Apostolic Delegate in the Republic of Mexicana, approved the requested change, considering it conducive to the salvation of eternal souls, and, by virtue of special faculties granted to it by the Supreme Pontiff Paul VI, by the Divine Providence of the Holy Father, deemed it fitting to grant the request. Therefore, with the consent of those who have an interest, or are presumed to have an interest, and to the extent that it is necessary, the territory of the aforementioned parish of Tetcicapán is detached from the Diocese of Chilapa by the present Decree and is permanently annexed to the Diocese of Toluca.

Furthermore, the Sacred Congregation for Bishops orders that the documents and records pertaining to the clergy, the faithful, and the temporal goods of the aforementioned territory be transmitted from the archives of the Chilapa Curia to the archives of the Toluca Curia as soon as possible.

With regard to the clergy, it is decided that, as soon as the present Decree is put into effect, the priests of that Church shall be considered assigned to the territory in which they legitimately hold an ecclesiastical benefice or office; the other priests, clerics, and seminarians shall remain or be incardinated in the diocese in which they have a legitimate domicile.

[*Latin ed. p. 670*]

/ 670 Acta Apostolicae Sedis - Official Commentary. To accomplish these things, the aforementioned Sacred Congregation for Bishops appoints the Most Reverend Father Vidone, its own expert, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, in order to carry out the matter under discussion, and to submit to the aforementioned Sacred Congregation, as soon as it is permissible, an authentic copy of the completed act. Concerning these matters, the present Decree shall be valid as if it had been issued with the Apostolic seal. Given in Rome, from the offices of the Sacred Congregation for Bishops, on the 4th day of the month of October, in the year 1968. CAROLUS Cardinal CONPALONIBRI, Prefect. L. © S. © Ernestus Civardi, Archbishop titular of Serdica, from the Secretariat. SACRED CONGREGATION FOR RITES OF BONONIA. Concerning the beatification and canonization of the Venerable Servant of God, Clelia Barbieri, foundress of the Institute of the Little Sisters of the Immaculate Conception. REGARDING THE QUESTION: Whether, with the approval of her virtues and two

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miracles, it is possible to proceed safely to the solemn beatification of the aforementioned Venerable Servant of God. "Being made perfect in a short space, he fulfilled a long time" (Wis 4:13). This divine saying can be aptly applied to the Venerable Servant of God, Clelia Barbieri. Indeed, born in the humble place commonly called S. Maria delle Budrie, within the territory of the archdiocese of BONONIENSIS, on February 13th, in the year 1847, she gave early signs of piety and charity, and, orphaned of her father, she spent her adolescence with her mother, tireless in prayer and labor. She refused marriage, wishing to live only for her God, spiritually.

[*Latin ed. p. 671*]

The Sacred Congregation of Rites, numbering 671, rejected the proposal of the parish priest. To facilitate this, it invited several associates, and thus gradually arose the Institute of the Little Servants of the Sorrowful Virgin, dedicated to assisting the poor, providing Christian education, and caring for the sick in hospitals. This small seed, born of great poverty and beset by numerous difficulties, flourished after the death of Clelia, who passed away on July 13, 1870, at the age of twenty-three, and grew into a tree that bore abundant fruit for the salvation of souls, and continues to produce fruit. The immense reputation for holiness and miracles that accompanied the Handmaid of God in life and after death grew and spread daily, to the point that it was decided to begin proceedings to grant her the honors of the Blessed in Heaven. Therefore, based on this reputation, an ordinary process was initiated in the years 1930-1932 in Bologna, which was then sent to Rome and duly opened and examined. However, after considering the writings of the Servant of God, the Sacred Congregation of Rites, on April 17, 1935, decreed that nothing should impede the progress of the cause, and on March 15, 1939, Pope Pius XII signed the commission for the introduction of the cause. Subsequently, on August 4 of the same year, a dispensation was granted from the process of establishing the apostolic process concerning the holiness of her kind and its continuation, and on December 16, 1939, letters were sent to initiate the aforementioned apostolic process, so that no evidence would be lost. Then, on February 28, 1940, a decree concerning the cult not yet rendered to the aforementioned Servant of God was followed by, on February 5, 1942, a decree for the continuation of the apostolic process concerning virtues and miracles in particular; and concerning the legitimate validity of these decrees, a decree was issued on January 5, 1947. With these preliminary matters established, the virtues of the Servant of God were discussed, first in the preparatory Congregation on May 13, 1952; then, on May 26, 1953, in the preparatory Congregation; and finally, in the general Congregation before Pope Pius XII on February 22, 1955; on the same day, the Supreme Pontiff solemnly declared that the virtues of the Handmaid of God had reached heroic levels. Then, the question was raised concerning the miracles that were said to

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have been obtained by God through the intercession of the aforementioned Venerable Servant of God. Therefore, after a diligent examination in the aforementioned assemblies, Pope Paul VI declared on September 19 of this year that there were two miracles. However, one thing must be established by law, namely, that the entire Sacred Congregation of Rites must testify whether all the laws of this Holy See have been observed.

[*Latin ed. p. 672*]

The Acts of the Apostolic See – Official Commentary 672, and the statutes have been duly observed in this matter. Hence, the following question was proposed: Whether, given the approved virtues and the two miracles, it is safe to proceed to the solemn beatification of this Venerable Servant of God. To this question, all, both the Cardinals, who are entrusted with safeguarding the sacred rites, and the Official Prelates and Consultor Fathers, gave their favorable opinion in writing. And the Most Blessed Father, having received a report of such opinions, today ratified and confirmed the vote of the Sacred Congregation of Rites, decreeing: That it is safe to proceed to the solemn beatification of the Venerable Servant of God, Clelia Barbieri. This decree is to be recorded in the acts of the aforementioned Sacred Congregation, and it is ordered that Apostolic Letters, sealed with the Fisherman's ring, be written concerning the solemnities of the beatification of the same Venerable one, to be celebrated whenever desired in the Patriarchal Basilica of Saint Peter. Given in Rome, on the 9th of October, in the year 1968. BENNO Card. GUT, Prefect. L. s. © Ferdinandus Antonelli, Archbishop titular of Idicren., Secretary.

[*Latin ed. p. 673*]

Year and Volume LX, November 30, 1968, No. 12. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. APOSTOLIC LETTERS. I. Honors are conferred upon the Venerable Handmaid of God, Mary of the Apostles. PAUL VI, POPE. FOR PERPETUAL REMEMBRANCE. Just as each star in the heavens differs from all the others in its brilliance (cf. 1 Corinthians 15:41), and likewise, here on earth, the specific nature and form distinguishes a flower in the fields from another flower, so too in the holy Church of Christ, which is both earth and heaven of the just, those dedicated to holy pursuits, morals, virtues, and the manner of life, differ greatly among themselves, under the guidance of the most admirable God, and this, indeed, so that not only the supreme sanctity, piety, and religion of these individuals may become a "spectacle" for angels and men, for the greatest glory of God (cf. 1 Corinthians 4:9), but also so that such a variety of examples may move the faithful to virtue, and may provide encouragement and assistance in this great struggle for eternal life. The most beautiful and illustrious star, upon which we fix

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our mind and thoughts today, and to which we refer the Blessed, is Mary of the Apostles. It pleases us to inquire into the virtues that were proper and most important to her, after we have recalled, in order and briefly, the events of her life. The blessed land that produced her is Germany, the region of Rhenania, the city of Gladbach. The place was a fortress, known by its inhabitants, in their own language, as Myllendonck; the day on which the young girl entered this life was... 43 - A. A. S.

[*Latin ed. p. 674*]

674 The Acts of the Apostolic See – the Official Commentary – was published on the nineteenth of February, in the year one thousand eight hundred and thirty-three. Her father's name was Theodore von Wüllenweber, a Baron, of a noble lineage; her mother's name was Elizabeth Le Fort, from Lorraine, in France; both of whom combined the praise of domestic virtues with an ancient family nobility. Furthermore, their piety and devotion to God were so evident that their virtue was highly esteemed by all. For the father was most upright, diligent in his duties, and possessed of ancient virtue and faith; the mother was gentle and amiable, and exceedingly generous to the poor. Indeed, all these virtues, and the exceptional praise of her parents, must have had a great deal of importance and influence in the education of the daughter, which is clear to all. For, after she was born, on the day following her sacred Baptism, she was given the following names: Maria, Theresia, Francisca, Iosepha, Elisabeth, Constantia; of which, Theresia was chosen for use, in honor and in imitation of that most illustrious and most holy woman, the pride of Spain, whom our Theresia always sought to emulate, and whom she appointed as her patron. Her childhood discipline was gentle, generous, and free from indulgence. Moreover, she was imbued with holy piety, instructed in the love of truth, in kindness towards all, especially towards servants, and in charity. Indeed, there were no vices in her life, only the slightest, in which her more lively nature might have been led astray; but the girl, with her excellent firmness of mind, immediately felt sorrow for them, and avoided them with the greatest effort, guided by her parents and teachers, and inspired by the Holy Spirit. When she was in her thirteenth year, she received the Body of Christ for the first time, as was then the custom; which was to her as pleasing as the dew or the rain to the fields. For from that time on, her piety was nourished, her chastity increased, and her desire for virtue became more intense. She delighted in the reading of the most serious books, from which she certainly understood more and more how beautiful it was to love God above all else, and how necessary it was to maintain humility. She always obeyed her parents with the utmost reverence; and in the year one thousand eight hundred and forty-eight, she went to Liège, which is a city in Belgium, to be carefully educated in human and civil matters, in the house of the sacred virgins, founded by Saint Benedict; for it was the intention of her parents that she

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should pursue an education befitting her nobility, and thus respond to the honors of her ancestors. And indeed, things proceeded happily; however, her nature and disposition were more inclined towards those things that regard the glory of the Highest God, than towards those that are proper to a flourishing youth. Furthermore, at this time, she was...

[*Latin ed. p. 675*]

The anointing with that sacred oil, by which the powers of the soul are fortified for the struggles of the spiritual life, strengthened his spirit. After two years, when he returned home, he was a help to his father in managing the estate, and he assisted his mother in carrying out the duties of the household; in these matters he was so diligent and attentive that his parents both praised him greatly and were filled with admiration. Meanwhile, a certain zeal for the propagation of our most holy religion easily entered his mind, and daily grew stronger, and, fostered by grace, was transformed into a flame. The exercises of piety, with which he occupied himself at that time, gave such impetus and stirred up such ardor, that, with the encouragement of the Fathers of the Society of Jesus, he immediately sought out the city, which the Germans call Blumenthal, where a religious house was open, founded by Sophia Magdalena Barat, and called the Society of the Sacred Heart. However, it was not God's will that he should live in that institute, although it was a very good one. Therefore, using the counsel of that very servant of God, and leaving the Society of the Sacred Heart, he returned to his paternal home, to fulfill the duties of his accustomed life and of piety. But pursuing that outstanding example of sanctity which burned within him, namely, the propagation of the Christian name, he hoped that he would one day find a suitable society for that purpose. Therefore, at first, he joined the Sisters of the Visitation in the city of Mühlheim, in the year 1863. Then, he joined the Sisters of the Most Holy Sacrament (called Sacramentines), in Belgium, where he remained with them for two years. However, things did not proceed favorably here, for these societies of sacred virgins were not founded for missions. He returned home, frequently using the words of Paul: "Lord, what do you want me to do?" (Acts 9:6); meanwhile, because his mother had already passed away, Theresia, the eldest of his sisters, performed the duties of his mother with great diligence. In order to serve the designs of God, he entrusted himself to his guardian, Ludovic von Essen, obeying him in all things. This guardian, being prudent, encouraged him to join the Third Franciscan Order, and to practice greater poverty. Theresia readily obeyed. Indeed, since there was no society for women to carry out sacred missions, and since his guardian himself intended to do this work, he, through counsel, reasons, and arguments, encouraged her to found such a society herself. But although she rejoiced

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at this, she was nonetheless horrified, because...

[*Latin ed. p. 676*]

676 Acta Apostolicae Sedis - The official commentary on this matter was, in his judgment, greatly hindered, both because civil law stood in the way, and because, at that time, religion was very foreign. However, acting in accordance with the prompting he received from God, and the encouragement of the parish priest, he began his work in an old fortress in the region of Neuwerk, having purchased it with his own money. With this, he gathered together several pious women, and he strove to inspire them with a great zeal for the divine service, while at the same time exercising charity towards the poor. Nevertheless, even here, although he had done well in educating the children, in encouraging their mothers to virtue, and in promoting more diligent devotion to God, and in caring for those who were orphans of both parents, things were not entirely pleasing to him. Indeed, the women who had joined him in this endeavor, one after another, left the fortress, unable to endure such a life; the parish priest, having a different opinion, grew cold; and there were often adverse circumstances, to the point that it seemed that all hope had been lost, and that there was nothing left for him but to trust in God alone. And God, as is always the case, alleviated his sad heart, just as a friend raises up plants and flowers that have been touched by frost. Indeed, in the year one thousand eight hundred and eighty-two, during the celebration of the holy Easter, it happened, by chance, that a page of writing, carried by the wind, the heading of which was: "Il Missionario," fell within the walls of the fortress. When he read it, he was filled with such joy as he had never experienced before. It announced that a certain apostolic society had been established in Rome, which, using the same word, we may call "instructing," had been founded, and whose purpose was to spread the faith and religion of Christ, at home and abroad, among both its own people and foreign nations. What else could this be, but what Thérésia had been hoping for for so many years? Therefore, he immediately wrote a letter to Johann Jordan, a man of German origin who had founded that society in Rome, stating that he had long been considering the same cause, and had been working towards it in vain. He therefore offered himself and all that he had, to be sent, if it seemed advisable, to a group of women in Neuwerk, to help establish a missionary society, in whatever way might be needed. He accepted the offer, and after visiting the city of Neuwerk, he clearly saw that Thérésia was born for this work, which he himself was undertaking, and that she was well-prepared and equipped for it. And she, not missing the opportunity, made her religious vows, taking the name Maria Thérésia ab Apostolis, which she later changed to Maria ab Apostolis. Was heaven now opened, and was the sun shining brightly? Not at all. For six years, Maria Thérésia had to persevere, until the difficulties were overcome; difficulties which required a great deal

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of strength, and a great deal of fortitude.

[*Latin ed. p. 677*]

The Acts of Pope Paul VI, page 677, record that the time had come when strength and resources were needed, a matter known only to God. Finally, the promised day arrived, and it was permitted for them to depart for Rome, accompanied by five companions; and as the blessed handmaid of God entered that immortal city, filled with joy, she exclaimed: "Here shall be my peace for ever!" But those words proved to be misleading. For it had been decreed in the laws of the Vicariate of Rome that no new religious congregations could establish their seat in Rome, unless they were of proven faith and met certain conditions; therefore, they were scarcely arrived in Rome when they were directed to seek residence in Tibur, an ancient city not far from the capital of the Christian empire, where they were to remain for six years. There, they were received with every kindness by the local Bishop, and they adopted a way of life characterized by extreme poverty, with very few household goods, and in a rather cramped space. Furthermore, they were strangers, did not know the language, and were unfamiliar with the customs of the people. Nevertheless, they worshipped God piously and reverently; they were an example of virtue to others, they instructed young people in Christian principles, and, when the opportunity arose, they formed bonds of friendship with the parents of the children, sowing the seeds of virtue in their hearts; they thought of whatever was true, chaste, just, holy, lovable, of good repute, and praiseworthy, according to the teaching of the blessed Paul (cf. Philippians 4:8), and they sought after it with all their might, with Maria Theresa leading the way, who was both the mother of these sacred virgins and a prudent teacher. When the time came, they were permitted to return to Rome, where the most blessed handmaid of God lived for fourteen years, devoting herself entirely to the education of her daughters, in a truly immense work and with much effort. For as God is wont to show favor to the pious with His grace and benevolence, so Satan is wont to be hostile to them. Therefore, despite the incredible and grievous difficulties with which she had been afflicted, she persevered in the work she had begun, established new houses, made many visits, instructed missions, and reaped a most joyful harvest of good works, for she built and left flourishing twenty-five missionary houses. But death, which awaits all alike, was already approaching, foreshadowed by a long illness, which grew worse each day; she suffered from that ailment by which the breath is heavy and slow (the Italians call it "asma"), and this led to the fact that on the twenty-fifth day of December, in the year nineteen hundred and seventy-seven, on the very day of the birth of the Lord, "while all things were still and the night was in the middle of its course" (Roman Missal, Sunday after the Octave of Christmas), she peacefully and serenely,

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as is the custom of the saints, passed from these shadows into eternal light.

[*Latin ed. p. 678*]

678 Acta Apostolicae Sedis - Official Commentary. If we now inquire which virtue was most prominent in this great number [of nuns], and indeed, which was the root and origin of the others, we declare that it was charity towards God, for the sake of increasing the glory of the Divine Majesty. This, indeed, caused her not only to serve the highest Divinity most diligently, but also to devote much care and effort to the end that others, as much as possible, might also know, love, and worship God deeply. For the sake of this one thing, the holy woman, with mature deliberation, explored all avenues to find an institute suitable to her; and she entered several religious houses, leaving so many behind, because they were not in harmony with the purpose which she desired to pursue. This frequent changing of residences, besides causing her anxiety and concern, was, in a way, a source of reproach: for it seemed to many, and even to her father, who had his daughter in his sight, that she was such that she would never be content with her circumstances, and that she did not know what she wanted. She did know, indeed, and had considered it carefully, but she could find it nowhere, because it was nowhere to be found. But when she first learned of John Jordan and his work, she suddenly, as it were, regained her youth, and her strength was restored, and she was filled with new hopes. Finally, in order to fully accomplish her intended work, she prepared herself from the very beginning of her life: living, indeed, most chastely, restraining her desires, by which youth is often led astray, using material possessions with excessive moderation, loving God with all her heart, and filling her soul with piety, holiness, and religion. Obeying the word of the Gospel (cf. Mt. 19, 27 sqq.), she left her father, her brothers, her home, and all things, in order to become the bride and servant of Christ, and with such love for poverty that, although born into wealth, she suffered want for Christ's sake; and, which is greater, she readily and cheerfully submitted to those whom she understood to be acting in the name of God, and she did so always, even in difficult, sad, and adverse circumstances. Thus, as the seed, according to the words of the Gospel (cf. Jn. 12, 24-25), it may wither, yet from that death life arises; that is, her own sanctity and glory, and a most abundant and fragrant harvest in the Church. For this eternal reason, let the most pleasing praises and thanks be given to God, that He, who has been so admirable in His creation (cf. Ps. 67, 36), and in other ways, may, through His grace, stir up zeal for the benefit of the holy Church, especially among His daughters. The fame of the sanctity of this woman, which was growing more and more each day, was seen by God to be confirmed by heavenly signs. Therefore, the cause for the beatification of this woman was begun to be considered, and after the ordinary proceedings, a Commission for the introduction of the cause was established,

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within the Sacred Congregation of Rites.

[*Latin ed. p. 679*]

The acts of Paul VI, Pope, No. 679, signed by our predecessor, Pius XII, on the first of March, in the year nineteen hundred and fifty-fifth. Afterwards, due inquiries were properly conducted concerning the theological and cardinal virtues of the venerable Mary of the Apostles, also known as Mary Theresa von Wüllenweber, the foundress of the Institute of the Sisters of the Divine Savior; and, after all expenses and considerations, we decreed, on the fifteenth of July, in the year nineteen hundred and sixty-fifth, that she had been honored by God in a heroic manner. Subsequently, the question of miracles, which were attributed to God through the invocation of her name, was examined, and after all matters were thoroughly investigated in our deliberations, we declared, on the fourth of July of this year, nineteen hundred and sixty-eighth, that two were established. Therefore, only one thing remained to be discussed: whether the handmaid of God could be safely reckoned among the Blessed. Indeed, all the cardinals, those entrusted with safeguarding the sacred rites, and the official prelates and consultant fathers, with a written vote, affirmed that it was possible. However, for the sake of the matter, we opened our mind, and, offering prayers to God, we sought to obtain a greater abundance of heavenly assistance to bring about this judgment. Therefore, finally, on the nineteenth of September of the following year, after having performed the sacred rites, we decreed that the solemn beatification of the venerable handmaid of God, Mary of the Apostles, could safely proceed. Since this is so, we, fulfilling the wishes of the Institute of the Sisters of the Divine Savior, grant, by the force and authority of these letters, that the venerable handmaid of God, Mary of the Apostles, may henceforth be called by the name of Blessed, and that her body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the Christian faithful, and that images of the same Blessed may be reproduced. Furthermore, by the same authority, we grant that, on a fixed day each year, the Office of the Most Holy Virgin may be recited with proper readings approved by us, and that a Mass of the same Office may be celebrated with proper prayers approved by us, according to the rubrics of the Roman Missal and Breviary. However, we grant that the recitation of this Office and the celebration of this Mass may take place only in the diocese of Aix-la-Chapelle, within whose boundaries the Blessed herself was born (formerly, these were the boundaries of the archdiocese of Cologne), and in Rome, where she breathed her last, as well as in temples and chapels throughout the world where the Institute of the Sisters of the Divine Savior is located, by all Christian faithful who...

[*Latin ed. p. 680*]

680 Acta Apostolicae Sedis - The Official Commentary stipulates that the

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canonical hours must be recited, and, with regard to Masses, that all priests must attend the temples or chapels in which the feast of the aforementioned Blessed is celebrated, if convenient. Finally, We decree that the solemnities of the Beatification of the venerable Mary by the Apostles should be celebrated, with due observance of the aforementioned regulations, in the temples or chapels, on days determined by legitimate authority, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, or any Decrees concerning the prohibition of certain practices, or any other contrary provisions. We wish that copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation for Religious Affairs and are sealed with the seal of that same Congregation, should be given the same full faith in judicial proceedings as would be accorded to these Letters expressing Our will. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the thirteenth day of the month of October, in the year 1968, the sixth of Our pontificate. ALOISIUS Card. TRAGLIA 8. R. E. Cancellarius Franciscus Tinello, Apostolic Chancellor. S* Iosephus Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Iosephus Del Ton, Apostolic Protonotary. In Ap. Cane, tab., vol. CXXVIII, n. 78. II. The venerable handmaid of God, Clodia Barbieri, Virgin, foundress of the Institute of the Little Sisters of the Sorrowful Virgin, is declared Blessed. PAULUS PP. VI. FOR PERPETUAL REMEMBRANCE. Happy Boulogne-sur-Mer, which, in memory of past events, and through works of art and learning, has become very renowned, and which, adorned with generous souls, decorated with heavenly honors, has been a mother and a nurse. It is a glory that must be highly esteemed, which arises from holiness, and which is presented as an example to the entire Church. Therefore, We rejoice that, by the grace of God, it is granted to Us today to add a new star to the lights of the archdiocese of Bologna, namely, Clodia Barbieri, a virgin, whose...

[*Latin ed. p. 681*]

The Acts of Pope Paul VI, page 681, mention a period of twenty-three years, but it was a vast age of the mind (cf. Office of St. Agnes); she received the palm of victory, having scarcely entered the arena: let men marvel, let not little ones despair, let married women be astonished, let unmarried women imitate (ibid.; St. Ambrose, *De Viris Illustribus* I, 2; PL 16, 200). This humble daughter of the Church was born on the thirteenth day of February in the year one thousand eight hundred and forty-seven, in the town of San Giovanni in Persiceto, in the province, which is commonly called Je Budrie, the daughter of Sant'Egidio Barbieri, who provided for the needs of his family through manual labor, especially in the processing of hemp, and Hyacinth Nannetti, who, although of humble origins, married a virtuous but poor woman. In truth, the true wealth of both was their sincere

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faith and the pleasant practice of domestic virtues. On the same day, she was baptized with the sacred waters and given the names Cloelia Rachel. She received the first lessons in piety in this domestic setting, where her sister, Ernesta, also resided. But when she was still very young, her father, the sole support of the family, was taken by the cholera. Her widowed mother, overwhelmed by grief and hardship, scarcely had the means to support herself and her children, so that Cloelia, deprived of necessary food and care, fell ill, from which she never recovered. While she offered her help to her mother at home, she was industrious, obedient, and devoted to divine matters: she had no greater desire than to attend church, to pour out prayers to God, to learn the precepts of catechesis, and to receive the Sacraments. After she received the Holy Eucharist for the first time, she began to strive with great effort to reach the heights of holiness. In this endeavor, she felt drawn to the parish priests of the town, Joseph Setanassi and Caetano Guidi, and felt compelled to lead others, especially children, to know the true good and to follow it. Although she was almost ignorant of letters, she skillfully taught them. Because of her exceptional physical beauty, which was an image of the excellent beauty of her soul, she was sought in marriage by many; she refused them all, for she was betrothed to Him to whom the angels serve; she kept faith with Him alone, and she devoted herself entirely to Him (cf. Office of St. Agnes). Thus, displaying such an outstanding example of virtue, she could not remain unnoticed, but attracted the attention of all the inhabitants of the town; and some young girls looked to her as a guide in a more virtuous life. Thus, it also happened that that parish was strengthened with new vigor. The Servant of God, foreseeing that her life would be short, and not wanting to deceive the hopes of her companions, diligently sought to perpetuate the apostolic work that she had happily begun. And in this regard, she spoke these words: "So poor..."

[*Latin ed. p. 682*]

682 Acta Apostolicae Sedis - We are, so that we may not be received into a monastery... Therefore, we ourselves establish a community, to which others may join! Caetano Guidi, an excellent advisor, having overcome a serious illness temptation on May 1st, in the year 1868, in a small house in that same town, which was called the "teacher's house," together with three companions, began a life of common life. This cradle of the Institute of the Little Sisters was founded by the Sorrowful Virgin; and it is a great and wonderful thing that it was founded by a virgin who was barely of age and who suffered from poor health. After a disturbance arose, but calmed by the prudence of the aforementioned parish priest, the small family, although in great poverty, yet overflowing with the consolations of charity, gradually increased through the generosity of benefactors, among whom Vincent Pedrazzi is especially worthy of mention. The members,

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completely dedicated to God, joined the benefits of apostolic activity: they were to solemnly teach Christian doctrine to children, prepare them to receive the Sacraments, teach them the art of writing, and readily and promptly assist in the needs of the Church. Cloelia, established in the daily work, decided to go to Bologna, so that, removed from worldly affairs, she might devote herself to spiritual exercises; where, with much help from the advice of religious men of the Society of Jesus, she wrote the rules of the new Institute, which she dedicated to the Blessed Virgin of Perpetual Help and to Saint Francis of Paula as heavenly patrons. But already, as a young and law-giving mother, having received abundant heavenly gifts, she reached the end of her earthly course. She was sometimes seen to be transported in ecstasy and to foretell future events, but she was always of a humble spirit and considered herself to be nothing. Passing over the temptations of worldly vanity with an unblemished modesty, she voluntarily subjected herself to penances and, by enduring pains, she brought considerable help to the work of the community. She surrendered herself entirely to the will of God, for whose love she was pained. After being consumed by consumption, she was comforted by Caetano Guidi, a master of piety, at her final heavenly table. She encouraged her daughters to preserve charity, harmony, and constancy in the work undertaken, and to do everything for the glory of God and the salvation of souls; finally, she cherished with great piety the image of the Blessed Virgin of Perpetual Help, which she brought from the parish church. After entrusting the religious family to be governed by Ursula Donati, a prudent companion, on the thirteenth day of July, in the year 1870, she passed away from that poor house, as if an angel ascending to the angels. "She is a saint," everyone exclaimed. On that day, the funeral ceremonies were celebrated, and the surrounding people seemed to be stirred as if by the splendor of a triumph. The lifeless...

[*Latin ed. p. 683*]

The body of Saint Paul VI, having been publicly interred in a sepulcher, and after fifty years having elapsed, by that religious family which had been established, was transferred to a chapel in the principal house. Therefore, as the reputation of the Servant of God for sanctity increased, and God seemed to confirm this with miracles, a cause was initiated for the granting of the honors of the Blessed to her; and after the ordinary, as they are called, proceedings, a Commission for the introduction of the cause, to be established within the Sacred Congregation of Rites, was signed on the fifteenth day of March in the year nineteen hundred and forty-six by Pope Pius XII, our blessed predecessor. After the Apostolic investigations were completed, the theological and cardinal virtues of the venerable Cloelia Barbieri were ascertained; and, after all had been considered and examined, our predecessor declared, by a wide decree on the twenty-second day of

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February in the year nineteen hundred and fifty-five, that the Servant of God had been cultivated in the manner of the saints. Then, the question of the miracles which were said to have been wrought through the intercession of the same Servant of God was examined, and all matters were diligently investigated in the customary assemblies; and on the nineteenth day of September of this year, we declared that two of them were established. Therefore, only one thing remained to be determined: whether the Servant of God could safely be reckoned among the Blessed. And this was indeed the case; for the Fathers, distinguished by the purple, who are entrusted with the safeguarding of the sacred rites, and the Official Prelates and Consultor Fathers, affirmed that this could be done with all their votes. And after these votes were cast, on the ninth day of this same month and year, we decreed that the solemn beatification of the venerable Servant of God Cloelia Barbieri could safely proceed. Since these things are so, we, fulfilling the wishes of the archdiocese of Bologna and of the Institute of the Little Sisters of the Sorrowful Virgin, by the force and authority of these our Apostolic Letters, grant the faculty that the venerable Servant of God Cloelia Barbieri, a virgin, shall henceforth be called by the name of Blessed, and that her body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the Christian faithful, and that images of the same Blessed may be reproduced. Furthermore, by the same authority, we grant that the Office of the Most Holy Virgin shall be recited annually for her, with proper readings approved by us, and that a Mass of the same Office shall be celebrated with proper prayers approved by us, according to the rubrics of the Roman Missal and Breviary. However, we grant the recitation of this Office and the celebration of this Mass only in the archdiocese of Bologna, within whose boundaries the Blessed was born and where she died, and also in temples and chapels throughout the world in which the Institute of the Little Sisters of the Sorrowful Virgin is located.

[*Latin ed. p. 684*]

684 The Acts of the Apostolic See – the Official Commentary – makes use of the intercession of the Sorrowful Virgin, by all the faithful who are obliged to recite the canonical hours, and, with regard to the Mass, by priests, in the churches or chapels in which the feast of the same Blessed Virgin is celebrated, when circumstances are suitable. Finally, we decree that the solemnities of the Beatification of the Venerable Cloelia Barbieri, with due observance of the aforementioned regulations, be celebrated in the churches or chapels, on days established by legitimate authority, within one year, after the same solemnities have been completed in the Holy Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, nor any Decrees concerning the prohibition of certain practices, nor any other contrary provisions. We wish that copies of these Letters,

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even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation for Rites and are sealed with the seal of the same Congregation, be given the same full faith in judicial proceedings as would be given to the meaning of Our will expressed in these Letters. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of October, in the Feast of Our Lord Jesus Christ the King, in the year 1968, of Our Pontificate. ALOISIUS Card. TRAGLIA. 8. R. E. The Reverend Francis Tinello, Regent of the Apostolic Chancery. Eugenius Sevi, Apostolic Protonotary. In Ap. Cane, tab. vol. CXXVIII, n. 88.

[*Latin ed. p. 685*]

COMMISSION OF CARDINALS FOR THE "NEW CATECHISM" 685

COMMISSION OF CARDINALS FOR THE "NEW CATECHISM" ("De Nieuwe Katechismus")

DECLARATION

I. HISTORICAL SECTION

When the book entitled "New Catechism" ("De Nieuwe Katechismus"), published in the Netherlands in 1966, while possessing certain noteworthy qualities, also, from the beginning, disturbed not a few faithful with its novel opinions, the Apostolic See, in fulfilling its duty of safeguarding the faith of the people of God, could not remain indifferent to this matter.

The Supreme Pontiff, therefore, desired that a discussion be initiated between three theologians appointed by the Holy See and three theologians appointed by the Dutch Episcopate, concerning the difficulties presented by the text of the Catechism.

This discussion, held from April 8th to April 10th, 1967, saw the theologians selected by the Holy See, in accordance with the order of proceedings approved by the Sacred Congregation of the Council and in the mind of the Supreme Pontiff, confidently request that certain additions be made to the Catechism, which, with more carefully chosen words, would undoubtedly correspond to the faith of the Church, to the truth of things, and to the understanding of the faithful.

However, very little was accomplished in this discussion. No changes were made regarding those points which the Holy Father himself had noted as examples. (For example, concerning the virginal birth of Jesus Christ, a dogma of the Catholic faith; concerning the opinion, grounded in the Gospel and in the Tradition of the Church, that we believe in angels; and concerning the nature of satisfaction and sacrifice, which Christ offered to the Father for the redemption of men and their reconciliation with the Father.)

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Upon learning the outcome of this discussion, primarily from the report prepared through the joint efforts of the theologians selected by the Holy See and the theologians of the Dutch Episcopate, the Supreme Pontiff ordered the Commission of Cardinals (Frings, Lefebvre, Jaeger, Florit, Browne, and Journet) to examine the matter and to express an opinion on it.

[*Latin ed. p. 686*]

686 Acta Apostolicae Sedis - Commentarium Officiale. And that Commission, which was first assembled on the days of June 27th and 28th, 1967, with the presence of theologians expert in the neerlandica language, decided that the New Catechism should be carefully revised before any new editions or translations were made. Furthermore, another group of theologians was chosen, representing seven nations, to examine the text of the same Catechism and to express their opinions. In addition to the Catechism itself, that group was given the aforementioned report of the first colloquium of theologians. To which report, in the month of September, was added a series of amendments offered by the authors of the Catechism. After careful work, the group of theologians formulated their observations, both concerning the text of the Catechism and concerning the series of amendments offered, many of which were considered to be insufficient. However, the individual and complete observations of the group, with the unanimous consent of those present, were approved. Subsequently, having received, among other documents, the observations of the group of theologians, the Cardinals convened again from December 12th to 14th, 1967. After a discussion of each of those observations, they definitively decided, by votes given on them, what and how the text of the Catechism should be amended; and they provided that a small Commission, with the assistance of the Most Eminent Cardinal Alfrink, should entrust the final execution to two of its delegates and two representatives of the Episcopatus Neerlandici. The work of this Commission was completed in February of the year 1968, and was presented to the Holy See, to the Cardinals, and to the Episcopatus Neerlandici. But already beforehand, without the will of the Episcopatus Neerlandici and without due amendment, the anglica translation of the New Catechism was published; and in a similar manner, a recently published germanica translation, and then a gallica translation, were issued. Furthermore, documents reserved and of a secret nature, pertaining to this matter, have recently been made public, among which is a certain letter from the Supreme Pontiff himself; which was done first in a neerlandica periodical, and then in a book published in Italia. In the aforementioned book, to the published documents were added extensive notes and explanations, by which not only are the opinions attributed to the theologians requested by the Holy See, opinions foreign to them, but also points of the Catechism which require correction, are continuously

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weakened by various means and are clothed in a seemingly innocent guise, but are divorced from the truth. Frequently, statements are cited which are good, but which are nevertheless insufficient to correct the opposing explanations, or even more so, which are often in agreement with the opinions expressed by the authors of the Catechism in other writings. For the preparation of future editions of the Catechism, solutions are proposed which are contrary to those which the Commission of Cardinals, with the approval of the Holy See, decided upon, and it is suggested that only certain amendments to the Catechism should be made in some way.

[*Latin ed. p. 687*]

The Cardinal Commission on the "New Catechism" contains 687 passages, of which the Supreme Pontiff expressly mentioned, although, as can be seen from the words of the Pope cited above, he only intended to indicate examples of the elucidations that he expected. In the same book, the opinions of certain modern exegetes are abusively used concerning the reasons why Saint Matthew and Saint Luke wished to present and explain the principal events pertaining to the birth and infancy of Our Lord. While each theologian and author to whom the book refers holds that the virginal conception of Jesus should be considered among the principal events that the Gospels of the infancy of the Lord present as entirely real, the book itself dares to conclude, without harming the Catholic faith, that it is permissible for the faithful no longer to believe that the mystery of the virginal conception of Jesus is real, both spiritually and bodily, but only in its certain symbolic meaning. With these published writings, various arguments are made against the plan of the Apostolic See to resolve a matter of no small importance for the good of the people of God and in common with the Episcopate of the Netherlands. For this reason, and because the unamended Catechism has already been published in four languages, it has seemed necessary, before the amended editions of the Catechism and their translations are finally published, to present in the present Declaration a summary of the judgments of the Cardinal Commission. Thus, it will be clear to the faithful how, while sharing the sentiments of the Church and the See of Peter, they can think and testify to the good news of salvation without discrimination.

II. DOCTRINAL SECTION

1. Certain things about God the Creator. – It is necessary for the Catechism to teach that, besides the sensible world in which we live our lives, God also created the kingdom of pure spirits, which we call angels (cf. e.g. Vatican Council I, Constitution *Dei Filius*, chapter 1; Vatican Council II, Constitution *Lumen Gentium*, n. 49, 50). Furthermore, it should be explained that the souls of individual human beings, since they are spiri-

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tual, are immediately created by God (cf. e.g. Encyclical *Humani generis*, A.A.S., XLII [1950], p. 575).

2. About human beings in Adam who have fallen (cf. Vatican Council II, Constitution *Lumen Gentium*, n. 2). – Although questions about the origin of the human race and its slow progress cause new difficulties for the dogma of original sin today, nevertheless, the Church's teaching about man, who from the beginning of history revolted against God, must nevertheless be faithfully presented in the New Catechism (cf. Vatican Council II, Constitution *Gaudium et spes*,).

[*Latin ed. p. 688*]

688 Acta Apostolicae Sedis - Official Commentary, nos. 13 and 22), so that He and all of His posterity might lose the sanctity and justice in which they had been constituted, and so that He might transmit the state of sin to all through the propagation of human nature. Certainly, such expressions should be avoided, which might signify that original sin is contracted by each new member of the human family only to the extent that, from their very birth, they are subjected to the influence of the community of men, where sin reigns, and thus are initially placed on the path of sin.

3. Concerning the blessed conception of Jesus by Mary, the Virgin. It was requested by the Cardinal Commission that the Catechism openly affirm that the Blessed Mother of the Incarnate Word has always flourished in the honor of virginity, and that it clearly teach the very fact of the virginal conception of Jesus, which is most closely connected with the mystery of the Incarnation; and therefore, that it should not give any opportunity henceforth for this fact—contrary to the Tradition of the Church, founded on Holy Scripture—to be abandoned, except perhaps for some symbolic meaning of it, for example, concerning the utmost gratuitousness of the gift that God has bestowed upon us in His Son.

4. Concerning the satisfaction of Our Lord Jesus Christ. The elements of the doctrine concerning the satisfaction of Christ, which pertain to our faith, must be presented without ambiguity. God so loved the sinners that He sent His Son into the world to reconcile them to Himself (cf. 2 Corinthians 5:19). "For He thus reconciled us to Himself—as St. Augustine says—... with whom we were at enmity through our sins" (In Ioannis Evangelium, Tract. CX, n. 6). Therefore, Jesus, as the firstborn of many brethren (cf. Romans 8:29), died for our sins (cf. 1 Corinthians 15:3). Holy, innocent, and immaculate (cf. Hebrews 7:26), He certainly did not suffer any punishment that God inflicted upon Him, but freely and with filial love, obeying His Father (cf. Philippians 2:8), He accepted death for His sinful brethren and as their mediator (cf. 1 Timothy 2:5), which is the penalty of sin (cf. Romans 6:23; Second Vatican Council, Constitution Gaudium et Spes, II, 18). By His most holy death, which, before the eyes of God, abundantly compensated for the sins of the world, He brought it about that divine grace was restored

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to the human race, as a good that He had merited in His divine Head (cf. e.g., Hebrews 10:5-10; Council of Trent, Session V, Decree on Justification, chap. 3 and 7, canon 10).

5. Concerning the sacrifice of the cross and the sacrifice of the Mass. It must be clearly stated that Jesus offered Himself to His Father as a sacrifice, to make amends for our offenses, as a holy victim in which God was pleased. For Christ "loved us and gave Himself up for us, an offering and a sacrifice to God, a sweet-smelling fragrance" (Ephesians 5:2). And the sacrifice of the cross is perpetuated in the Church of God by the sacrifice of the Mass.

[*Latin ed. p. 689*]

689 The Cardinal Commission for the "New Catechism" concerning the Eucharist (cf. Second Vatican Council, Constitution *Sacrosanctum Concilium*, n. 47). For in the eucharistic celebration, Jesus, as the principal priest, offers Himself to God through the consecratory offering which is performed by the priests and to which the faithful join themselves. That celebration is both a sacrifice and a meal. The sacrificial offering is completed by Communion, through which the Victim offered to God is taken as food, so that those who partake worthily of this divine table may be spiritually renewed by Christ the Lord (cf. 1 Corinthians 10:17).

6. Concerning the presence and conversion in the Eucharist. It is necessary that in the text of the Catechism, it be clearly stated that after the consecration of the bread and wine, the very Body and Blood of Christ are truly present on the altar, and are sacramentally received in Holy Communion, so that those who approach this divine table worthily may be spiritually renewed by Christ the Lord. Furthermore, it must be explained that, by the very words of consecration, the bread and wine, insofar as their profound reality (and not merely their outward appearance), are converted into the Body and Blood of Christ; and thus it happens that, while the appearances of bread and wine remain, or rather, their outward reality, the very humanity of Christ is intimately united with His divine Person, hidden within the fullness of the mystery. After this wondrous conversion, which in the Church has received the name of transubstantiation (cf. Encyclical *Mysterium fidei*, by Paul VI, *AAS*, LVII [1965], p. 766; Document of the German Bishops to all those entrusted by the Church with the proclamation of the faith, n. 43-47), the appearances of bread and wine, containing and signifying Christ Himself, the source of grace and of charity to be communicated through the sacred synaxis, certainly acquire a new meaning and a new purpose. But they acquire this new meaning and purpose because transubstantiation has taken place.

7. Concerning the infallibility of the Church and the knowledge of revealed mysteries. It must be clearly stated in the Catechism that the infallibility of the Church does not merely provide it with a course free from

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error for perpetual inquiry, but also safeguards the truth in matters of faith, and explains them always in the same sense (cf. First Vatican Council, Constitution *Dei Filius*, chap. 4, and Second Vatican Council, Constitution *Dei Verbum*, chap. 2). "Faith is not merely an inquiry, but above all, certainty" (Paul VI, Address to the Extraordinary Synod, *AAS*, LIX [1967], p. 966). Nor should it be permitted that the readers of the Catechism should think that human understanding is confined to mere verbal or conceptual expressions of the revealed mystery. Rather, care must be taken that they understand that human understanding, with its concepts, "sees through a glass in a dark manner" and "in part," as St. Paul says (1 Corinthians 13:12), but that, nevertheless, it truly signifies and grasps the revealed mysteries.

[*Latin ed. p. 690*]

690 Acta Apostolicae Sedis - Official Commentary 8. On the ministerial or hierarchical priesthood, and on the power of teaching and governing in the Church. - Care must be taken lest the excellence of the ministerial priesthood appear diminished, since it differs from the common priesthood of the faithful, who participate in the priesthood of Christ, not merely in degree but in essence (cf. Second Vatican Council, Constitution *Lumen Gentium*, n. 10; Instruction on the Worship of the Eucharistic Mystery, A.A.S. LIX [1967] n. 11, p. 548). It must be ensured that, when describing the ministry of priests, the mediation between God and men, which they exercise, is more fully presented, not only in the preaching of the Word of God, in the formation of the Christian community, and in the administration of the sacraments, but also and especially in offering the eucharistic sacrifice on behalf of the whole Church (cf. Second Vatican Council, Constitution *Lumen Gentium*, n. 28, and Decree on the Pastoral Office of Bishops, nn. 2 and 13). Furthermore, it has been deemed necessary that the *Catechism* clearly acknowledge that the power of teaching and governing in the Church is directly given to the Supreme Pontiff and to Bishops united with him in hierarchical communion, and not first to the People of God as a means. Therefore, the office of Bishops is not a mandate communicated to them by the People of God, but a mandate received from God for the benefit of the entire community of the faithful. It should be made more evident that the Supreme Pontiff and Bishops, in their office of teaching, do not merely gather and ratify what the entire community of the faithful believes. For the People of God are so stirred and sustained by the Spirit of Truth that, under the guidance of the Magisterium, which has the authentic task of guarding, explaining, and defending the deposit of faith, they adhere steadfastly to the Word of God. Thus, there is a unique communion between pastors and the faithful, in which the faith is to be understood in the mind, professed with the mouth, and manifested in deeds (cf. Second Vatican Council, Constitution *Lumen Gentium*, n. 11, and *Dei Verbum*, n. 10). Sacred Tradition and Sacred Scripture – which constitute the one sacred

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deposit of the Word of God – and the Magisterium of the Church are so interconnected that one cannot exist without the other (cf. Second Vatican Council, Constitution *Dei Verbum*, n. 10). Finally, the power by which the Supreme Pontiff governs the Church must be clearly presented as the full, supreme, and universal power which the Pastor of the whole Church can always freely exercise (cf. Second Vatican Council, Constitution *Lumen Gentium*, n. 22). 9. Various matters concerning dogmatic theology. - It is more fitting to speak of the Most Holy Trinity of Persons in God, which Christians rightly contemplate with the eyes of faith and pursue with filial love, not only as it is exhibited in the events of the economy of salvation, but also as it is in its intimate life, the vision of which we await from eternity. On the efficacy of the sacraments, it is sometimes necessary to speak more precisely. Care must be taken lest the *Catechism* seem to say that miracles can only be divinely wrought in such a way that...

[*Latin ed. p. 691*]

The Cardinal Commission on the "New Catechism" 691 deviates from the course of effects that the powers of the created world are capable of producing. Finally, let it be openly stated that the souls of the just, sufficiently purified, already enjoy the immediate vision of God, while the Church, still a pilgrim, awaits the glorious coming of the Lord and the final resurrection (cf. Second Vatican Council, Constitution *Lumen Gentium*, nn. 49 and 51). 10. On certain moral matters. – Let the text of the Catechism not introduce obscurity regarding the existence of moral laws, which we are able to know and express in such a way that they always and in all things enlighten our conscience. Let solutions to cases of conscience be avoided which do not sufficiently account for the indissolubility of marriage. A great importance is rightly attributed to the deep moral habit of a person, but care must be taken that this habit is not presented as too independent of actions. The exposition on conjugal fidelity should fully convey the teaching of the Second Vatican Council and the Apostolic See.

**# These observations, although not few nor light, leave the greater part of the New Catechism untouched, given its praiseworthy pastoral, liturgical, and biblical character. Nor do they contradict the laudable purpose of the authors of the Catechism to present the eternal good news of Christ in a manner adapted to the way of thinking of people in this time. The great qualities with which the work is endowed demand that the doctrine of the Church always be presented without any shadow of obscurity.

IOSEPH Cardinal FRINGS
IOSEPH Cardinal LEFEBVRE
LAURENCE Cardinal JAEGER
HERMENEGILD Cardinal FLORET
MICHAEL Cardinal BROWNE

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CHARLES Cardinal JOURNET
October 15, 1968.
Petrus Palazzini, Secretary.

[*Latin ed. p. 692*]

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ACTA OF THE SECRETARIATS

SECRETARIAT FOR NON-BELIEVERS

The document which the Secretariat for Non-Believers now makes publicly available aims to promote and guide dialogue between believers and non-believers, in accordance with the nature of the Secretariat itself. Therefore, considerations are made to properly explain the nature of dialogue, so that dialogue is distinguished from other forms of interaction between believers and non-believers, and at the same time, essential conditions for dialogue are declared, and the principal norms arising from it are presented. Although dialogue, as understood in this document, does not necessarily pursue an explicitly apostolic goal, it nevertheless includes for Christians a testimony of their own faith, and thus contributes in its own way to the Church's mission of proclaiming the Gospel. Furthermore, it is possible in some way that, through dialogue with non-believers, the faithful may be led not only to a fuller recognition of human values, but also to a better understanding of matters pertaining to religion. This document is primarily directed to Christians, and in this respect, it draws upon various ecclesiastical documents that address our concerns; but it presents the aspects of dialogue in such a way that they can be understood and received by non-believers as well.

ON DIALOGUE WITH NON-BELIEVERS

INTRODUCTION

1. Today, human beings increasingly recognize the dignity and value of the human person, considering the general progress of human culture and society, despite anxieties about the current evolution of the world.

* "The Secretariat for Non-Believers is presided over by a Cardinal of the Holy Roman Church, assisted by a Prelate Secretary and an Under-Secretary, and consists of certain Cardinals and Bishops appointed by the Supreme Pontiff, to whom are added Consultors elected from throughout the world. The Secretariat, with the approval of the Supreme Pontiff, is dedicated to the study of atheism, in order to explore its various reasons more deeply, and, insofar as possible, to establish dialogue with those

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non-believers who sincerely accept collaboration" (Apostolic Constitution *Regimini Ecclesiae Universae*, 101, 102).

[*Latin ed. p. 693*]

Secretariat for Non-Believers 693. Frequent interactions among people have greatly benefited society, so that people may come to understand "pluralism," as it is called, and grasp it as the characteristic of our age. True "pluralism," however, cannot exist unless people and communities, diverse in intellect and culture, engage in dialogue. As is read in the Encyclical documents concerning the Church: "(Dialogue) certainly demands: first, the custom, which has spread so widely, of understanding the reasons between the sacred and the profane; then, the impetus to action, which has so profoundly changed the face of human society, which is our age; then, the multiple meanings of the same society; finally, the maturity to which the person of our time has arrived; who, whether he cultivates religion or neglects it, has nevertheless become fit for civil life, for thinking, for speaking, for maintaining a dialogue with dignity."

Therefore, dialogue, insofar as it is based on mutual interaction, implies that each person recognizes the dignity and value of the other person, as a person. Furthermore, the faithful find a fuller reason to recognize this value and dignity in the supernatural vocation of man; moreover, it is not hidden from the Church, indeed, how important it is, and how much it is a part of its mission, to make the order of temporal things more humane.

Therefore, all the faithful should strive to promote dialogue among people of every Grado, as it is a fraternal duty adapted to our progressing and maturing age. "For the Church—as the Vatican Council II declares—by the power of its mission, it is a sign for illuminating the entire world with the Gospel and for uniting all people of every nation, race, or culture in one spirit, a sign of that fraternity which allows and strengthens sincere dialogue."

Indeed, the reason and purpose of dialogue does not exclude other forms of communication, such as, among others, apologetics, comparison, and debate, nor does it prevent the defense of the rights of human persons. However, an open and benevolent attitude, which is the foundation of dialogue, is required for any social interaction.

1. *Const. past. Gaudium et spes*, n. 43, 3; n. 76, 1; n. 92, 2; *Decl. Gravissimum educationis*, n. 6, 2; cfr. etiam *Litt. Encycl. Populorum progressio*, n. 39. A. A. S. LVI (1964) p. 644; cf. etiam *Const. past. Gaudium et spes*, n. 6. Cf. *Decr. Apostolicam actuositatem*, n. 7. *Const. past. Gaudium et spes*, n. 92.

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[*Latin ed. p. 694*]

Acta Apostolicae Sedis - Official Commentary 694 This disposition of mind requires that one act with urbanity, esteem others highly, and demonstrate kindness and goodness towards others. All of this cannot be achieved unless one is willing to be considered as "another" and to accept "another" as such. Finally, the will to engage in dialogue is a certain method and means of bringing about that general renewal within the Church, which also implies a broader appreciation of freedom. "Truth—as taught by the Second Vatican Council—must be sought in a manner proper to the dignity of the human person and its social nature, namely, through free inquiry, with the help of the Magisterium or institution, communication, and dialogue, by which others present the truth they have found or believe they have found, in order to help each other in seeking the truth; and once the truth is known, one must adhere to it firmly through personal assent." 5 6 2. "The desire for such a dialogue—as it is written in the Pastoral Constitution on the Church in the Modern World—which is led solely by charity towards truth, with due prudence, excludes no one from our side..." 7 The Encyclical Letters have shown the Church to be surrounded by three major groups, indicating three types of dialogue: first, all people, many of whom practice no religion; second, those who profess non-Christian religions; and finally, non-Catholic Christians. In order to establish dialogue with these three groups of interlocutors, Paul VI established three Secretariats: namely, for uniting Christians in faith, for non-Christians, and for non-believers. In establishing dialogue, especially with non-believers, particular and, at least in part, new questions arise. Furthermore, in some undertakings and innovations aimed at promoting dialogue, those who are diligent in promoting Catholic truth and the Christian faith may experience certain difficulties; for this reason, the Secretariat for non-believers wishes to propose certain considerations and encouragements, grounded in the documents of the Magisterium of the Pontiff and the Council. 8 Paul VI speaks extensively in the Encyclical Letters about dialogue in an apostolic sense: through dialogue, the Church fulfills its principal mission of being a herald to all people. 6 7 8 Litt. Encycl. Ecclesiam suam, n. 46. Decl. Dignitatis humanae, n. 3. Const. past. Gaudium et spes, n. 92. Const. past. Gaudium et spes, n. 19.

[*Latin ed. p. 695*]

The Secretariat for Non-Believers endeavors, with due reverence and love, to offer to those who do not believe the gift of grace and truth, of which Christ has made us depositaries. In the Pastoral Constitution *Gaudium et Spes*, however, more is said about the dialogue of the Church with the world. This dialogue does not primarily concern the proclamation of the

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Gospel; rather, it concerns the dialogue that Christians intend to establish with those who do not share the same faith, either in order to seek truth together in various fields, or to address more urgent problems of our age through joint effort. Regarding this type of dialogue between the Church and the world, the following are proposed for consideration:

I. ON THE NATURE AND CONDITIONS OF DIALOGUE

1. ON DIALOGUE IN GENERAL

The term "dialogue" is here generally understood to mean any form of meeting and communication between persons or groups and communities, with the aim of achieving a deeper understanding of truth or more human relationships, with sincerity, respect for persons, and a certain degree of trust. Dialogue is of greater importance and more difficult in nature when it takes place between persons of different opinions, indeed sometimes opposing opinions, who seek to dispel mutual prejudices and to increase agreement as much as possible, whether it concerns simple human interaction, or the search for truth, or cooperation in any matter. These elements, although present in all forms of dialogue, allow us to distinguish three types of dialogue, namely:

— a meeting intended solely for human interaction, the purpose of which is to free those meeting from loneliness and mutual distrust, and to foster a greater degree of sympathy, as well as mutual respect and esteem;

— a meeting intended to address matters of truth, the purpose of which is to discuss questions of the greatest importance to those meeting and to strive together to achieve a better understanding of truth.

[*Latin ed. p. 696*]

696 Acta Apostolicae Sedis – The Official Commentary aims to foster understanding, and to promote a broader knowledge of matters; – it has been decided to establish a forum, to be developed within the sphere of action, which will have conditions for operational effectiveness – notwithstanding doctrinal differences – for achieving these goals. Although it is desirable that dialogue be cultivated with these three aims simultaneously, each form, as it establishes interaction between individuals, retains its own specific character. Every dialogue, insofar as those engaged in it individually give and receive, carries with it a certain "reciprocity," and therefore differs from teaching, which aims to enrich the student; however, dialogue, since it can benefit a multitude of people through the transmission of doctrine, can truly be called a form of teaching, and is itself an implicit proclamation of the Gospel truth. Furthermore, dialogue, as it is understood here, differs from contention and controversy, which aim to defend one's own

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position and to demonstrate the error of the other. Moreover, dialogue does not consist primarily of comparison, for the purpose of dialogue is to bring those engaged in it closer to one another and to enable them to understand one another better. Finally, although each participant in a dialogue may legitimately hope to persuade the other of the truth of his own position, dialogue, by its very nature, is not ordered to this end, but to mutual enrichment.

2. ON DOCTRINAL DIALOGUE

1. On the Possibility and Legitimacy of This Dialogue.

Often, the very possibility of doctrinal dialogue is questioned. It is asked whether, in order to have a genuine dialogue, all absolute truth must be set aside, and whether, for this reason, a dialogue requires an indefinite willingness to seek. Furthermore, it is asked whether, if absolute truth is admitted, a dialogue can be maintained along with the conviction of possessing it: for it seems that a disposition conducive to dialogue requires doubt about absolute truth. Moreover, can a dialogue be established if those engaged in it adhere to two different systems of thought? If every affirmation derives its meaning only in relation to the entire system, is there a true basis for dialogue if a discussion is held between two different systems?

[*Latin ed. p. 697*]

Secretariat for Non-Believers 697. Furthermore, from an analysis of the notion of truth as conceived by many today, it is deduced that truth is inherent in man and depends on man and his freedom, so that no truth can be given which does not originate from man himself; hence, a doctrinal dialogue would lack a foundation, since Christians, rejecting the principle of immanence, present a completely different notion of truth. Moreover, with regard to public dialogue, the question arises whether it is permissible to expose the faith of a group, which is not sufficiently prepared for discussion, to danger. Therefore, we wish to present certain reasons to address these difficulties. A doctrinal dialogue, which should be established with sincere earnestness and with the greatest sense of freedom and reverence, concerns doctrinal questions that in some way affect those who are discussing them, and takes place between those who, holding different opinions, strive for a better mutual understanding, for identifying points of agreement, and for expanding them as much as possible. In this way, those who are discussing can enrich each other. Therefore, on the one hand, it is characteristic of dialogue to pay attention to the personal nature of the acquisition of truth; the conditions of individual people and the particular circumstances of each participant must be considered, as well as the limits within which each participant is contained in the pursuit of truth. Understanding these limits, whether they affect individual people or historical

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communities, will open hearts to considering the opinions and intentions of others, and to embracing the true elements of each opinion. On the other hand, to the extent that dialogue also consists in seeking truth, it lacks all power unless those who are discussing hold, at least in some way, that the human mind can grasp objective truth, and that it can always understand some part of that truth, even if mixed with error. Finally, individual people, since they can reach the truth in their own way and in their own unique manner, offer help in attaining the truth, to which others should pay attention. For this reason, the affirmation that truth is possible is not only an affirmation that is compatible with dialogue, but also a necessary condition of it; therefore, when establishing a dialogue, one must not be ambiguous about truth, as some forms of relativism seem to do, as if truth could be postponed by the dialogue itself. Rather, dialogue must arise from the common moral duty of seeking truth in all things, and especially in matters of religion.

[*Latin ed. p. 698*]

Acta Apostolicae Sedis - Official Commentary 698. Furthermore, the fact that each participant in a dialogue believes that they possess the truth does not necessarily render the dialogue fruitless; for this conviction is not contrary to the nature of dialogue. Indeed, dialogue originates from two different positions, and the very purpose of dialogue is to clarify these positions and, as far as possible, to bring them closer together; therefore, it is sufficient that each participant believes that their knowledge of the truth can grow through dialogue with the other. This mindset should be embraced and fostered with the utmost sincerity by the faithful. For the truths of the faith, insofar as they are revealed by God, are absolute and perfect in themselves, yet they are always imperfectly understood by the faithful, who can grow in their understanding and contemplation of them. Moreover, not everything held by Christians is derived from Revelation, and dialogue with non-believers can help them to distinguish those things that do proceed from Revelation from other things, as well as to examine the signs of the times in the light of the Gospel. Furthermore, Christian faith does not exempt believers from considering, by means of reason, the rational presuppositions of faith; rather, the Christian is impelled to embrace whatever is rightly demanded by human reason, being certain from that very faith that reason will never contradict faith. Finally, the Christian knows that not all answers can be obtained from faith in every discussion of matters, but from faith, he knows with what attitude and in what manner these questions should be discussed, especially in the realm of temporal affairs, which is like a wide-open door to inquiry. 9. Regarding the difficulty arising from the internal coherence of systems, it should be remembered that dialogue can also take place even when the participants agree on only certain points; for if within a certain system there are truths and goods that are

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found, which derive their meaning and significance not necessarily from the system itself and can be separated from it, it is sufficient that these be considered in their own light, so that some agreement can be reached. Even among people who are separated by the greatest differences in opinion, certain points of agreement and communication can be found. Therefore, taking into account the internal coherence of systems, it is necessary to distinguish the levels at which dialogue takes place, since it is possible that 9 "Indeed, given the immense diversity of the state of affairs and the forms of human culture in the world, this proposition, in many of its parts, presents only a general character: moreover, although it presents a doctrine already accepted in the Church, since it often deals with matters subject to ongoing evolution, it will still need to be pursued and expanded" (Pastoral Constitution Gaudium et Spes, n. 91, 2).

[*Latin ed. p. 699*]

Secretariat for Non-Believers 699: So that dialogue may proceed more readily in one area than in another. It is particularly important to remember that human affairs can attain their legitimate autonomy, and consequently, disagreements in religious matters do not necessarily preclude agreement on temporal matters. Furthermore, it must be acknowledged that dialogue can become more difficult when those engaged in it have different conceptions of truth and do not agree on fundamental principles of reason. If this occurs, the purpose of the dialogue should be to strive to reach a common understanding of truth and principles of reason that all participants can accept. If this is not possible, it does not yet mean that the dialogue has lost all its value; for it is not insignificant to establish limits beyond which progress cannot be made. Indeed, dialogue must not be undertaken for any reason whatsoever.

10. The danger of contention in our pluralistic age is hardly avoidable; hence, the need to prepare the faithful to recognize this danger, especially in public discourse, which, if conducted properly, can greatly contribute to the development of faith; furthermore, in public discourse, those engaged in it have the opportunity to present their views to an audience that they might not otherwise reach. Dialogue between believers and non-believers, although it carries risks, is not only possible but desirable. It can be conducted in all matters that are not beyond the grasp of human reason, such as in philosophy, religion, morality, history, politics, society, economics, art, and culture in general. The fidelity with which a Christian adheres to all spiritual and material goods requires that he recognize them wherever they are found. This dialogue can also concern goods that, for human life and culture, can flow from truths of the supernatural order.

11. 2. Conditions for doctrinal dialogue: In order for dialogue to achieve its intended goals, it must adhere to the norms of truth and freedom; therefore, truth must be sought in sincerity, so that doctrinal dialogue is ex-

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cluded when it appears, as is commonly said, to be "instrumentalized," that is, instituted to achieve specific political goals. Greater difficulties arise in the case of dialogue with Marxists, who adhere to communism, due to the close connection they establish between theory and practice; this entails that it is more difficult to distinguish the different stages of dialogue.

Const. past. Gaudium et spes, n. 36 et 59.

Const. past. Gaudium et spes, n. 57.

[*Latin ed. p. 700*]

The Acts of the Apostolic See - Official Commentary 700, and the dialogue itself, which pertains to doctrine, must be translated into practice. Furthermore, for the sake of the pursuit of truth, it is necessary that the opinion of each speaker be clearly expressed and mutually compared, so that differences may be overcome rather than concealed by words that sound the same but are used with a different meaning by the speakers. This requires that it be clearly understood in what sense each party uses the same words, so that, with any ambiguity removed, the discussion may proceed correctly. A doctrinal discussion demands eagerness to sincerely express one's own opinion, as well as a willingness to acknowledge the truth wherever it may be found, even when the truth compels the speaker to recognize, at least in part, the validity of his own speculative and practical position. However, a discussion will be of no benefit unless it is prepared and conducted by truly expert individuals; otherwise, the benefits of the discussion will not outweigh the dangers that may arise from it. Finally, truth in a discussion can only prevail through the power of truth itself; therefore, freedom of discussion must be both justly protected and genuinely respected.

12 3. ON DIALOGUE IN THE ORDER OF THINGS TO BE DONE.

A dialogue can also aim to establish cooperation between individuals, between groups, or between communities, even when they hold different, and sometimes opposing, opinions. It should be noted that undertakings that originate from principles rooted in the Christian religion can sometimes evolve into a state that is no longer in harmony with their origins; indeed, as we have said above, discrepancies that oppose complex systems do not prevent those systems from agreeing on certain points; especially, discrepancies that exist in matters of religion do not necessarily exclude concord in temporal matters, which, according to the meaning of the Constitution *Gaudium et Spes*, possess autonomy in their own order.

13 Finally, when agreement on doctrinal matters cannot be reached, it may be possible to reach a consensus on certain practical matters. In order for consensus and cooperation to be legitimate, certain conditions must be met: either the purpose of the dialogue is a good one, or it leads to...

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12 13 *Decl. Dignitatis humanae*, n. 1 et 3. *Litt. Encycl. Pacem in terris*, n. 160; *Litt. Encycl. Ecclesiam suam*, n. 58.

[*Latin ed. p. 701*]

The Secretariat for Non-Believers 701 14: Good can be restored; then, that in which those who are conversing agree, should not lead to worse consequences; these are things such as the integrity of doctrine and the rights of the person, such as civil, cultural, and religious freedom. In order that such conditions may be proven to be present when carrying out a dialogue, it will be necessary to consider both those things which those who are engaging in dialogue propose to do in the present or in the future, as well as the experiences which have been carried out in the past. Therefore, considering the various circumstances, places, and times, the suitability of such cooperation will be judged. Although lay people, in particular, will need to consider these circumstances, it is the duty of the Hierarchy, always safeguarding the legitimate freedom and expertise of lay people, to oversee and intervene when it is necessary to protect religious and moral values.

II. PRACTICAL NORMS

The norms which follow should be considered as corollaries derived from the nature and conditions of the dialogue, but they will necessarily be more general, both because of the diverse circumstances of individual regions, and because, according to the prudence of Pastors and the Faithful, individual precepts will be applied to different cases. For example, it is certainly necessary to distinguish between nations with ancient Christian traditions, and those to which the Gospel has not yet been proclaimed, as well as those which, although largely Christian, are governed by atheist leaders. Furthermore, more abundant experiences are still to be hoped for, which will suggest more suitable norms in the future. It is the duty of the Episcopal Conference for each nation to provide general norms adapted to local conditions.

1. NORMS FOR PROMOTING DIALOGUE

Following the example of the Second Vatican Council, it is desirable that public opinion within the Church recognize the opportunity, and indeed the greatest opportunity, for establishing dialogue.

1. In the training and formation of clerics, it is necessary that they be imbued with philosophical and theological disciplines, so that "having rightly perceived the character of this age, they may engage in dialogue with the people of our time."

[*Latin ed. p. 702*]

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tunissime praeparentur," etiam ad eos qui non credunt; ideo, futuri sacerdotes de praecipuis formis "non credendi" (praesertim quae in eorum regione serpunt) recte doceantur, et rationem et fundamenta philosophica et theologica dialogi discant. Quae quidem in Universitatibus et Facultatibus ecclesiasticis uberius et latius tradenda sunt. 2. In pastorali renovatione clericorum promovenda, quae per cursus, studiorum hebdomas, conventus, etc., fit, attendendum est ad illas quaestiones de colloquio cum non credentibus explanandas, quae ad concreta adiuncta referuntur, in quibus clerici ministerium pastorale exercebunt. 3. Pariter, cursus altioris institutionis religiosae de colloquio cum non credentibus, vel peculiares cursus pro peritis, vel studiorum dies et conventus pro laicis promoveantur, ratione peculiari habita iuvenum et eorum qui in apostolatu christiano partem habeant. 4. Ipsa autem praedicatio et institutio catechetica ad hanc novarum rerum temperationem, ad quam Ecclesia hodie praesertim composita est et prompta, attendere debent. 5. Quod vero ad studium atheismi et ad colloquium instaurandum attinet, officia dioecesana et nationalia, cum Secretariatu Romano pro non credentibus quovis vinculo coniuncta, et sub ductu Hierarchiae in loco constitutae, operam navabunt. Haec officia sibi asciscent peritos viros tum ex clero tum ex laicis utriusque sexus ad inquisitiones promovendas, ad studia, ad cursus denique et conventus agendos. 6. Optandum est, ut cooperatio in hac rerum parte vere oecumenica inter catholicos et alios christianos, in ordine tum internationali tum nationali et regionali, instituatur. 7. Sed et inter christianos et sectatores religionum non christianarum, praesertim Iudaeos et Mahomaetanos, optatur talis cooperatio ad dialogum instituendum cum non credentibus. 2. NORMAE DIRECTIVAE Imprimis, distinguendum est inter colloquium publicum et privatum. Ad dialogum privatum, scilicet ad conventum, sive sponte sive ex accitis consensibus instituendum et quibusdam tantum viris vel coetibus reservandum, nulla peculiaris norma statui potest praeter usum 15 Decr. Optatam totius, n. 15.

[*Latin ed. p. 703*]

The Secretariat for Non-Believers, with prudence and benevolence, which are the hallmarks of all truly human and Christian acts, offers the following suggestions:

1. In order to establish a dialogue that is as fruitful as possible, it is essential, above all, to thoroughly understand the subject of the discussion beforehand, not only what pertains to the opinion of the speaker, but also, and especially, what relates to Christian doctrine.

2. If a Christian feels that he is not sufficiently prepared, he should seek the assistance of an expert, or send another person to engage in the dialogue on his behalf.

3. Furthermore, careful attention must be paid to the moral obligation, lest anyone, seduced by facile "irenism" or "syncretism," abandon the true

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deposit of his faith, or expose his faith to danger.

4. No less important is the presentation of a complete and faith-consistent life as a testimony for an effective encounter.

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Regarding public dialogues, namely those prepared by men who represent a community (not necessarily by mandate of the community), whether of believers or of others who adhere to different or even opposing doctrines and movements, greater prudence is required from those who engage in public discourse. The following general recommendations are also offered:

1. Those Christians, whether priests or laymen, who participate in this type of dialogue must possess not only the qualities mentioned above regarding private dialogue, but also superior qualities, both in terms of doctrine, in which they must be truly expert, and in terms of other virtues, such as moral authority, effective speech, and eloquence, as such a dialogue demands.

2. If, as is the case here, the dialogue is a public dialogue that is not official (that is, not by mandate of authority), it seems appropriate, in order to safeguard the necessary freedom, that those who participate in the dialogue should not be individuals to whom public authority or an office or institution is attached; it is necessary, however, that those who engage in the dialogue should demonstrate their fidelity to the demands of the community on whose behalf they are acting in the dialogue.

3. An official dialogue (or one by mandate) cannot be ruled out *a priori*; however, it rarely happens that the conditions for such a dialogue between Christians and non-believers are present, either because non-believers usually do not represent any community, but only themselves, or because of a lack of homogeneity between the Church on the one hand and a political faction on the other.

[*Latin ed. p. 704*]

704 Acta Apostolicae Sedis - Official Commentary or a cultural gathering of a different nature. In these gatherings, care must be taken to ensure that, in the nature and purpose of the dialogue, all ambiguity is avoided. 4. A dialogue should only be instituted if the circumstances, such as time and place, favor the true nature of dialogue; therefore, excessive publicity or the presence of people who are not sufficiently prepared for the matter, which could disrupt the serenity of the dialogue and turn it into a quarrel or a spectacle, should be avoided. Generally, dialogues between a few experts on both sides are more beneficial. Sometimes, the rules and regulations of the dialogue must be established beforehand; finally, the dialogue should be avoided if it becomes clear that it is an instrument of some faction. 5. In order to avoid disagreements and scandals, it will sometimes be necessary

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to issue a declaration beforehand, in which the meaning, purpose, and subject matter of the dialogue are established. 6. Priests must obtain the consent of their own Ordinary and of the place where the dialogue will take place; all the faithful will obey the precepts of ecclesiastical authority. The authority, however, will carefully safeguard the legitimate freedom of the laity in temporal matters, as well as the general conditions in which they live their lives. In addition to the dialogue that takes place verbally, a written dialogue should also be encouraged, which can take place between believers and non-believers through mutual cooperation in periodicals, in pamphlets published at a set time, and in other publications. This type of public dialogue requires greater care due to its wider reputation and diffusion of written material, and therefore, due to the greater responsibility and the duty of conscience of the participating faithful. On the other hand, it is easier to avoid the dangers of inexperience and haste in this type of dialogue. In instituting this dialogue, it is advisable that all interested Christians submit their writings to experts beforehand. Furthermore, all the faithful will scrupulously observe the canonical norms pertaining to this matter. Given in Rome, on the 28th of August, 1968. FRANCISCUS Card. KÖNIG, President. Vincentius Miano, Secretary.

[*Latin ed. p. 705*]

Year and Volume LX, December 23, 1968, No. 13. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. APOSTOLIC CONSTITUTIONS: MIAMIENSIS, S. AUGUSTINI, MOBILIENSIS, BIRMINGHAMIENSIS, S. PETRI IN FLORIDA, and ORLANDENSIS. Certain territories detached from the dioceses of Miami and Saint Augustine; two new dioceses are founded, to be called "Saint Petersburg" and "Orlando"; furthermore, the Church of Miami is raised to the rank of an archdiocese; finally, the boundaries of the dioceses of Saint Augustine and Mobile-Birmingham are changed.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Since the Holy Church of God, to which all men are called, is experiencing ever greater, albeit not without effort, growth, We consider it necessary to provide greater assistance to the Christian faithful, suitably arranged, if possible, through ecclesiastical divisions.

Now, since the Conference of Bishops of the United States of America, with the agreement of the sacred prelates of the Churches of Miami, Saint Augustine, and Mobile-Birmingham, has judged it to be in the best interest of the faithful if two other cathedrals and another metropolitan see were to be established in those places, and has requested this from the Apostolic

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See, We gladly grant this, according to Our will.

Therefore, after hearing the venerable Aloysius Raimondi, Archbishop, and after the opinion of the Most Reverend Fathers, Our Cardinals, who preside over the affairs of the Sacred Congregation for Bishops, We decree the following:

[*Latin ed. p. 706*]

706 Acta Apostolicae Sedis - Official Commentary, concerning the Apostolic Delegate to Tarsus and the United States of America, with the consent of those who have some right in this matter, by Our supreme and apostolic authority, We decree and order the following. — From the diocese of Miami, We separate four counties, commonly called "Charlotte, De Soto, Hardee, and Lee"; — also, from the diocese of Saint Augustine, We separate seven counties, namely "Citrus, Hernando, Hillsborough, Manatee, Pasco, Pinellas, and Sarasota"; — and from these eleven counties, We establish a new diocese, which shall be called the diocese of Saint Petersburg, from the city of "Saint Petersburg," in the county of "Pinellas," in Florida. We decree that the seat of the new diocese shall be in the city of Saint Petersburg, Florida, and that the episcopal chair of the pastoral office shall be in the curial temple there, dedicated to God in honor of Saint Jude the Apostle, which We elevate to the dignity of a cathedral, with its own rights and privileges. Furthermore, from the same diocese of Miami, We separate four other counties, namely "Highlands, Indian River, Okeechobee, and St. Lucie"; also, from the diocese of Saint Augustine, We separate nine counties, namely "Brevard, Lake, Marion, Orange, Osceola, Polk, Seminole, Sumter, and Volusia," and from all of these, We establish a second and distinct diocese, to be called the diocese of Orlando, from the city commonly called "Orlando" in the county of "Orange," and with the same boundaries and the same territory that We have mentioned. The city of "Orlando" shall be the seat of the diocese, where the Bishop shall have his residence; and his seat of power shall be in the curial temple dedicated to God in honor of Saint Charles the Bishop and Confessor, which We raise to the dignity of a cathedral, with appropriate rights and privileges. Furthermore, from the diocese of Mobile-Birmingham, We separate ten counties, namely "Bay, Calhoun, Escambia, Gulf, Holmes, Jackson, Okaloosa, Santa Rosa, Walton, and Washington," and We permanently annex them to the territory of the diocese of Saint Augustine, thereby changing the boundaries of these two ecclesiastical jurisdictions. To the Bishops of the new dioceses of Saint Petersburg and Orlando, in addition to granting them appropriate rights, We also impose obligations and duties that are connected with the episcopal office, as prescribed by the Code of Canon Law and other laws of the Church; they shall also take care to choose diocesan consultants, who will assist them with counsel and help, according to the canonical colleges that will be established in the future by other Apostolic Letters. To all the territories

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mentioned above, We also transfer goods, according to the norms of canon 1500 of the Code of Canon Law, in a proportionate manner.

[*Latin ed. p. 707*]

707. The acts of Pope Paul VI are to be divided. Concerning the individual diocesan accounts, these are to be managed by the Curia; the funds consist of the money offered by the Christians, and the just portion derived from the distributed goods. The priests are considered to be subject to the See in whose territory they hold a benefice or office; the other clerics and seminarians are subject to that See in which they reside legitimately. Finally, the documents and acts pertaining to the newly established dioceses are to be sent to their respective Curias, to be religiously preserved in the archives. Furthermore, we decree that the Church of Miamiensis, previously exempt from the metropolitan jurisdiction of the Archbishop of Atlantensis, be raised to the dignity and rank of a metropolitan See, thereby establishing a new ecclesiastical province, named the Province of Miamiensis, consisting of these churches: Miamiensis itself, as the metropolitan; Saint Petersburg in Florida and Orlando, which we now erect; and Saint Augustine, which we separate from the metropolitan See of Atlantensis, to which it was previously subject. We also honor the venerable Brother Coleman, formerly the Bishop of Miamiensis, by raising him to the dignity of Metropolitan Archbishop, with the corresponding rights and obligations. Furthermore, we elevate the canonical chapter of the same Church to the rank of a metropolitan chapter, with its own rights and offices. Moreover, this venerable Brother Aloysius Raimondi, whom we have mentioned, shall take care to carry out these mandates, and he may delegate any man, provided he is distinguished by the dignity of the priesthood. Upon completion of the matter, the documents shall be written, and true copies thereof, duly signed and sealed, shall be sent to the Sacred Congregation for Bishops as soon as possible. We declare this Constitution to be effective now and forever, notwithstanding any contrary provisions, even those of particular note. Given at Rome, at Saint Peter's, on the second day of the month of March, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our Pontificate.

ALOISIUS Card. TRAGLIA
Substitute of the Cardinal Secretary of State

CAROLUS Card. CONPALONIBRI

Prefect of the Congregation for Bishops
Francis Tinello, Regent of the Apostolic Chancery
Ioannes Calieri, Apostolic Prothonotary
Iosephus Massimi, Apostolic Prothonotary

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Loco
[Signature]
[Signature]
In Ap. Cano, tab., vol. CXXVII, n. 77.

[*Latin ed. p. 708*]

708 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER concerning the Blessed Virgin Mary, commonly called "Our Lady of Bethlehem," and Saint Charles, Bishop and Confessor, are chosen as the principal patrons; Saint Patrick, Bishop and Confessor, and Saint Teresa of the Infant Jesus, are chosen as secondary patrons of the entire diocese of Monterey in California. PAUL VI. For the perpetual memory of this event. — As the annals of the heralds of the Gospel repeat, it is evident that, time and again, new towns, and even cities, have arisen from the fervent and overflowing piety towards the Divine Virgin, so that they might have, as it were, a sacred beginning and a favorable omen for future times. For the Catholic navigators of Spain, when establishing new colonies in the distant lands of America, maintained this excellent custom of carrying with them, from their homeland, some venerated image of the Blessed Virgin Mary, as a guiding star in the vast ocean, so that, by beholding it, they might not stray from the right course and might arrive safely at the port of salvation. For the firmest hope for Christians always shines forth from Mary; who, with the authority she possesses with God, and with the maternal impulse of her heart, can help her children and deliver them from all dangers, both spiritual and temporal. Therefore, after the image of the Blessed Virgin Mary, invoked under the title of "Our Lady of Bethlehem," accompanied certain Spanish expeditions, and first arrived in the Mexican regions, and then in the Californian regions of America, it not only marked the most important stations of the heralds of Christ for proclaiming the light of the Gospel to the nations, but also provided the beginning for the founding of a new city, later known as "Monterey in California." Therefore, great reverence is held for the Virgin Mary, commonly called "Our Lady of Bethlehem," by the clergy and people of this diocese of Monterey in California, and they demonstrate the most tender feelings of love towards her, as their mother and guardian in faith. Furthermore, they honor with special devotion Saint Charles, Bishop and Confessor, a most brilliant example of pastoral prudence and outstanding sanctity. Finally, we have also observed, with great joy, that the piety of that place flourishes, whether towards Saint Patrick, Bishop and Confessor, who was distinguished by no less virtue and was a devoted herald of the Gospel, or towards Saint Teresa of the Infant Jesus, whose rare simplicity of conduct and...

[*Latin ed. p. 709*]

709 The acts of Pope Paul VI demonstrate a spirit of tireless zeal, quiet

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ardor, joined with immense love of God and of souls. For this reason, having inquired of the entire clergy and of the faithful, the Venerable Brother Henry A. Clinch, Bishop of Monterrey in California, requested that We declare the Most Blessed Virgin Mary, commonly called "Our Lady of Bethlehem," and Saint Charles, Bishop and Confessor, as the principal patrons; and Saint Patrick, Bishop and Confessor, and Saint Teresa of the Infant Jesus, as the secondary patrons of his diocese. Gladly complying with these requests, We, after consultation with the Congregation for Sacred Rites, by the fullness of Our Apostolic authority, by the force of these letters and perpetually, declare, establish, and proclaim the Most Blessed Virgin Mary, commonly called "Our Lady of Bethlehem," and Saint Charles, Bishop and Confessor, as the principal patrons; and Saint Patrick, Bishop and Confessor, and Saint Teresa of the Infant Jesus, as the secondary patrons of the entire diocese of Monterrey in California, with all the rights and liturgical privileges that properly belong to principal and secondary patrons of regions. Notwithstanding any contrary provisions whatsoever. These things We decree, ordaining that these present letters shall forever remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them. Given from the castle of Gandulf, near Rome, under the Fisherman's ring, on the twenty-eighth day of the month of August, in the year nineteen hundred and sixty-eight, in the sixth year of Our pontificate.

ALOISIUS Card. TRAGLIA

Substitute of the Cardinal Secretary of State

Francis Tinello, Apostolic Chancellor

Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary

Joseph Massimi, Apostolic Protonotary

In Ap. Cane, tab., vol. CXXVIII, n. 82.

[*Latin ed. p. 710*]

710 Acta Apostolicae Sedis - Official Commentary. LETTER To His Eminence, Father, Most Reverend Cardinal Wyszynski, Archbishop of Gnesen and Warsaw, concerning the Catholic University of Lublin, established ten years ago. PAUL VI. A bright flame was lit in Poland fifty years ago, which continues to shine with a salutary radiance: we speak of the Catholic University of Lublin. This happy event will soon be celebrated in common remembrance, with you, our beloved Son, leading, with the assembled bishops of this nation, a host of professors, students, present and past, applauding. We, unable to be present at these solemnities, heartily congratulate you on the great progress made by this academy and the rich harvest gathered in the fields of religion and learning. Therefore, we desire that the greatest expertise be taught here and that what is taught be learned with the utmost diligence; with paternal concern, we urge that a united effort be made to

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thoroughly investigate the doctrines and arts, to acquire the wisdom of Christianity, that is, that zeal for understanding and loving virtue may flourish, for a Catholic institution of these disciplines ought to be a noble school of life. Therefore, may this University of Lublin, as in the past, so also now, teach the truth of the faith without any clouding of false opinions, and, by rendering obedience to the Supreme Magisterium of the Church, show the way to its students, so that they may proceed without offense. Therefore, we implore God, the Father of lights, that He may be gracious to those who teach and those who learn, and that He may grant abundant growth to this established institution in the future. To you, our beloved Son, to the bishops, and to all who participate in these celebrations, we gladly impart the Apostolic Blessing, a testament of our affection. From the Vatican, on the tenth day of the month of October, in the year 1968, the sixth of Our pontificate. PAUL VI.

[*Latin ed. p. 711*]

Acts of Pope Paul VI, Volume VI, page 711. ADDRESSES. To those who attended the general meeting held by the Holy Cecilia Society of Italica.

"Beloved sons, we are pleased to address you; and we do so, thanking and praising you for the perfect dispositions of mind with which you wish to receive our words. These words spring from the esteem and special affection that we hold for your persons; from the reflection and solicitude that our pontifical and pastoral office constantly demands concerning the Sacred Liturgy, 'the summit and source of the life of the Church'; from the need we have of you, since the lofty aims of your movement coincide with the promotion of communal religious life and the splendor of divine worship; from the necessity of a restored Italian Holy Cecilia Association, and one that, with intimate and harmonious coherence, is intelligently faithful to the glorious choral and musical traditions of the Church, and wisely open to the emerging needs of a constantly living and renewing religious worship, and of an updated, effective, and fruitful liturgical pastoral ministry.

Your activity now comes into play at an important moment in the history of the reform wisely promoted by the Second Vatican Ecumenical Council. Good fruits have already been gathered, even in the sector that most directly concerns you. In Italy, no less than in other countries, the Christian people now sing more in the sacred assemblies. New texts and new melodies have been grafted onto the ancient and venerable trunk: promising shoots sprouted under the breath of the spiritual spring, which today so sensitively envelops and penetrates the life of the Church. However, there are some resistances and not a few difficulties to this renewal, even with regard to sacred music and liturgical singing. And on the other hand, it is not always possible to maintain the ancient, most precious heritage in due honor; it is not always the case that new musical expressions harmonize

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with the magnificent and venerable tradition."

*September 18, 1968. Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 16. 1

[*Latin ed. p. 712*]

712 Acta, Apostolicae Sedis – A valuable official ecclesiastical commentary, also from a cultural perspective: on the one hand, compositions are introduced which, while simple and accessible, are sometimes lacking in inspiration or devoid of any expressive grandeur; on the other hand, there are experiences here and there that are completely novel and daring, before which one cannot help but remain, at the very least, perplexed and doubtful. It is therefore incumbent upon you to contribute to a delicate and urgent work of reflection and discernment; and to provide encouragement or correction, as the case may be. In carrying out this mission, it is essential above all not to lose sight of the function of sacred music and liturgical chant. Otherwise, every attempt at reform would be in vain, and the proper and appropriate utilization of the various structural elements of this noble and holy endeavor would be impossible; elements which, as you well know, are the Gregorian chant, sacred polyphony, and modern music; the organ and other musical instruments; the texts, in the vernacular and in Latin; the sacred ministers, the "scholae cantorum" and the assembly; the official sacred chant and popular religious chant.

2 Music and chant are at the service of worship and are subordinate to worship; and therefore they must always be decorous: grand, even in simplicity; solemn, at times, and majestic: always as little unworthy as possible of the infinite excellence of God to whom they are directed, and of the human spirit that they intend to express. They must be capable of bringing the soul into devout contact with the Lord, arousing and expressing sentiments of praise, supplication, propitiation, thanksgiving; of joy and even of sorrow; of love, of trust, of peace. What a rich range of every intimate melody and of every most varied harmony. If this is the essential function of sacred music, how could truly poor or banal expressive forms be accepted? Or those indulgent to a distracting aestheticism? Or those marked by a prevailing and excessive technicality, which would be a reflection of one of the peculiarities of our age – undoubtedly called to reach God in all his manifestations – but which, in order to enter the sacred, would need the mediation of a genuine art? If it does not possess, at the same time, a sense of prayer, dignity, and beauty, music – instrumental and vocal – precludes itself from entering the sphere of the sacred and the religious. The assumption and sanctification of the profane, which today distinguishes the mission of the Church in the world, obviously has its limits; especially

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[*Latin ed. p. 713*]

Acta Pauli Pp. VI 713 discusses the conferring of that sacredness, which is proper to liturgical worship, upon that which is profane; we should remember that the Council of Trent, in the decree *De observandis et evitandis in celebratione missae*, prohibits any kind of music where lascivious or impure elements are mixed, whether through the organ or through singing. It is not the case that everything outside the temple (the profane) is suitable to cross its threshold. Nor should it be thought that with such observations, limits are being imposed that would mortify the creative capacity of the artist, the composer, or that, no less inspired, of the performer; nor should expressions of music or voice characteristic of the nature and customs of peoples educated by other civilizations, other than that of our West, be excluded. The purpose of sacred music, while primarily consisting in the evocation and honor of divine majesty, also coincides with a solemn affirmation of the most authentic greatness of man in prayer; and therefore, what and how many new musical compositions, unmistakably marked by the charisma of creative freedom and the authentic seal of art, can arise from an enlightened and faithful service to such lofty purposes! But, on the other hand, in the perspective indicated, the Gregorian chant and classical polyphony are better understood and appreciated, religious and human values of the past, to which it would be difficult to deny the character of a perpetually current and incomparable perfection. Furthermore, it is particularly within the function of sacred song to infuse greater strength into the texts that are presented to the intelligence and taste of the faithful, in order to revive their faith and foster their devotion. Word and inner song, and spoken word, sung word: a problem that is part of that, so suggestive and broader, of contemplation and the liturgy, interiority and exteriority in the service of divine worship; a problem that is inherent in the very nature of man; and therefore recurring in the history of the various religious and cult experiences, especially that of Christianity. Saint Augustine and Saint Thomas, to mention only two great masters, were not insensitive to it.

To overcome difficulties and avoid possible deviations, it will be necessary, first, to choose or prepare – drawing from the treasure of faith.

[*Latin ed. p. 714*]

The Acts of the Apostolic See - Official Commentary 714, concerning the art of "new and old" – texts are suitable, not only for their solid religious content and highly inspiring nature, but also for their worthy and praiseworthy literary style; and then to set them to music, and to ensure their performance in a manner that is consistent, not only without obscuring them with useless repetitions or harmful prolixity, which are perhaps more characteristic of other times, but also without impoverishing them,

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without prejudicing them – we shall say – through deficiency; so that between "chants" and "the things that are sung," that adequate and fruitful complementarity is realized, which best elevates minds and hearts to God.

Finally, we will mention the communal function of sacred and religious singing, which is connected with the social aspect of the Liturgy, which is strongly emphasized, and not without reason, in our time. Liturgical singing concerns the Church in its entirety: a "community of sentiments" that manifests itself in "a single voice," and which, in turn, is strengthened and invigorated by the singing. What beneficial fruits of Christian and human solidarity, of charity and brotherhood in Christ, can sacred music produce that properly fulfills this function! And on the other hand, the observance of the communal purpose will lead to the exclusion of expressive forms that are understandable only to initiates, and therefore incompatible with music that, in order to be of the People of God, must be "popular."

But singing also concerns the entire Church in its entirety, and must therefore make its essential structure appear and stand out, as it is generally reflected in the hierarchical and communal character of the Sacred Liturgy. Since, moreover, within the common priesthood of all the faithful, the Holy Spirit distributes the variety of its gifts, here, alongside that of the assembly, is the ministry of the "schola cantorum," of children and adults; here is the ministry of the composer, the organist, the director: your ministries, beloved sons! And corresponding to all of this, there are so many aspects to care for, so many functions to stimulate. Thus, singing will be explained in a suitable and orderly manner, according to the office of each, making collaboration and harmony shine in the same service; in building up, that is, together, the Church; in building up, together, a living temple for the honor and glory of the Father. Such, beloved sons, are the supreme goals of your mission, on which we have wanted to dwell, almost for our own delight, but even more out of the duty of our apostolic office, in repeated and renewed...

(References to St. Augustine, Confessions, X, and St. Clement, Letter to the Corinthians, 34, 7, follow.)

[*Latin ed. p. 715*]

Acts of Pope Paul VI, 715, a new meditation, concerning the fundamental criteria to which your work must practically adhere. We are certain that you will not resist the allure of their light, the impetus of their strength. And may the thought also assist you that your mission is great and salutary before the Church, which, with its song, expresses and strengthens the faith of the Christian people, and before the world, this our contemporary world, so in need of a beautiful and courageous testimony, given to religious realities, to the sacred, to God. With Our Apostolic Blessing. From the Vatican Basilica, to the Clergy and faithful who attended the celebrations of the Beatification of the twenty-four Korean Martyrs.

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My Lords Cardinals, Venerable Brothers, dearest children, once again the Church is filled with joy. She celebrates a company of her children, whom the Holy Spirit assures us are in eternal salvation, in the glory of Paradise. These are, as you know, the Martyrs of Korea, of the year 1866. We have declared them Blessed for eternity. But We ourselves, in announcing this transcendent certainty, are, in our own way, blessed. A wave of their heavenly blessedness descends upon us, and fills us with earthly blessedness. We are in admiration. We are in the joy of the celebration. We are in the awareness of communion.

Brothers and children! It is not so much the splendor of this Basilica, illuminated for the feast, nor so much the brilliance of this ceremony, resulting from the most solemn, the most varied, the most pious representation of the People of God from the entire world, that fills our souls with spiritual joy in this happy moment, as it is the sure conviction and almost the intimate experience of the mystery of the "communion of saints," which now moves our spirits. Oh! the communion of saints: what a wonderful world! The concept that we try to form is like a dream; but the reality surpasses the images of the imagination; it is greater, it is more beautiful, and above all, it is more true. The kingdom of holiness is paradise in its reflection here on earth, in its fullness up there in heaven; it is the vivifying splendor of God, which penetrates the creatures chosen for his ineffable communion. If already in the wondrous scenes of nature our admiration feels that it cannot equal... * October 6, 1968.

[*Latin ed. p. 716*]

Acts of the Apostolic See - Official Commentary 716. In these words, the art, dignity, magnificence, majesty, greatness, and perfection of the divine work are manifested, which eloquently speak in silence. What, then, shall we say, and what shall we say, if it pleases God, one day, when the epiphany of God, or rather, when His "glory" shall be revealed in us? During our present life, this revelation is still incomplete; it occurs through a mirror, in a riddle, almost as a reflection, under a mysterious veil; the divine aspect of holiness is only and scarcely apparent, although it is not entirely hidden, and to a clear eye, it is already so manifest that it adorns the entire Church with its splendid attire and constitutes one of its distinctive and characteristic "marks," namely, the holiness of the Church; a mark which often does not appear to profane observation, and to the worldly judgment concerning the humanity of the Church, it is indeed contradicted by the defects and sins that, due to the human element of which it is composed, conceal and deform it. But it is not so that this mark of holiness remains unnoticed by the honest observation of men of this world. For us, children of the light, the awareness of the holiness of the Church, as a sacrament and instrument of salvation, and the awareness of holiness within the Church, that is, in its children full of grace and virtue, should always be present in

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our spirit, as an edifying and consoling reality, far more than is ordinarily the case. And it is precisely to remind us of this reality that the Church herself presents to us brothers and sisters who are truly exceptional, in whom the transparency of holiness is so manifest that it compels us to praise God in these elect – as St. Paul says – whom He has predestined to reproduce the image of His Son, whom He has called, and called them, and justified them, and justified them, He has glorified. This is the reason for this ceremony and the long preparation that preceded it; the reason for the veneration of the Blessed and the Saints; the reason for our joy in having been able to elevate certain Korean Martyrs to glorification before the Church Militant, as they already are in the choir of the Church Triumphant. 1 2 3 4 5. A desire invades our hearts at this moment: to fix our gaze on the history of these new Blessed, there where the...

[*Latin ed. p. 717*]

The splendor of sanctity, which we mentioned, allows its rays to shine forth. That is to say, we wish to see how God manifested Himself in them. This is a very pious and worthy desire, and, as far as possible, it should be encouraged and satisfied. It is the love of hagiography, which should, as it once did in the spiritual education of the faithful, be promoted and cultivated even more today than it is; and today, even more than yesterday, because hagiography is nourished by historical truth and psychological doctrine. The "Martyrology" should once again become a fashionable book in the Church, which is now being reborn. And in the present case, the history of these Blessed ones, no less than that of the great champions of Christianity, would offer the interest proper to great adventures, great heroisms, and great deeds, which ennoble the stature of humble and hidden individuals. This is a beautiful story, most beloved children: We venture to recommend its reading to everyone, for the fascination it emanates and for the edification it imparts. It is enough to say that it is a story of martyrs; and not of just one, the leader, Bishop Simeon Berneux, but with him, twenty-three others, each consciously offered as innocent victims of their faith. It is a story that echoes other previous ones, no less painful, bloody, and heroic, which, if not officially written in our Martyrology, are certainly recorded in that "book of life" of which the Apostle speaks. Martyr: who is a martyr? Already, the name itself is a paradoxical praise. Two elements constitute its extraordinary and significant effectiveness: testimony and blood. These are precisely the elements of the extraordinary manifestation of God in the faith and fortitude of a follower of Christ. The martyr writes his faith in blood: he proclaims, through his sacrifice, that the truth which he possesses and for which he allows himself to be killed, is worth more than his temporal life, because faith is his new supernatural life, present and for eternity. No one is more defenseless, weaker, or more gentle than he; the martyr is like a lamb; but no one is more courageous, more fearless, or more

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victorious. It is the martyr who highlights the truth that Christ has brought to us; it is the martyr who affirms love in its supreme measure: sacrifice. The spiritual greatness of the martyr is so great that it transforms into beauty, and generates in those who understand it this almost inconceivable affection: the desire for martyrdom. We have not forgotten the fervent words of Ignatius: "Let no one call me master, for I am a slave of Christ, and I desire to be with Him in my flesh. I am not to be called good, nor wise, nor just, but a fool, and ignorant, and sinful. I only desire to be offered a sacrifice to God, that, by means of it, I may be delivered from death, and perfected for life." (Ignatius of Antioch, To the Polycarpites, 4:1-2).

[*Latin ed. p. 718*]

Acta Apostolicae Sedis - Commentarium Officiale 718 of Antioch, eager to suffer the agonizing fate that awaited him: "Let me reach the pure light! Once there, I will truly be a man! Let me imitate the passion of my God!" But today, we do not need to seek in the distant past these and other similar wondrous testimonies: it is the Martyrs, whom we now venerate as Blessed, who repeat them for themselves as an enthusiastic aspiration. "We will go... to Korea. Oh! How beautiful is the portion that the Lord has reserved for me! It is possible that soon, I will tread this land where the blood of martyrs flows..." Monsignor Bérneux, then a young missionary, wrote as he departed for the Far East. And to this voice of the European, echoes the voice of Korean Christians, both adults and neophytes: they await martyrdom as an honor, as a natural consequence of their religious choice. And for them, martyrdom means adherence to a faith that has come from afar, without the support of local history and social environment; it means enduring atrocious and refined tortures, public dishonor, and finally, a cruel death without human hope.

And here, the tragedy of these Martyrs reveals another aspect of their sanctity: it has nothing artificial or foreign about it; it interprets and elevates to a sublime level the natural and spiritual predispositions of these obscure heroes, most of whom are laypeople, and who have only recently been initiated into the Christian life; Christianity has penetrated their psychology and their moral attitudes not as a formula imported from a foreign and distant culture, but as a message conceived to their measure, and almost intentionally designed to animate their native qualities and to awaken their best personal abilities; it is a Christianity that is truly authentic and orthodox, and at the same time, perfectly Korean. It takes root in those simple and good hearts, cultivated by traditional human and religious sentiments that are very elevated, even if incomplete, and it flourishes there immediately with surprising vitality, as if sown in its best soil. We must admire this aspect of the sanctity of these new and glorious children of the Church of Christ; we glimpse how this inexplicable phenomenon of congeniality extends beyond the individuals of these Martyrs to the spiritual genius of

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the Korean people; and we ask ourselves, before the Lord, whether this is not a prophetic sign, an indication of a vocation for an entire country, an announcement of a mission proper to Korea, destined to give our universal religion its own unique contribution.

Ad Rom. VI.

[*Latin ed. p. 719*]

Acts of Pope Paul VI, 719, express the original sentiment, capable of spiritually qualifying its future history and its modern insertion into the concert of nations. O Korea, here fittingly represented by two of your Catholic pastors, Monsignor Kim, Archbishop of Seoul, and Monsignor Chang, who tomorrow will be consecrated Bishop of Masan; by some descendants of the newly Blessed; by a group of your citizens, having come from the distant land "of the calm morning," and from various other neighboring nations; and also represented by the Students and Alumni of our Urban Colleges of the Propaganda Fide, We consider you, O Korea, with the respect and esteem that is due to your history, your civilization, and your national identity! Korea, so geographically distant and yet so spiritually close to Us, through the single and common Catholic faith of many of your children, We greet you today as a land watered, indeed baptized, by the blood of your Martyrs; and We honor your people, now open to the free profession of the Christian religion. Korea, living and modern, which has discovered that Christianity is not the perverse religion of which your Martyrs were accused, but also for you the Gospel of salvation, We earnestly wish you prosperity, and We pray that your Church, living in communion with the universal Church, may always be among your people a source of divine light, of human fraternity, of moral wisdom, and of religious piety for your best spiritual and civil fortunes. Korea, of whose sufferings and hopes We are aware, We wish you peace; and, with all those who rejoice at the beatification of these your Martyrs, We will turn Our prayer to these very heroes of yours, now powerful intercessors in Heaven, that true, worthy, and just peace, in concord, in labor, in freedom, may be assured to all your children! And We will also have a prayer for you, land of France, which has been the fertile and generous mother of the first of these martyrs, so that the honor that returns to your history and your name through their glorification may make you feel once again the greatness and the responsibility of your Catholic vocation, attested, even today, by so many of your sons and so many of your works, as it is, especially on this day, by the distinguished and meritorious Institute of the Missions Étrangères of Paris, which We hold in great esteem and affection. We will pray that you, Catholic France, may always know how to find, in the...

[*Latin ed. p. 720*]

720 Acta Apostolicae Sedis - Commentarium Officiale, with fidelity to

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your moral and religious traditions, with the wisdom and energy necessary to make the name of Christ shine throughout the world, through your culture and your language. And upon the entire missionary world, rejoicing for this new glory that is its own, upon Our valiant Congregation for the evangelization of peoples, and upon that – no less valiant and deserving – of the Sisters, who conclude with this long-awaited Beatification one of their many and laborious endeavors, upon the entire Church, finally, We shall bestow, as a pledge of that which We have now requested from Christ present in the eucharistic mystery, Our Apostolic Blessing. But We have not said all. Listen to Us for a moment. For at the culmination of this ceremony, which concludes a cycle of missionary history, another ceremony must now follow, simple and extraordinary, which opens a new missionary undertaking, extending throughout the entire area of the world, where the Church is still being born and formed. Behold, brothers and children: you see here present several hundred missionaries departing for their distant posts of apostolate, generating new and future communities of the great Catholic family. They are priests, they are religious men, they are religious women, and above all, they are young lay people, men and women, who voluntarily go into exile from their homelands and their families to become messengers of the good news in mission lands. They are the new missionary forces, armed with nothing other than the cross, which We shall now entrust to them, departing as pilgrims of Christ, poor in all things, except in faith and love; knowing nothing of the fate assigned to them, but fully aware that hardships and dangers will not be lacking on their path, and that Christ is with them, that the entire Church supports them with its charity and its prayer. They deserve that we all greet them, and that to them, under the example and protection of the brothers now declared victorious and blessed in Heaven, We give Our special and paternal Apostolic Blessing. Go, brothers and children, generous in spirit: the Pope sends you; the Saints Peter and Paul follow you; the Korean Martyrs guide you; the Most Holy Mary, Mother of the Church and Queen of Missions, protects you; Christ is with you!

[*Latin ed. p. 721*]

721 Acta Pauli Pp. VI III To the most distinguished men of the art of medicine, who attended the Fifth International Congress on the Preservation of Health and Preventive Medicine. Gentlemen, We are very pleased to welcome you to Our home, to all of you who have gathered in Rome, coming from 52 nations of various continents, to work for the best service of human health. Your concern is for hygiene and preventive medicine. This is a vast field that opens up to your investigations and achievements for the greatest benefit of mankind. Indeed, who does not see that it is better to strive to prevent someone from becoming ill, than to strive to cure him: this is better, both for him, and for the society to which he belongs!

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Therefore, We rejoice to see so many practitioners sharing their experience and knowledge in this field of health, which is so important for man, that is, for each person, for each nation, and for all of humanity. For it is in the service of both individuals and communities that you intend to work, and this double requirement demands your reflection and your action. It is beyond doubt that the magnitude of the problems you face requires collective action, and that the role of public authorities is paramount in preventive medicine, whereas this is not the case in curative medicine. This, moreover, means that, above all, the first requirement of those in authority is to combat social ills and to create living and working conditions that are favorable to the health of all: We recently reiterated this to the participants in the Roman colloquium on ergonomics. There is still much to be done in this vast field. 1 As for the measures that it is your duty to advise and implement, with the more or less powerful means that are made available to you by the various communities, it is important never to lose sight of the primacy of freedom and responsibility.

* Die 9 mensis octobris a. 1968. A. A. S. v. 60 (1968), pp. 566-567. 1 46 - A. A. S.

[*Latin ed. p. 722*]

722 Acta Apostolicae Sedis - Commentarium Officiale. Regarding collective medicine, it is essential to consider the personal dimension, whether it involves administrative organizations or technical facilities. Indeed, it must not happen that, due to its scope, collective medicine becomes inhumane, and that the hospital – which is the legitimate object of your attention – does not become, as has sometimes been said, a factory for treatments. In all these necessary measures of screening and control, one must never lose sight of the reserved nature, the legitimate privacy of everything related to the body, and which imposes a limit on the constraints that a specialist might sometimes wish to impose for the good. This underscores how necessary it is that all those in charge, technicians of all branches, and various organizers work in close contact to serve the common good without infringing upon the legitimate demands of the individual, and to create institutional structures whose constitution and operation allow the services of hygiene and health to retain a human face. Therefore, your technical research must always be accompanied by psycho-sociological studies of the various environments, and by a constant effort to educate about practices, in order to solicit the free acceptance of the disciplines proposed to them for their own good, as well as for that of the community to which they belong. Indeed, one must not too readily deprive each individual of responsibility for their own life and that of their loved ones, nor give them the confused impression of having applied to them, in the name of technical progress, anonymous methods, without concern for their physical and moral personality. We certainly have much to say to you on this last point, and can

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only allude to it today. Moreover, are you not all permeated by these duties? If it has been said of the physician that he never cures a disease, but always treats a patient, it is also true to affirm that the hygiene or preventive measures that you promote are never applied solely to a body, but touch a person, therefore a subject who has a right to our infinite respect; and the Christian adds: someone who has been created in the image and likeness of the Creator, who is redeemed by the blood of Christ, who is called to know and love God, and to live in his blessed intimacy. Therefore, all technique will always be only an instrument, the application of which remains subject to the higher moral rules that govern human life. And all improvement will not replace...

[*Latin ed. p. 723*]

Acts of Pope Paul VI, 723, always concerned for those persons who have a great need for true love. Is it not, moreover, through your research, this love for mankind that guides you, and which inspires your experiences and endeavors, with all that they entail of risk and hope? With you, We rejoice, and with all our heart We invoke the abundance of divine blessings upon your work, as upon yourselves.

IV. To the Most Excellent Sir Abdel Halim Makhyoun, Representative of the United Arab Republic, bearing letters of credence to the Supreme Pontiff.

Sir Ambassador, We are pleased to welcome in Your person the Representative of a Country renowned since the most ancient times. Indeed, the history of ancient Egypt rightly holds the attentive interest of scholars and representatives of world civilization, and it is not necessary to remind Your Excellency of the great surge of international solidarity that recently made possible the saving of the monuments of Nubia.

The Holy See, as Your Excellency knows, considered it an honor and a duty to participate in the preservation of these famous Pharaonic temples, and entrusted to the Dean of the Sacred College of Cardinals the task of representing it at the ceremonies that marked the happy completion of this grand undertaking.

But there is a portion of the history of Your Country that holds even more the attention of the Holy See: it is that which is linked to the Christian traditions, which Your Excellency so aptly mentioned just now. Who can ignore the importance of Egyptian monasticism in the history and life of the Church? And what contribution to the development of its theology and to the enrichment of its spirituality do represent – to mention only these among so many others – the great names of the School of Alexandria: the Clementines, the Origen, the Athanasius, the Cyril?

... If from the past we come to the present, we see the vitality of Catholicism in Egypt asserting itself differently, but in a no less suggestive way,

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and in two directions. It is first the ecumenical orientation, tending towards rapprochement with Christian communities.

* Die 12 mensis octobris a. 1968.

[*Latin ed. p. 724*]

724 Acta, Apostolicae Sedis - Commentarium Officiale: Regarding non-Catholic Christians, particularly those of the Coptic faith: the welcome extended by Your Capital to the relics of Saint Mark has recently demonstrated, on both sides, how deeply felt is the participation in a common historical and religious heritage. On the other hand, the Catholic Church, represented among you in the variety of its rites, intends not to remain on the sidelines of Arab-Egyptian national life; it does not wish to be, either in the United Arab Republic, or elsewhere, a church imported from abroad. Universally by its very nature, it is at home everywhere, and it desires that its children remain faithful to the good traditions and local cultures, that they contribute to national life, and that they work, alongside their brothers, for the spiritual and material prosperity of their respective homelands. This is what the Egyptian Catholics are doing, and We are pleased to receive, from the lips of Your Excellency, the assurance that the authorities of the United Arab Republic appreciate the efforts of Catholic schools and missions in the fields of education and social welfare. These statements of Your Excellency are important to Us, and We take note of them with the greatest satisfaction: they indeed suggest happy prospects for the future of these institutions. We believe that, in return, We can assure you of the loyalty of the Catholics residing in the United Arab Republic. We are convinced, in particular, that they feel concerned, as do all their compatriots, by the current tragedy that constitutes for the entire nation the persistent conflicts that disturb the peace in the Middle East. The Holy See itself is not absent from these painful vicissitudes. In accordance with its vocation, it has striven, there as elsewhere, to provide relief to those most afflicted by the events, offering – to the extent of its means – assistance and aid to refugees, and actively taking an interest in the fate of prisoners of war. Above all, it strives, and wishes to strive even more, to promote a peaceful and honorable resolution of the conflict. And in this task, of which it certainly does not underestimate the difficulty, it will be valuable to be able to count on the help of a person as qualified and representative as Your Excellency. Therefore, it is with the greatest cordiality that We welcome you to the Vatican, and We offer prayers for Your person and for the successful fulfillment of Your mission, for which We earnestly invoke divine assistance.

[*Latin ed. p. 725*]

Acts of Pope Paul VI, 725 V. Addressed to the Clergy, Religious Sisters, and faithful who attended the Beatification celebrations of the Venerable

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Servant of God, Mary of the Apostles, in the Vatican Basilica.

"My Lords Cardinals, revered Brothers, beloved children, and all the faithful; and you, today deserving of Our particular consideration, excellent Sisters of the Divine Savior, it is permitted to Us, after the sacred ceremony held in honor of the new Blessed Mary of the Apostles, foundress of the Salvatorian Religious Sisters, and after having thanked the Lord through the Eucharistic rite, celebrating His divine presence and His perpetual assistance among us, to express, not merely as an illustration, but as a sign of Our approval, a word concerning this beatification, which gladdens the entire Church; which fills with joy and comfort a great religious family of women, and by reflection, that male family which gave it origin and name; which elevates to a common example and a stimulating edification a strong and most distinct figure of a woman, who in her lineage and in her natural and Christian virtues, honors her great native land; which spreads throughout the earth, where the charitable institutions and the religious activity of the Salvatorian Sisters attest to the provident vitality of the work founded by the most pious woman, now glorified by the Church, and which offers to the world of today, and certainly to that of tomorrow, the testimony of a Catholicism entirely devoted to its service and its salvation.

We express, as that which arises in the hearts of those who wish to revisit the history of Teresa von Wüllenweber, later clothed as it were in a sacred mantle with the name of Religious Sister Mary of the Apostles: we shall leave to her congregation, to her vast spiritual clientele, and to all those, whether biographers or readers, who indulge in the wise pleasure of exploring the "Lives of the Saints," that is, the most singular and mysterious experiences of the human soul, to savor this pleasure: it will be lasting, it will be fruitful, it will be interesting, it will be edifying.

Our approval is limited, at this moment, to admiring the twofold aspect that defines the vocation and the life of the Blessed: the apostolate and the mission. These are not two distinct aspects, almost as if..."

[*Latin ed. p. 726*]

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We shall present a figure with two aspects; rather, these are two titles that befit the same person, who made the apostolate the reason for her life and the motive for her dedication, her total self-sacrifice for the cause of Christ; and she desired that her apostolate should dare to aspire to and achieve its most daring evangelical and modern expression, that of the missionary. Whoever attempts to apply the binomial "apostolate and mission" to this new daughter of the heavenly Church, we believe, will discover the logical and operative thread of her earthly existence, and the concise motivation for her glorification; and, as happens with ideas when we see them personified and living in some human story, both terms of this simple

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but profound binomial will appear clearer, more documented, richer in meaning and implications, both doctrinal and moral, both psychological and practical. It is appropriate here to recall a word that the Blessed wrote about herself, almost giving a definition of her own personality: "I feel strongly called to everything that is apostolic." And it was certainly this vocation that made her capable, she, the firstborn of a noble German family, to make the most generous renunciations of her social status and her possessions, that made her dissatisfied with various attempts at religious life, and that gave her the desire to match, in the outward activity of the apostolate, the exuberant religious fervor of her inner life. We believe that it would not be difficult to trace the constituent elements of the apostolate, as we understand it today in its derivation from its original evangelical meaning, by studying the biography of this singular woman, full of culture, human sensitivity, and spiritual fervor.

What is the apostolate? Considered in its psychological meaning, where grace animates the inner intimacy of our spirit, the apostolate is first and foremost an inner voice that pronounces, from time to time, a startling evaluation of things, nullifying some, even those that are good and dear, and exalting others, considered difficult, foreign, utopian; a voice that is both unsettling and reassuring, a voice as sweet as it is imperative, a voice that is both bothersome and loving, a voice that, coinciding with unforeseen circumstances or with grave events, at a given moment becomes attractive, decisive, almost revealing of our life and of the *Letter to Bonav. Lüthen, 1882*.

[*Latin ed. p. 727*]

The Acts of Pope Paul VI, page 727, prophetically and even victoriously reveals our destiny, banishing all uncertainty, all timidity, and even all fear, and simplifying, making it finally easy, desirable, and joyful for our entire being to respond with that single word, which reveals the supreme secret of love: "Yes, Lord, tell me what I must do, and I will dare, I will do it." Like St. Paul, struck down on the road to Damascus: "Quid me vis facere?" – "What do you want me to do?" The root of the apostolate lies in this depth: it is a vocation, an election, an inner encounter with Christ, a surrender of one's own personal autonomy to His will, to His all-encompassing presence; it is a certain substitution of our heart, poor, restless, fickle, and sometimes unfaithful, but yearning for love, with His heart, the heart of Christ, which begins to beat within His chosen creature. Then occurs the second act of the psychological drama of the apostolate: the need to pour oneself out, the need to act, the need to give, the need to speak, the need to transmit one's own treasure, one's own fire, to others. From a personal matter, the drama becomes social, from internal to external. The charity of the religious relationship becomes the charity of the relationship with one's neighbor. And just as the first charity has revealed boundless dimensions,

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so the second would no longer accept limits: the apostolate becomes the continuous expansion of a soul, the exuberance of a personality possessed by Christ and animated by His Spirit, a need to run, to act, to invent, to dare as much as possible for the spread of the Kingdom of God, for the salvation of others, of all. It is almost an excess of action, which only the encounter with external difficulties will succeed in moderating and shaping into concrete and therefore limited works. The last century, the century of great upheavals in ideas and in society, knew many souls to whom the Holy Spirit infused this awareness and this energy, and from whom the Church drew its awakening and the recovery of treasures lost in cultural and social transformations; the apostolate became the formula for many new religious families, the female ones no less fervent and enterprising than those of the male branch, and superior in number. Among these is the religious family, which today receives, in the beatification of its Founder, the highest and most authentic recognition from the Church, once again ablaze with apostolic fire.

3. Acts 9, 6. Cf. Eph. 3, 18.

[*Latin ed. p. 728*]

Acts of the Apostolic See - Official Commentary 728. Therefore, it is no wonder that this chosen daughter of the Church, still living, has taken upon herself, as it were, a program, namely the name, as we said, Mary of the Apostles, and that she has discovered in the missionary ideal her guiding principle. From the love of Christ, received from Him and reciprocated to Him, springs forth the apostolate; from the apostolate, the missionary spirit. "The missionary zeal must be referred to the apostolicity of the Church." It is she who writes: "<It has always been my first inclination to dedicate myself to missions and to benefit them as much as I can>"; and shortly before: "<Seven years ago, I promised Almighty God, almost as a vow, to dedicate myself, as far as my strength allows, entirely to missions>." She perceived that the missionary field does not begin only beyond the borders of the Church already founded and developed, but that it also offers itself to the apostolate within the territorial and sociological sphere of the Church; the multitude of her works demonstrates this; and perhaps, in the fullness of her apostolic zeal, she also perceived what has become more clearly revealed to the consciousness of the Church in this century, and which the recent Council has expressly declared; namely, that "<the Christian vocation is, by its very nature, also a vocation to the apostolate>"; and furthermore, that "<there is in the Church a diversity of ministry, but a unity of mission>," which encouraged her, a woman, to undertake the proper missionary apostolate, that is, the effort to announce the Gospel and to found the Church where neither has yet arrived, nor the other is established, when there did not yet exist, or were only just emerging, religious families of women dedicated to this purpose. It was a

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providentially bold and immediately fruitful undertaking. At this point, we cannot remain silent about the name of a German priest who was an inspiration and teacher to the Blessed, the Servant of God Father Francis Mary of the Cross, in baptism John Battista Jordan, founder of the Salvatorians. And we cannot look upon these two flourishing and exemplary religious families, the Salvatorians and the Salvatorian Sisters, of which Rome is honored to have hosted the first foundations, and which are now spread throughout the world, without expressing our admiration, our gratitude, and our confidence. And finally, we cannot fail to remember that these wonderful ecclesiastical events, these miracles of faith and charity, these living institutions, 4 5 6 7 8 Journet, *L'Eglise*, II, 1208. Cited letter. Letter to Msgr. von Essen, April 25, 1882. Decree on the apostolate of the laity, *Apostolicae actuositatem*, n. 2. Ibid.

[*Latin ed. p. 729*]

From the Acts of Pope Paul VI, number 729, and from the workings (let us call them, indeed, canonical structures!) of the contemporary Church, there have arisen, have grown, have been consecrated, with the most fervent and generous dedication to the spreading of the evangelical message and to the good of humanity, firmly convinced that Jesus Christ is the Savior, the true Savior, the only Savior, the necessary Savior; and from this tomb of the Apostle Peter, a point of convergence and a starting point, a center of unity and of catholicity, flows that apostolic love and derives that missionary mandate, which shape its religious appearance, nourish its tireless energies, and sanctify its valiant ranks. This is the vision that We have before our eyes, and the vow that We cherish in our heart. May the new Blessed [Corbetta], with her luminous example, with her heavenly protection, forever fix this vision and strengthen this vow. We would also like to send a special greeting to Our brothers and to Our German-speaking sons and daughters. The new Blessed, Mary of the Apostles, is, by birth, by upbringing, by the mother tongue, your sister. The firstborn daughter of the nobleman Joseph Theodor von Wüllenweber, Maria Theresia, who later, as the foundress of the Sisters of the Divine Savior, took the name Mary of the Apostles, was born in the year 1833 at the castle of Myllendock in Gladbach (Germany). She truly embodies the noble and powerful Catholic spirit of the German people; she possesses the best virtues of the German character, when it is formed by sincerity and the open confession of the Catholic faith; from her youth, she revealed a delicate sensibility to religious matters and a firm moral conscience, so that she immediately directed her life towards a difficult and lofty ideal of religious perfection, which, in mature age, finds its concrete expression in a plan for a missionary apostolate, named after the Divine Savior. This event, from which the new Congregation of the Salvatorian Sisters will originate, takes place under the guidance of a great and humble German priest, John Jordan, who later takes the name Francis

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Mary of the Cross, and that here, in Rome, where the new Congregation has its cradle and finds its spiritual expression.

[*Latin ed. p. 730*]

Acts of the Apostolic See - Official Commentary 730. Once again, in the history of the Church, the wonderful and spontaneous fusion of the strong and lovable German soul with Roman-Catholic culture is realized, both imbued with human wisdom and the mysterious gift of the Gospel. Through this very fact, Mary of the Apostles becomes a teacher of renewed Christian vitality: the nature and richness of her work bear witness to this. She also becomes a symbol, an example, an expression of a desire, as she demonstrates through her personality, since the Church has deemed her worthy to be counted among the Blessed. Mary of the Apostles also demonstrates, through her religious family, how much and in what way this happy fusion can be honorable for the German name, fruitful for the Catholic cause, universal through its spread throughout the world, beneficial for humanity, and glorious for the name of Jesus Christ, our Savior. We are very pleased about this and express Our deep satisfaction, as We impart the Apostolic Blessing to all those present in this basilica and to those throughout the world who share Our joy.

VI. To the Most Excellent Weringhof, the first Envoy of the Popular Republic of Congo, stationed at the Apostolic See, who delivered to the Supreme Pontiff letters confirming the fidelity of his mission.

* Monsieur l'Ambassadeur, The establishment of regular diplomatic relations between a nation and the Holy See is always a source of profound satisfaction for the latter. Indeed, no calculation of temporal interest enters into this, but rather the sole concern for moral and spiritual values, which is a great honor to those who demonstrate the desire to establish these regular relations. This satisfaction is even greater when it concerns a great and beautiful nation of the African continent that has recently gained independence and possesses, like the young Democratic Republic of Congo, a heritage already so rich in Christian life and experience.

* October 14th, 1968.

[*Latin ed. p. 731*]

Acts of Pope Paul VI, 731. We could not, indeed, pass over in silence – and Your Excellency has rightly mentioned this – the immense work accomplished by the Church in your country. Not only has it firmly established the Catholic faith there, but it can be said that its action has greatly facilitated access for the Congolese people to the most advanced forms of modern and global civilization. This is particularly evident in the field of education, and the very name of Louvain suffices to evoke the level of culture achieved by your country thanks to institutions that the Church has initiated. However, it would be an incomplete view to focus exclusively

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on what the Church has brought to the Congo, and it is only just to also mention what the Congo brings to the Church. We said this recently in Our Message to the Episcopate and to all the Peoples of Africa: "The Church regards with great respect the moral and religious values of the African tradition." Indeed, it highly appreciates the richness and variety of the cultural expressions of the various ethnic groups of your great continent, their wisdom, their art of dialogue, their concern for the family, their sense of humanity, and above all, their spiritual vision of life: all positive values, so characteristic of your civilization, and which the Church has no ambition other than to embrace and vivify through the higher lights of Christian Revelation. This is to say to you, Mr. Ambassador, that what is beautiful and noble in the Congolese traditions, far from being rejected or neutralized by the Church, will always be accepted and valued by it; it considers these contributions as an enrichment, through which it, in a certain sense, acquires its letters of citizenship in your country and can there assume a truly Congolese face. The universal Church is indeed at home everywhere. It is not imported from outside. And when it takes root in a region of the globe, it is not to pursue designs of domination or temporal interests: it has in view only the true good of the populations; its aims are of a religious and not political nature. As for the Congo, it desires nothing more, We assure you, than to preserve, consolidate, and develop, through the Congolese people themselves, the great missionary work accomplished. Note 14.

[*Latin ed. p. 732*]

732 Acta Apostolicae Sedis - Official Commentary. In the past, and the beneficial results of which are evident to all. This cannot be achieved, obviously, except in a climate of social peace, which requires, in those who govern, in addition to the concern for tirelessly pursuing the improvement of the standard of living of the populations, great breadth of vision and great magnanimity. The Congo, as everyone knows, has experienced, in past years, very painful trials, which may have left in the hearts of its people traces of bitterness and resentment. But it will honor itself before the world and before history by generously practicing Christian forgiveness, which is so noble in itself, and which, moreover, is so in accordance with the convictions of its best citizens. A Congo fully faithful to its best traditions, eager to be increasingly permeated by the spirit of the Gospel, seems to have, in the designs of Providence, a magnificent mission, the influence of which could prove beneficial not only to each of its citizens, but to all of Africa and to the world. The Holy See will be the first to rejoice in the growing spiritual and material prosperity of the Congolese people. And in the office that you are inaugurating today as the first Ambassador of your country to the Holy See, you can be assured of always finding here understanding, benevolence, and support. With a generous heart, We invoke at this moment upon your person, your mission, your family, upon

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Mr. the President of the Democratic Republic of the Congo, and upon all the beloved Congolese people, the abundance of divine blessings. VII To the Most Reverend Fathers Cardinals, Most Reverend Prelates, and experts in liturgical discipline of the Council for the implementation of the Constitution on the Sacred Liturgy, holding their eleventh plenary session. * Venerable Brothers and beloved sons, You can easily understand with what spirit We have listened to the words with which your most worthy and beloved President wished to present to Us, in a brief but eloquent address, the numerous achievements accomplished during the past year by your Commission. From this, We learned that a great amount of work has been accomplished, which clearly demonstrates the... * October 14, 1968.

[*Latin ed. p. 733*]

The Acts of Pope Paul VI, section 733, concerning the work of liturgical renewal, which has been entrusted to you, may proceed diligently and with ever greater zeal to a happy conclusion. And indeed, the assembly which you are now holding in Rome takes place at a time when we can, and indeed must, look back on the path already traveled, so that we may contemplate the fruits of your labors thus far and assess them according to their merit. It is fitting to acknowledge that these fruits are truly abundant, and they raise our hopes for the future. The new rites and the new forms of prayer introduced into the liturgy have adorned the venerable and ancient heritage of the Church with a more beautiful splendor, and we observe with joy that, due to the more active participation of the faithful, the divine worship is flourishing throughout the world. In this regard, we offer the highest praise to Almighty God, for "every good gift and every perfect gift is from above, coming down from the Father of lights" (James 1:17). But we also wish to express to you, who are largely the authors of these fruits, the sentiments of our grateful memory, and we gladly seize this opportunity to offer due thanks to the Episcopal Conferences for the prompt and generous assistance they have provided. We know how much this has benefited your labors; and we also know that all the pastors of the Church spare no care or effort, so that the liturgical renewal may lead the people of God to a more flourishing Christian life and to "that full, conscious, and active participation in the liturgy" which is among the principal aims of the Second Vatican Council. This confirms our conviction that, in this present age, in which the devotion to prayer, faith, piety towards God, and the expectation of eternal goods are increasingly waning among men, a most opportune occasion has been given to us, so that not only the Church, but the entire human society may be drawn back to the love of a truly religious life.

But we also wish to speak to you not only to congratulate you on the work successfully completed, but also to urge you with greater fervor to add strength to your spirit for the long road that still lies ahead. Now is the time for the completion of the revision of the Roman Missal, which is now

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nearing its conclusion; afterward, there will be the Breviary, the Ritual, the Pontifical, and finally the Martyrology, for which books of the liturgy, to be properly revised, a considerable amount of time will still be required.

[*Latin ed. p. 734*]

734. Acta Apostolicae Sedis - Official Commentary. Hence, it is clearly evident the supreme importance that the Church today attributes to the sacred Liturgy, which must be the center and, as it were, the soul of all Christian life; indeed, to use the very words of the Ecumenical Council, "it is the summit toward which the activity of the Church is directed, and at the same time the fount from which all its power flows." It is also evident how necessary it is that, in the exercise of your office, you always bear in mind the close relationship by which the "law of prayer" connects the Church with the other aspects of religious life, especially with faith, with tradition, and with canon law. It is absolutely necessary that the law of prayer be in harmony with the law of belief, and that it manifest and strengthen the faith of the Christian people; therefore, the new formulas of prayer that you are preparing cannot be worthy of God unless they faithfully reflect Catholic doctrine; and it is easily understood how these formulas must excel in majesty, simplicity, and beauty, and how suitable they must be for moving hearts and inspiring piety, so that they fully correspond to the nature and character of liturgical worship.

4. On the other hand, the liturgical renewal must not be understood in such a way as to reject the sacred heritage of past ages, and to recklessly admit any novelty. What the Fathers of the Ecumenical Council intended when they promulgated the liturgical constitution is well known to you: namely, that innovations must be in harmony with sound tradition, "so that new forms may arise organically from existing forms" (n. 23). Therefore, a wise reform is one that is able to suitably combine the new and the old. From what we have said, it is clear how important it is, for the sake of a correct reform, that, especially in this time, all may recognize the ecclesial and hierarchical character of the sacred liturgy. Indeed, liturgical rites and formulas of prayer are not to be considered a private matter, pertaining to individuals, or to a parish, or to a diocese, or to a nation; rather, they belong to the entire Church, since they express the living voice of the Church praying. Therefore, no one is permitted to alter these formulas, to introduce new ones, or to substitute others in their place. This is forbidden by the very dignity of the sacred liturgy, through which man has communion with God; and it is also forbidden by the good of souls and the effectiveness of pastoral action, which in this way are brought into disrepute. In this matter, it is helpful to recall that norm of the liturgical constitution, L. c., n. 10. * Cf.

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R. Guardini, Lo spirito della Liturgia, Morcelliana, pp. 43, 44.

[*Latin ed. p. 735*]

Acts, Paul, Pope VI, 735, VI, "For the moderation of the Sacred Liturgy depends solely on the authority of the Church." However, since we are speaking to you about the norms that should guide your actions, we cannot pass over in silence certain practices that are observed in various parts of the Church, and which are the cause of considerable anxiety and sorrow to Us.

First of all, there is that state of mind with which many people take offense at whatever proceeds from ecclesiastical authority or is legitimately prescribed. This leads to the fact that, in liturgical matters, even the Episcopal Conferences sometimes proceed in a manner that is not entirely equitable. It also happens that experiments are undertaken at random and rites are introduced which are openly contrary to the norms established by the Church. No one can deny that this manner of acting not only gravely offends the conscience of Christ's faithful, but also harms the very execution of the ordered renewal of the liturgy, which requires prudence, vigilance, and, above all, discipline from everyone.

Furthermore, it causes Us great concern when people insist on stripping the liturgical worship of its sacred character, and therefore wrongly believe that sacred objects and vestments should not be used, but should be replaced by things that belong to common and secular use. Some even go so far as to disregard the sacredness of the very place of celebration. It must be admitted that such an opinion not only perverts the true nature of the sacred liturgy, but also the very notion of the true Catholic religion.

Furthermore, care must be taken, when it is a question of simplifying liturgical rites, formulas, and actions, not to go too far, and not to give sufficient consideration to the great importance that must be attributed to "symbols" in the liturgy. This leads to a weakening of the power and effectiveness of the sacred liturgy. Indeed, it is one thing to remove from the sacred rites whatever today seems to be superfluous, or has become obsolete and useless; it is quite another thing to deprive the liturgy of those symbols and that decorum which, if contained within just limits, are absolutely necessary for the Christian people, so that they may properly grasp the mysteries and truths that are hidden under the veil of external rites.

Therefore, your task is a great and important one.

[*Latin ed. p. 736*]

To the most beloved sons, the Apostolic See – Official Commentary 736, striving to ensure that the sacred liturgy displays the splendor of its German character before men, and that it may effectively promote the spiritual life of the community. And this is not all.

It is also necessary for you to take care that, as time passes, the zeal for

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liturgical renewal, which today rightly stirs the people of God, does not diminish. It is clear that in this matter, progress must be made gradually, because the work you have undertaken requires that due consideration be given to the proper preparation of the faithful. Therefore, new rites should be introduced at that time and in such a way as to appear more suitable for their easier acceptance and understanding. Finally, We urge you to consider a matter which We commend to your diligence. Indeed, you must take care that your efforts do not stray too far from the established custom and tradition of Rome, where the Latin liturgy has attained its origin, its growth, and its flourishing. It is not necessary for Us to emphasize this, for it is not the reason that pertains to history and place that moves Us, nor is it the desire to increase Our authority; rather, it is the consideration and estimation that pertain to theological doctrines and to the very constitution of the Church itself, which in this blessed City has its center of unity and its bulwark of the Catholic name, that persuades Us. On this matter, rather than Our own voice, We offer you the words of two men who are highly esteemed as devoted servants of the liturgy. The first, Father Gabriel M. Brasò, of the Order of the Benedictines, says: "He who does not feel himself to be Roman will find it difficult to be fully imbued with the spirit and the atmosphere of the liturgy. Romanity safeguards the uncorrupted sincerity of the liturgical spirit. Deviations in the field and in the boundaries of the liturgy, as well as in the way of thinking and in the practice of Christian life, derive their primary origin from the absence of Romanity. Excessive and narrow-minded patriotism leads to Rome being regarded as a rival, and its norms are judged as incomprehensible, and its laws as a manifestation of tyrannical domination. Romanity is the foundation of our catholicity." The second testimony that We wish to offer you pertains to a man whose fame has shone brightly through his outstanding scholarship in the discipline of liturgy, E. Bishop, who warns in his work on the specific nature of the Roman rite: "The Roman rite itself is not without its virtues. These virtues seem all the more necessary and valuable, because..."

[*Latin ed. p. 737*]

737 The acts of Pope Paul VI concerning the religious life of Europe at various times allow us to recognize the damages that have resulted from its neglect. Therefore, beloved sons, may Rome not inspire distrust or fear in you. Rather, may it willingly receive, properly appreciate, and render lasting and truly Catholic, your labors, not for its own glory, but for the Church, and for the glory of Christ our Redeemer.

8 These are the norms that, guided by the consciousness of Our apostolic office, We have wished to impart to you. May God grant you a bountiful supply of heavenly graces to promptly and properly carry them out, and We bestow upon each and every one of you Our Apostolic Blessing.

VIII To the members of the Sacred Order of Cîteaux, who were present

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in Rome at the General Council of their religious community to establish statutes.

* With paternal benevolence and sincere joy, We receive and embrace you today, beloved sons of the Sacred Order of Cîteaux, who, in Rome, on recent days, held a Special General Chapter according to the norms of your constitutions. We salute the General Abbot, Lord Sighard Kleiner, for his constant, excellent, and praiseworthy work in the Sacred Council for Religious Congregations and Secular Institutes; and We salute with him the venerable Abbots or the Presidents of individual Congregations, or the Directors and Delegates of monasteries.

As We address you, Our hearts are moved, and Our eyes behold the entire family of yours, which everywhere on earth gives witness to religious perfection, seeking God alone, investigating His love, and, urged by His charity, with zeal and effort, through the ministry of the word and prayer, preparing the souls of men for salvation. Therefore, We give heartfelt thanks to you and to all your brothers who are dedicated to the divine service and to the proclamation of the Gospel of Jesus Christ, and We encourage you to persevere in all that is virtuous and holy.

A most noble inheritance remains for you to preserve, received from your holy Founders, which Bernard of Clairvaux illustrated in a most remarkable way through his works, sermons, and above all, the example of his life.

8 * *The Genius of Saint Bernard*, by E. Bishop. *Libr. de l'art catholique*, pp. 66-67.

* October 14, 1968. 47 - A. A. S.

[*Latin ed. p. 738*]

Acts of the Apostolic See - Official Commentary 738, so that you might become the most outstanding master, first among you and also for the entire Church. Considering this heritage, and also your history, filled with so many distinguished men and excellent deeds for the good and growth of the Church, one observes it as if it were the image of a certain city, which, "being entirely united within itself and built according to the model of that heavenly Jerusalem, is raised towards the stars with lofty, living stones: these living stones are you, the Saints Robert of Molesme, Alberic and Stephen, sons of Stephen, and the disciple of Saint Bernard, who, firmly adhering to the Rule transmitted by Saint Benedict, 'are being built up into a temple of God in the Spirit'!" Therefore, greetings, our sons and brothers, whose works and dedication cause that glorious name of Cîteaux to shine brightly even in our time!

The General Chapter, as with other religious families, was convened so that, obeying the exhortations of the Second Vatican Council, you might consider the renewal of religious life; and now, after that has been accom-

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plished, you certainly expect certain words from us, which will confirm you in the path you have undertaken. And we are most willing to do so, even if the opportune time is plainly insufficient, we believe that nothing is more fitting to offer you than to urge you to faithfully preserve that heritage of yours, of which we have spoken. You surely remember that this was the first thing proposed by the Fathers of the Council: for they, beginning with the very threshold of the decree with the words "Perfect Charity," affirmed the renewal of religious life "and a return to the original sources of all Christian life, and the adaptation of institutes to changing conditions." By these words, it seems to be indicated that such adaptation cannot be achieved unless one returns to the original characteristics of each family and puts them into practice. What, therefore, does your received heritage demand of you? As you know very well, it demands that you be closely and constantly united with God, that you spread the Gospel in the hearts of others, that you pursue the simplicity of the Benedictine Rule, both in observing the holy laws, and in promoting the divine Liturgy, and in following the true poverty of Jesus Christ, and in working with your hands to provide for your own sustenance and to confer benefits upon the poor. This is what your founders first wanted, to bravely restore the discipline of the brothers which had collapsed.

[*Latin ed. p. 739*]

The Acts of Pope Paul VI, paragraph 739, exhort us, urging that you may most reverently cherish the human nature of Jesus Christ, in which the origin and flame of divine charity are manifested and drawn forth from their source, and that you may likewise cherish His Mother, the Virgin, as a most beloved daughter, and add yourselves to His Mystical Body in its entirety. These things have been proposed to you, and they must be preserved intact and uncorrupted even in our time. If we wish to encompass all of this in a single word, you are all called, urged, and impelled towards Christian perfection. This you must pursue with all your strength, and strive towards it with all your being, for whoever remains standing in this path will turn back. May we offer the judgment of your Saint Bernard, who, writing a letter to your Abbots gathered at Suessione, in the monastery of Saint Medard, under Abbot Geoffrey, urged: "Let those depart from me and from you who say: 'We do not wish to be better than our fathers,' protesting that their sons are tepid and dissolute. Their memory is cursed, because they ate bitter grapes, with which the teeth of their sons were stopped. But if they boast of their holy and venerable fathers, let them certainly imitate their sanctity, and defend the indulgences and dispensations granted by them according to the law. Although Saint Elijah said, 'I am not better than my fathers,' he did not say that he did not wish to be better than his fathers. Jacob saw angels ascending and descending the ladder; did he see anyone standing, or sitting? It is certainly not possible to stand firmly on a fragile

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ladder; nor does anything remain in the same state in this uncertain mortal life. We have here no abiding city, nor do we yet possess the future one, but we seek it. Either you must ascend, or you must descend: if you try to stand still, you must needs slip. It is not certainly good for him who does not wish to be better; and where you begin not to wish to become better, there you also cease to be good."

If you are led by this ardent desire and pursuit of Christian perfection, you will conform yourselves and all your things to that perfect charity, which, as a special law, has been entrusted to you from the very beginning; we call this the "Charter of Charity," which our predecessor, Callistus II, approved with apostolic authority and entrusted to your recent institution to be preserved. Therefore, let charity inform your study of this perfection, for it is the one thing that will keep you steadfast and faithful in the task you have undertaken, and it is the one thing that will preserve your liturgical prayers.

[*Latin ed. p. 740*]

The Acts of the Apostolic See – the official commentary – accompanies them with great efficacy, as if it were their breath and soul, and carries them to the throne of God and the Lamb, uniting you most closely with Christ. Therefore, the Sacred Council rightly urges all the faithful to strive for the perfection of charity, so that « with God's help, they may hold and perfect it »; and it has especially impressed upon religious members, with very serious words, which it is pleasing to repeat: "Therefore, let the members of any institute, seeking God above all and alone, join together contemplation, by which they adhere to Him in mind and heart, with apostolic love, striving to associate themselves with the work of redemption and to extend the Kingdom of God. Those who profess the evangelical counsels should seek and love God, who loved us first, above all things, and strive in all things to foster a hidden life with Christ in God, from which flows and is urged forth the love of neighbor for the salvation of the world and the edification of the Church. This charity also animates and governs the very practice of the evangelical counsels."

Therefore, beloved sons, you have the most holy admonitions, which remind you of what the Church expects from you even in this time. We certainly have a firm hope that, after your General Chapter, a new light will shine forth for the entire Cîteaux Family, so that the sweetest flowers and fruits may be perceived, by which the holy Church may continue to rejoice. We earnestly implore divine assistance for you, as we impart the Apostolic Blessing, a pledge of good hope and of the will of the Father, which we desire to extend to all your members, to their works and endeavors, especially in the vast missionary field.

8 Cf. Const. dogm. de Ecclesia Lumen gentium, n. 40. » Cf. Mt. 10, 28. Cf. Lk. 10, 42. Cf. Mt. 19, 21. Cf. Lk. 10, 39. Cf. 1 Cor. 7, 32. Cf. 1 Jn. 4, 10. " Cf.

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Col. 3, 3. Decr. de accomm, renov. vitae religiosae Perfectae caritatis, 5-6. 1 0 11 1 2 1 3 1 4 16

[*Latin ed. p. 741*]

741 The Acts of Pope Paul VI, addressed to the members of the Congregation of Clerics Regular of the Most Holy Cross and of the Passion of Our Lord Jesus Christ, who were present in Romae at the General Chapter of their religious community, convened to adapt the Rule. * Now, however, We address you, beloved sons of the Congregation of Clerics Regular of the Most Holy Cross and of the Passion of Our Lord Jesus Christ, who, together with your most esteemed Superior General, Theodore Foley, have frequently come here to repeatedly testify to your faith, charity, and obedience to the Successor of the Blessed Peter. You, too, have been gathered from all regions of the world in Romae to participate in the celebration of a Special General Chapter, the first session of which will conclude at the end of this month; the second will follow later. It gives Us great comfort, and We give thanks to God, the Most High, with a joyful heart, for this flourishing example of religious piety and of the most holy aims, offered by so many religious families. Therefore, We congratulate you and express to you Our benevolence and esteem. For you, recalling the teachings and the example of your Founder, Saint Paul the Apostle, and of other Saints who have illuminated this Congregation like stars, dedicate yourselves here to the contemplation of divine things, which you nourish daily through the liturgy, through meditation on eternal goods, and through the study of sacred disciplines, so that you may abhor all those things which are an obstacle to the love of God; and from here, you faithfully pursue the apostolic way of life. Therefore, it is absolutely necessary, as far as you are concerned, that you strive with all your strength for the perfection of charity, without which, even the greatest works are nothing more than "sounding brass, or a tinkling cymbal." Therefore, We encourage you with paternal solicitude to follow this path. The Passion of Jesus Christ, which is your shining banner and the very mark of your singular holiness, urges you to endure all things for the sake of Christ and for His glory, and for the salvation of souls. To this end, the principal norm of renewal, which the Fathers of the Council proposed to religious families, is reduced to these words: "Since the ultimate norm of religious life is the following of Christ in the Gospel." * October 14, 1968. Cf. 1 Corinthians 13:1.

[*Latin ed. p. 742*]

Acts of the Apostolic See - Official Commentary 742 proposals, may these be held by all institutes as the supreme rule)). You follow Christ, Christ crucified, Christ crucified presented to the consideration of men: therefore, looking to Him, drawing strength and spirit from Him, persevere in the task you have undertaken, so that the efficacy of your ministry and

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the vigor of the desired renewal may never cease. In this matter, you certainly know that the grace of Jesus Christ will never fail you. But that this grace may descend upon you even more abundantly, we pour out our prayers for you to God, and, under the auspices of these heavenly gifts, we reiterate our Apostolic Blessing upon you, and we impart it also to all your companions, who everywhere on earth proclaim the cross of Christ and announce its power. "Grace to you and peace from God our Father and the Lord Jesus Christ. Amen."

To the Most Excellent Sir John Davin, the first Envoy of the Republic of Gabon to the Apostolic See, delivering to the Supreme Pontiff the Letters of his mission.

* Monsieur l'Ambassadeur, We welcome you with joy to the Vatican, and We receive you as the first official representative sent by Gabon to Us. The presentation of your Letters of Credence to Us marks, as you have just said, a historic date, a happy one, we believe, for the Holy See and for your young Republic. The Catholic Church has long maintained good relations with your country. As early as the time of Our predecessor, Gregory XVI, the Apostolic Vicariate known as "of the two Guineas" was established, which included, among others, the territory of present-day Gabon, and which was entrusted by the Pontiff to the young Congregation founded for the apostolate among the Blacks by the Venerable François Libermann. The first missionaries landed on the coasts of Gabon in 1844, and thus began, through the slowness and trials inherent in every apostolic undertaking, the history of the progressive penetration of the seed of the Gospel.

[*Latin ed. p. 743*]

The Acts of Pope Paul VI, page 743, speak of your homeland. More than a century ago, it can be observed that the Faith took firm root there. The work of the Fathers of the Holy Spirit, soon aided by the Brothers of Saint Gabriel and by several religious communities of women, became established and expanded, and Gabon, with its two hundred and fifty thousand Christians—which, it may be said, constitutes approximately half of the total population of the country—today presents the spectacle of a flourishing Christendom. Alongside the heralds of the Gospel, it would be just to mention also the courageous explorers, through whom, subsequently, your country began to acquire renown among non-African peoples. A particular reason compels Us to mention one of them, undoubtedly the most famous: Savorgnan de Brazza, of Italian origin, who was later naturalized French, was born in Castel Gandolfo, a short distance from the summer residence of the Popes. But the visit of Your Excellency suggests to Us that We now turn to the present rather than to the past. Conscious of its personality and its national unity, Gabon has now taken its destiny into its own hands. Good relations, as far as We know, prevail there between Catholics and those who profess a different faith, and We are pleased to think that, among the

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Gabonese, Our sons are not the last to give an example of loyalty towards the authorities of the country. These authorities, as you have rightly recalled, appreciate the principles of moral and spiritual order that inspire the Holy See, and they show themselves concerned to promote two great causes to which the Holy See gives its support, considering them essential for a happy future for the human race: the cause of peace and the cause of development. These two causes are linked, and peace—both internal and international—depends to a large extent on the actions of governments for the equitable distribution of national wealth at all levels of the population, whether it be material wealth or cultural wealth. We believe that this is the concern of the Gabonese authorities, and We see a happy indication of this in the considerable effort that, with the help of the Church, they are making in the field of education. They have also distinguished themselves in the field of assistance, recently welcoming a large number of innocent victims of the tragedy that afflicts a neighboring state. Your Excellency has expressed the hope of seeing the relations that are inaugurated today develop favorably. We can...

[*Latin ed. p. 744*]

Acts of the Apostolic See - Official Commentary 744, and it is here fully shared, and that it will always find with Us, in the exercise of its mission, understanding and support. With a generous heart, We invoke upon it and upon its family, as well as upon the Authorities and the Gabonese people, the abundance of divine blessings. XI To the members of the Order of the Brothers Minor Capuchins, who attended the General Chapter in Rome to amend the statutes of their religious community. * Most beloved sons of Saint Francis, most dear Brothers Minor Capuchins, You did not wish to conclude your special General Chapter without seeking access to Us, before returning to your monasteries and to the work assigned to you by your vocation and obedience. We offer you our greeting and blessing, both of which We gladly bestow upon you now; We rejoice that in this very gathering, those two reasons are signified which have always existed between your religious family and the Holy See; we speak of your obedience and of Our loving affection; both, indeed, are a sign of mutual trust, inasmuch as, on the one hand, they are placed in Our apostolic ministry, and, on the other, in your Franciscan profession. Therefore, We wish to strengthen you in the way of life you have chosen, and We earnestly pray for you. You have chosen, most beloved sons, a difficult path, "a narrow path," of which the Gospel speaks. Such is the Franciscan way. Indeed, Saint Bonaventure wrote of Brother Francis: "This man is truly blessed, marked with this singular privilege (the sacred stigmata), since all of his endeavors, both public and private, revolved around the Cross of the Lord." For his soul, filled with faith, inflamed with love, always tended towards the evangelical person of Christ, which appeared as a light, in appearance,

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in speech, in action, in conversations with people, in the bonds with which he was united, in the bitterness of his suffering, and the soul of the same Saint Francis, deeply turned inward and most devoted to divine things, caused him to be a truly singular imitator of the Lord. This 1 * October 21, 1968. Minor Reading, 6, 9. 1

[*Latin ed. p. 745*]

Acta Pauli PP. VI, 745, indeed, demanded that he be a model of humility, that he divest himself of all things, that he be of singular simplicity and incomparable meekness, so that, as it were, he might break the spirit of anyone who would follow him sluggishly and only in appearance, but that he might kindle the zeal of anyone who would allow himself to be drawn to him by the truly humble and most holy life of that same man. Blessed Angela of Fulginia affirmed: "Blessed Francis taught us poverty, suffering, respect, and true obedience. He himself was poverty, both inwardly and outwardly; he lived by it and continued in it." Therefore, this is a difficult path. Indeed, history testifies to this in the origin of your Order, for the reason is declared why your religious Family exists; it is sufficient to remember that it emerged as a reformed part of the "Observance," which itself had once been reformed, and that it exerted all its strength to restore obedience to the Rule of Saint Francis, bringing back to it the austerity inherent in its very words. It is your duty to hold fast to the words that Matthew of Bascio, the first of your group, heard Saint Francis utter: "I want my Rule to be observed word for word." Indeed, the entire spirit and the entire life of the Brothers Minor Capuchin clearly demonstrate that it is their particular purpose to faithfully preserve the most humble, most arduous, and most characteristic ways of the original Franciscan life. Truly: a difficult path!

Clemens PP. V, prior to the promoters of your "Capuchin" institution, Ludovico and Raffaele of Foro Sempronii, through Apostolic Letters sealed with lead (on July 3, 1528), and spurred on by the zeal of the Religious, granted approval, not diminishing but rather confirming this absolutely complete return to the austerity of the original Rule; which, having been thus reintroduced for the purpose of life, immediately showed its remarkable fruitfulness, either by attracting a large number of followers, or by manifesting a remarkable apostolic power through the bold preaching to the people and works of charity, or by earning the favor of the Church and especially of good Christians, who held faith in the Brothers Minor Capuchin and followed them with such love, for whom, deservedly, a most excellent image of them has been formed, which, through its very Franciscan form, reflects the person of Jesus Christ, morally and prophetically. Therefore, your tradition, as we have said, shows the path to the Gospel, *Liber de vera fidelium experientia. Cf. Bernardino da Colpetrazzo, Cron-

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ica; Boverio, cum notis L. Pastor* IV, II, 728.

[*Latin ed. p. 746*]

746 The *Acta Apostolicae Sedis* – the Official Commentary – reports, and it has reached our times, causing astonishment to those who cannot understand your undertaking, which is so contrary to the customs of this age, of which you are witnesses in a society of men pursuing entirely different goals than those to which you yourselves aspire; yet, they are simultaneously – and indeed, how vehemently! – captivated by your inexplicable way of life. This is confirmed by the devoted affection with which they regarded Father Pius of Pietrelcina, recently deceased. Here arises a question, which you have already answered, either through reason or through experience: namely, how can such a rigorous way of life, so unique in its habit, so different from the manner of living prevalent in this age, still have numerous and faithful followers in these very times, who admire it and regard it with benevolence, and that too, in a large part of this world, which seems to abhor, indeed to oppose, the religious life, so devoted to tradition and so complete in all its aspects. This is the answer that you give: it is, indeed, a way of life of perfection, difficult, certainly, but perfect; truly, it is perfect in its form of humility, simplicity, and evangelical poverty; perfect in its counsels and aims, which, as this Chapter has determined, strive to direct religious observance, as far as it is contained in the very practice of life, towards that excellent and complete model of the religious life of the Franciscan Order. From this follows a wonderful praise and defense of the Gospel and of its perennial efficacy, suitable for all times, attracting even the men of this age with its hidden virtue; but for those who have received the particular and blessed vocation of following this perfect way of life, a new and ever-pressing duty arises: to give sincere and true testimony of these things. However, that uncritical adaptation to the inclinations of the world, to the profane customs of today, to the opinions of secular minds, without any distinction, does not bring about the renewal and flourishing of religious life, but rather, a discerning understanding of two truths, which the Council has placed together in a single view and joined together; these are: the historical and spiritual truth of the origins of a religious institute, and the practical and apostolic truth of the urgent needs of the present time; the past and the present; tradition and experience; fidelity to the original constitutions, which exhibit counsel and inspiration, and obedience to the needs of our age and the execution of its duties. The Council states: "The adapted renewal of religious life encompasses both a continuous return to all of Christian life."

[*Latin ed. p. 747*]

747 The Acts of Pope Paul VI are the primary sources and inspiration for the founding and adaptation of religious institutes to the changing condi-

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tions of our times. Therefore, your life can be both ancient and suited to the present age. You have chosen a difficult and perfect path, according to the most demanding prescriptions of the Gospel for the poor. Now, in this very age, following the Council, it is necessary for your actions and efforts of good will to continue, so that this path may be properly directed towards the future; we speak of actions and efforts, which your Franciscan school teaches you to pursue with eager and joyful spirit, completely devoted to the imitation of Christ, always filled with confidence in his grace, and always generous and prepared for spiritual sacrifice.

4 We have no doubt that your Chapter, considering these matters, will persevere in its work, nor do we wish to burden this assembly with further labors. We urge you only to conclude with serious exhortations and precepts. We add nothing that does not pertain to you; rather, you are aware of the instructions of Our Congregation to religious and secular institutes; if you obey them with a docile spirit, you will do well in every respect. Since you have also requested an exhortation from Us, We wish to conclude this discourse by presenting to you certain resolutions that We have in mind, not concerning the specific conditions of your Order, but rather the common needs of the Church. The first of these needs is this: the Church needs religious who lead a deeply interior life. For the more intense, urgent, and seductive are those stimuli with which the modern world invades and occupies the minds and actions of men, the more necessary are those who defend themselves from external things, powerful and oppressive, and who understand that these things must be referred to the inner realm of conscience, consideration, and prayer, and who prepare themselves to unite with God in the silence of their spirit, in which He Himself moves and reveals Himself. These things are certainly not foreign to your way of life; indeed, at the beginning, you yourselves were called the Franciscan Hermits, remembering how much Saint Francis cherished solitude, meditation, and contemplation. In our time, the Church promotes liturgical renewal, which is excellently suited to contemplation, precisely because in this renewal two primary elements are found:

5 4 5 Decree on the accommodation of religious life to the renewal of the Church, Perfectae Caritatis, n. 2. Cf. Maritain, Liturgie et contemplation, Deselée de B.

[*Latin ed. p. 748*]

748 Acta Apostolicae Sedis - Official Commentary: The particular importance given to the hearing of the Word of God is greater, as is the greater zeal of the faithful to participate in the sacred celebrations. Furthermore, concerning the simplicity that is proper to you, in the performance of divine worship, in this work proposed by the Church, you can find abundant nourishment for your spiritual life and excellent aids, by which your apostolate will be strengthened. If you assist the Church in making the

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form of liturgical prayer truly, beautifully, and socially renewed, you will help yourselves to attain spiritual perfection, which is fitting for you, and you will be more capable of fulfilling the office of piety, of teachers, and of prophets for the people. Moreover, the Church needs your festive austerity and wisdom. Can a truly religious person be conceived who indulges in superfluous and worldly comforts, which even penetrate into monasteries in this age? Who is easily led to profane pleasures, which are scarcely worthy of praise, excusing himself by saying that he must know or that the people of this time can agree with such things, as is truly the case? What authority does a religious person have, who, although indeed filled with sensory experiences, lacks spiritual experience and that sincere and lasting sorrow which is proven by suffering? In this regard, your poverty not only leads you to share in the poverty of Christ, enjoying the freedom of the spirit, endowed with the ability to value every good of creation, admirable in their simplicity but full of gravity and purity; but it also gains you the good opinion, trust, and admiration of those who cannot imitate you. Poverty is your strength and your dignity. The Church needs you to be a witness to your fidelity to the Gospel and to the poor Brother Francis. The Church is urged by many other needs, concerning which much is expected of you. Among these—and we shall add nothing further—is the apostolate of popular ministry, which is a support to the pastoral apostolate and to the cultivation of minds. To this apostolate, which is particularly your own, you can dedicate yourselves and even dedicate yourselves more. People have faith in you, who, having traversed them and conquered many feelings of shame and fear, approach the Capuchin Fathers at the tribunal of the Sacrament of Penance. How much does the Church need priests today, many and skilled, who can assist those who confess their sins! If you devote yourselves to this art above all and especially, learned in moral and psychological, spiritual and mystical disciplines, which are necessary for the ministry of hearing confessions today, you will bring glory to the minds of the faithful, to the Church, and to the Redeemer.

[*Latin ed. p. 749*]

The Acts of Pope Paul VI, page 749, state this. And you will be able to accomplish this same thing through your sacred preaching, enriched with that simple, wise Word of God, strengthened by human experience, confirmed by example, and brought about through persuasive charity. We have often inquired why the Sons of Saint Francis are not, as is fitting for them, present among the crowds of workers, speaking words suited to their customs, called from their institute to share the humble bread of the common people, obtained through much toil, and capable of inspiring joy and hope amidst the hardships of life. We know that you are already burdened by many occupations, and that your number is smaller than is required for the increasing duties that are demanded of you. Nevertheless, this mention

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of you demonstrates how effective and provident we consider the work you perform in the world. And for the performance of this great work, we give you our heartfelt thanks in the name of Christ at this very hour. We know that in your monasteries you are silent and devoted to prayer, to fraternity, to penance. We know that you tirelessly pursue the paths of the priestly ministry and fulfill the various aspects of the apostolate: in hospitals, in prisons, in cemeteries, in the suburbs, in leprosaria, in distant mission lands, in short, in all places. It is so; we thank you, urging you to remain faithful, united, and strong in your religious family, and we impart to you, to your confreres, and to all those to whom you offer comfort and benefits, the Apostolic Blessing, praying for the protection of Saint Francis. XII Given in the Vatican Basilica, to the Clergy, to the Religious Sisters, and to the faithful who attended the solemn Beatification of the Venerable Servant of God, Cloelia Barbieri. * ((To what shall we compare the Kingdom of God? Or with what shall we liken it? It is like a grain of mustard seed, which, when it is sown in the earth, is smaller than all the seeds that are in the earth; but when it is sown, it grows up and becomes larger than all the herbs and makes branches so large that the birds of the sky can find shelter in its shade. Matthew 13:31-32. These words of the Lord were on our minds, as we... October 27, 1968.

[*Latin ed. p. 750*]

The Acts of the Apostolic See - Official Commentary 750. This morning, we offer our act of veneration to the new Blessed, and it seems to Us, as we believe those who honor her today also think, that they see reflected in the humble and chosen figure of Clelia Barbieri, these very evangelical words. For the first impression that her life offers to our gaze, accustomed as we all are to observe and measure men according to their stature in the historical and social context, is that of smallness. What is her story? It is difficult to trace and describe it due to the scarcity of data, and for a primary reason: the brevity of her earthly sojourn: only twenty-three years! It is true that in the annals of sanctity, Clelia Barbieri is not alone in reaching paradise at such a young age; indeed, some reach it, with signs even visible to us, of glory. Let us not now consider the case of children and young people who attain salvation precisely through the integrity of the baptismal grace and their natural innocence, without having suffered any profanation, which a longer duration of their earthly existence and a fuller experience of the adversities of the pilgrimage in the world might perhaps have brought them. But what now interests our attention is the fact that the brevity of life is illustrated in some cases by an extraordinary combination of personal virtues, spiritual graces, and biographical circumstances that confer upon the young life the most glorious and most difficult-to-achieve aureole, that of sanctity. Sanctity in youth seems to Us a human and hagiographic phenomenon worthy of the greatest interest, for its precocity

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(is it not a modern curiosity, that of "child prodigies," or of very young athletes, or artists, or scientists, or heroes, who, surpassing the delays of development and the rhythms of time, reach in advance an astonishing natural fullness?); and it seems a marvelous phenomenon for the richness of supernatural gifts, which the very bitterness of youth brings to light. Who does not remember, for example (and we remain in the feminine sphere), St. Ambrose's praise of Agnes, the young virgin and martyr whom he so extolled: "She, as is said, was twelve years old when she suffered martyrdom" (Haec duodecim annorum martyrium fecisse traditur). 2 You, people of Bologna, immediately in your hearts comment: even our Blessed Imelda Lambertini, flower of the Holy Eucharist, was thirteen years old. We could recall that Joan of Arc closed her life at...

[*Latin ed. p. 751*]

The Acts of Pope Paul VI, page 751, speak of a life that was promising, mystical, military, and heroic, at the age of nineteen. At thirty-three, Saint Catherine of Siena. And Saint Bartholomew Capitanio, whose life, in many respects, was similar to that of our Clelia Barbieri, and who, a few decades earlier, also deserved to be the founder of a flourishing religious family within the short span of twenty-six years. Let us remember that Saint Teresa of the Child Jesus died at the age of twenty-four. We could continue. But now it is enough for us to focus our gaze on our Blessed, drawing confirmation from the very brevity of her passage through time, that holiness, even that deserving of the official intercession of the Church, is possible in youth; and furthermore, considering everything, when the gifts of grace and the understanding of the Gospel are assured to her, we might say that Christian perfection is more fitting for a young age than for any other period of human existence. But youth undoubtedly marks a limit of smallness, if not in value, then in the history of a brief life. And another limit we find in Clelia in the human setting in which that life unfolds: the humility of the environment, that of a modest and unknown rural parish, Budrie di San Giovanni in Persiceto, where to the curious eye, accustomed to cultural and civil values, nothing appears remarkable, and where, on the contrary, the economic and social deficiencies are rightly noted, characteristic of the rural populations of that time. Certainly, a more attentive eye to moral and religious values can discover the wonders of that human scene, in which our Christian civilization has shaped, composed, and adorned the most worthy character of the humble people, where industriousness, sobriety, honesty, modesty, kindness, a sense of duty, fear of God, and respect for all are so deeply ingrained in the mentality and habits of the quiet and troubled peasant population that they produce splendid and almost rustic flowers of gentleness, self-denial, candid simplicity, moral sensitivity, and Christian spirituality, which we would vainly seek in many other, more advanced environments, and which now prevail in our modern society. It

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requires a Manzonian refinement to appreciate such a scene, a Franciscan taste, and, let us say it plainly, an evangelical sensibility. But the smallness remains the measure of the scene, even from another perspective, which, on the other hand, shines with a wonderful spiritual radiance; we mean that of religious life. This too is simple, popular, and ordinary; it is formed from the most accessible sources of common prayer; it is nourished by readings that extend only slightly beyond the first elements of Christian doctrine, and by...

[*Latin ed. p. 752*]

Acta 752 Apostolicae Sedis - Official Commentary, Manuale di Filotea, then very popular, by Canon Riva of Milan. His teachers were two country priests, magnificent priests, excellent pastors, very virtuous men, namely Setanassi and Guidi, but both without pretensions of extensive culture or original thought. Even the name that will define the religious family founded by Clelia Barbieri will highlight the chosen dimension, following the example and in honor of a great, most humble Saint, Francis of Paola, to characterize the "Minime Sisters of the Sorrowful Mother." Minime. But this precise impression of smallness does not reveal everything about the new Blessed, indeed, it does not reveal the reasons for the exaltation that the Church justly pays her today. Another impression follows, that of discovery. This often happens in the lives of the Saints. The titles of their true personality must be discovered, and therefore must be sought. Those who believe that sanctity has, as its ordinary manifestation, the miracle are often deluded. The miracle may occur, and constitute a sign of extraordinary virtues and charisms, and therefore of sanctity deserving of special honor and confident credit. But this sanctity must be sought in other of its manifestations, which demand from the observer particular spiritual conditions, which, on the one hand, make the cult of the Saints beneficial to him, and on the other, justify it; that is, it must be sought in the resemblance that the Saint reflects upon himself, of Christ, the model, the teacher, the true Saint. The cult of the Saints is a search for Christ in some of his followers, more faithful and more favored. It then seems to us to hear the voice of the Lord praising his elect; and now, of this most faithful Blessed; the voice, we say, of Him, diminished even below our level, of Him, who became poor when He was Himself the very essence of riches, who became brother to all of us by calling Himself "the Son of Man," and was considered socially the "son of the blacksmith"; of Him, who, pouring out to the Father the bitterness and the sweetness together of His heart, placed in contact with rebellious men and with the faithful, reveals the secret plan of His revelation: "O Father, I give you thanks because you have hidden these things from the wise and learned, and have revealed them to the little ones. Yes, Father, for so it was your good pleasure!" Phil. 3. Cf. 4. Cf. 2 Cor. 8, 9. B 2, 7-8. Matth. 8, 20 and following. 6 Matth. 13, 55.

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7 Matth. 11, 25-26.

[*Latin ed. p. 753*]

Acts of Pope Paul VI, 753. And where does our search for Christ lead us in Corbetta, of which we are now celebrating the likeness to Christ, upon which the Church bases its certainty in declaring her a citizen of Heaven? Oh! If we had a first impression of smallness, now, recognizing in her humble figure, in her brief life, in her silent work, the features of the evangelical face of the Lord, an impression of wonder and joy would flood our soul; an impression of beauty and an impression of greatness, which would pertain to her, if we were to dwell on such a delicate and attractive study, that is, if we were to weave the praise of the Blessed One or narrate her biography. Others, and foremost among them a distinguished figure of a Pastor, Cardinal Gusmini, Archbishop of Bologna from 1914 to 1921, have done so, and you who listen to us all know about it; nor shall we say more, except to confide to you what has brought the greatest edification and the most beneficial enchantment to our spirit, while, in connection with this beatification, we informed ourselves about the Servant of God to be declared Blessed. We were especially pleased by the innocence of this singular creature, that purity which reveals in her face and actions the inner candor; the candor which presupposes and nourishes a continuous, almost innate, conversation with that God better known through love than through anxious speculation. It seemed to us that we were hearing St. Augustine reason about virginity: "in flesh corruptible, a perpetual meditation of incorruption" – a continuous meditation on incorrupt purity in a being still corruptible. And from such a clear beauty, it seemed obvious to us to see a simple, affectionate, attractive goodness spring forth; a goodness that almost spontaneously, and then urgently, sought to become an instructed and wise teacher, communicating her own inner treasure of loving truth, and to experience, until the maternal dedication, the eagerness to serve her parish, to educate others, to form a circle of sisters and friends, with whom to pray and work, and then to constitute a "retreat," a religious cenacle qualified for prayer and service to the poor and the suffering, as do the daughters of Clelia Barbieri, the excellent Minim Sisters of the Sorrowful Mother. Let us all rejoice in this. You, yes, pious and gentle Sisters, who translate the spirit of the Blessed One into works of charity; you, who give witness to what the example, the ardor, can achieve in a church community.

[*Latin ed. p. 754*]

754 Acta Apostolicae Sedis - Commentarium Officiale: The actions of young women captivated by the face of Christ, transported by His grace, and aware of the needs of their brethren, and of how much good they are capable of, pursuing the youthful zeal of apostolic purity; you, who, offering your lives to the Lord, lose everything and gain everything through

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the constant and heroic practice of charity. And may Bologna rejoice in this daughter of hers, whom the Church celebrates in the ineffable glory of the mysterious heavenly realm, and presents before the earthly realm as worthy of admiration, imitation, and trust. We feel it our duty to congratulate you, esteemed Cardinal Lercaro, who, for the fulfillment of the vows made for this glorious day, has devoted his wise and diligent care, and who can rightly rejoice in seeing the desire of the beloved Archdiocese of Bologna crowned today. And we feel the need to share with Bologna and with its present and worthy Archbishop, Monsignor Poma, the joy of seeing this new flower of faith and holiness testify to the perennial and modern vitality of a centuries-old Catholic tradition, which in Clelia Barbieri attests to the ancient virtues of a strong and Christian people, and proclaims to the world how, even today, and especially today, the Gospel manifests itself not only as sensitive and understanding of human needs, but where justice, brotherhood, and poverty call for those who will aid and serve them with complete and silent self-sacrifice, the Gospel has a generous and mysterious gift of consecrated and sacrificed lives. And our invitation to rejoice in the event that has been celebrated today is meant to be extended to all those who have come here to be not only spectators, but participants: these are certainly the civil and political authorities of Bologna and the Emilia-Romagna region, to whom we are pleased, in the name of Clelia Barbieri, to offer our respectful greetings and our wishes for prosperity and peace. Thus, we greet the ecclesiastical personalities of the Bolognese clergy, Mons. the Vicar General, the Reverend Canons and the pastors of the city and the archdiocese, especially those of Budrie and San Giovanni in Persiceto, the representatives of the Catholic lay movement, the relatives and family of the new Blessed, and those who have experienced her miraculous intercession; and then all the pilgrims and visitors and the faithful present from every origin, so that all may have in our grateful and paternal blessing the assurance of the protection of the new heavenly citizen, and may all feel, with the commitment that she entrusts to us.

[*Latin ed. p. 755*]

Following the examples of others and keeping their spirit alive, the joyful impulse of interior graces is capable of making the modern, active following of Christ possible, easy, and happy. But we cannot bid farewell to this inspiring assembly without offering a special thought to the groups of students, with their Superiors and Masters, from the various Seminaries, which we are fortunate to see around us, especially those from the Regional Seminary "Benedict XV" of the dioceses of Bologna, Ravenna, Bertinoro, Cesena, Comacchio, Forlì, Sarsina, Rimini, and Montefeltro, which we greet with the most precious tokens of their spiritual hopes; then those from the archdiocesan Seminary of Bologna; those from the ON ARMO; those from the Pre-seminary of Borgo Capanne; and all those in their respective

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dioceses, in our own Rome, of course, or in their religious families, both male and female, who are preparing to offer their fresh lives to Christ and to His Church. To you, young people, we offer the wish that you may fully enjoy the present glorification of humble virtue; to you, we offer the exhortation that you may have the wise insight into what is most needed today by the Church and by modern society, namely, the existential reality of holiness. The Church needs saints, the world needs saints. We speak of saints, of whom the imitation of Christ and the Church's tradition teach us the arduous and sweet paths; of saints who, in the turmoil of modern experiences, current ideologies, and fashionable controversies, know how to be, at the same time, personal and social, that is, free from collective imitation, and spontaneously and firmly dedicated to the service of God and of their brothers. Make, dear children, of your lives a total experiment in holiness; do not stop halfway, do not be content with mediocre compromises, do not allow yourselves to be influenced by the formidable trivialities with which our atmosphere is filled; be truly disciples of the Master, truly living and active members of the Church of God, truly exalted and humble in your choice, among all the most difficult, and among all the sweetest, among all the best for this life and for the future, the choice of holiness. Thus, may the new Blessed speak to your hearts; may that Christ our Lord, of whom the Church reminds us today, as we celebrate the feast of His kingship, is the only one to guide our hopes, the only one to unite our hearts, the only one to save our destinies, attract and strengthen you.

[*Latin ed. p. 757*]

Acts of Pope Paul VI, 757. RADIO ADDRESS To the young athletes who, from all nations, are participating in the Games at the city of Mexico. It is with profound satisfaction that We find Ourselves among you, young athletes, who are about to inaugurate the Nineteenth Olympiad in the city of Mexico, precisely on the day that commemorates the first encounter between the Old World and the New World. Mexico: the ancient Tenochtitlan, whose temples and monuments captivate the visitor. With what wisdom did the Organizers include in the emblem of this Olympiad the Aztec Calendar, which, adorned with the colors of the national banner, proclaims Mexico – during the sporting events – as the Capital of the World. October 12th: Today, the nations of America remember that that day of the year 1492 marks the birth of a new age in History. But there is another singular circumstance: for the first time, Latin America provides the venue for an Olympiad, including in its program various cultural events. In this way, the athletes and all those who accompany them will take back an indelible memory upon returning to their countries. Our Apostolic Ministry is not indifferent to these most noble manifestations. Since they were resumed in 1896, the Church has encouraged them, offering them the light of its guidance. Thus did Pius XII with the XVI Olympiad of Melbourne, John

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XXIII with that of Rome, and We on the occasion of the Winter Games of Grenoble. And above all, We wish to express Our pleasure in seeing that a select group of the world's youth participates in competitions that require preparation and arduous training. Within a few hours, you will demonstrate this, spurred on by a lofty ideal. It is true: there will be victors and the vanquished. But what is important is not to triumph, but to be present and to compete. Thus did the Baron de Coubertin, restorer of the Olympic Games, proclaim. You will have the opportunity to show your greatness by exhibiting *fair play* – a clean game; by accepting the decisions of referees and judges, and by shaking hands with the victor: this is the true victory. * October 12, 1968.

[*Latin ed. p. 758*]

758 Acta Apostolicae Sedis - Commentarium Officiale. Vos etiam corda nostra magna spe impletis. Quae problemata quae tempora nostra angunt, quomodo possunt solvi sine magnitudine animi, sine virtute, sine altruismo? Provenitis ex tam multis terris, repraesentatis ambiebus et culturis, sed vos unit idem ideal: coniungere omnes homines amicitia, intellectu et reciproca aestimatione. Hoc probat quod finis vester est aliquid altius: Pax Universalis. Officium vestrum est contribuere ad id ut campi proelia in colloquia transformantur, et ut odio succedat amor. Concludimus verba nostra confitentes vobis nuntium: cum reditis ad patrias vestras, nuntiate quod pax possibilis est et factibilis; proclamate quod certamina vestra hoc miraculum effecerunt. Quinque annuli – emblemum officiale Olympiadis – num non symbolum sunt convivii fraterni gentium quae habitant quinque continentes? Iuvenes Athletae qui nos auditatis in Mexicu, iuvenes qui aures tenetis ad vocem nostram in toto orbe terrarum: estis nuntii, estis evangelizatores, estis apostoli pacis! Dum formulamus vota ferventissima pro felici successu huius Olympiadis, reverenter salutamus Autoritates Nationis Mexicanae, sodales Committatis Olympici Internationalis et Mexicanae, Autoritates religiosas quae ministerium speciale disposuerunt pro visitatoribus, et super omnia invocamus benedictionibus caelestibus copiosis.

NUNTIUS SCRIPTO DATUS

Ad Reverendissimum Patrem Theo van Asten, Moderatorem Generalem Missionariorum Africae, a condito instituto primo revoluto saeculo.

Familia magna vestra, Societas Missionariorum Africae – plus notae sub nomine "Patres Albi" – die 18 Octobris proximo celebrabit centesimum anniversarium fundationis eius a Cardinale Lavigerie, anno 1868, qui ita factus est, gratia eius, et gratia omnium qui, postea, ad locutionem eius auscultaverunt, dies magnus in vita missionaria Ecclesiae. Est cum gaudio quod hanc occasionem capimus ad adiungere ad continuatores vestros – Patres, fratres, clericos iam versantes in via apostolatus – nuntium particu-

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lare admirationis et affectus paternalis. Si respicimus ad haec centina annos operum mis-

[*Latin ed. p. 759*]

We see them clearly marked by the action of the Holy Spirit. Was it not He who inspired in the man of God and the man of the Church, that is, in your prestigious founder, the love for Africa and the means of serving it well? Was it not He who aroused in legions of White Fathers, His sons, an apostolic boldness, perseverance, and a concern for adaptation, a spirit of sacrifice sometimes carried to the point of shedding blood, the fruits of which are so abundant and diverse? Unable to mention them all, let it suffice to point out, among the most beautiful fruits born from the seed sown in the earth, the wonderful testimony of the Baganda Martyrs, whose canonization we had the joy of proclaiming on October 18, 1964. And looking at the territories where you and your predecessors have expended their sweat and toil without counting the cost, we wish to acknowledge with gratitude the local Hierarchy, the Clergy, and the Laity, whose very presence is the best proof of the fidelity of your Society to the desire of its founder. Did he not write, as early as the year 1874: "Missionaries will lack that great voice of blood which made Saint Paul tremble for the salvation of the Hebrews, his brethren according to the flesh... The lasting work must be accomplished by Africans themselves, who have become Christians and apostles"? Today, if this desire is not yet fully realized, if new labors remain necessary and urgent so that the Church of Africa may everywhere take on the form that the character and genius of its sons demand, it is already largely fulfilled, as evidenced by the eminent dignity that we have conferred upon one of your own, Cardinal Paul Zoungrana, Archbishop of Ouagadougou. Supported by all the past that brings you honor and pride, now look boldly towards the future. Providence has arranged that you celebrate the Centenary of your foundation immediately after a General Chapter that must mark an important stage in the life of your Society. Called by the Council to the effort of adaptation and renewal that the Church wishes to accomplish in all areas, you have promptly and seriously set to work, so that the Spirit that inspired your birth may also guide your growth and animate your apostolate during this time of profound change that the present world is undergoing. "To be an apostle and nothing else..." was the instruction given to.

[*Latin ed. p. 760*]

760 Acta Apostolicae Sedis - Official Commentary by Cardinal Lavigerie. It remains your permanent ideal. But you are apostles for Africa, and it belongs to you, in part, to bring about each day more and more the orientations that We proposed last year in Our Message to Africa. The will of your founder was also that you be apostles not individually, each for himself, but

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"in community," and all those who know you know how alive among you is the spirit of family, the spirit of "body," in the sense that the First Epistle to the Corinthians gives to that word. But today, the same spirit leads you to become more and more deeply united with other missionary families, to lend yourselves to new forms of collaboration, and to work especially in close communion with those who have become the first leaders of the Church in their country. These are the directions in which you seek fidelity to your own vocation, a condition essential to your apostolic fruitfulness. Is it not the Apostle of the Gentiles who must provide you with the key to this fruitfulness, which is your greatest desire? "For me," he exclaimed, "to live is Christ." Open to the calls of the world—and especially of Africa—you will not be able to respond fully to them unless, with your whole being, you are open to the Spirit of Christ the missionary, unless you are apostles "through Him, with Him, and in Him." We implore upon yourselves, upon all the White Fathers, and upon those entrusted to you, the abundance of divine grace, and We give you, as a pledge of paternal affection, Our Apostolic Blessing. From the Vatican, October 18, 1968. PAULUS PP. VI.

[*Latin ed. p. 761*]

The Sacred Congregation for Bishops, 761. ACTA of the HOLY CONGREGATIONS. SACRED CONGREGATION FOR BISHOPS. I. PROVISIONS FOR CHURCHES. The Most Holy Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Congregation for Bishops, provided for the following churches with new pastors, namely: on February 26, 1968. — To the Cathedral Church of Borongan, he appointed the Reverend Father Godofrid Pedernal, from the diocese of Lugo, acting as Secretary General of the Episcopal Conference of the Philippine Islands. on March 2. — To the Cathedral Church of Oruro, he appointed the Reverend Renato Fernández Apaza, a canon of the cathedral chapter and Chancellor of the archiepiscopal curia in the city and archdiocese of Sucre. on March 11. — To the Cathedral Church of Paranavai, newly erected, he appointed the Reverend Beniamin de Souza Gomes, a canon of the cathedral chapter and Episcopal Vicar in the region commonly called "Itapeva," in the diocese of Sorocoba. on March 27. — As titular, for this archiepiscopal see, to the Libyan Church, he appointed the Most Reverend Henry Hectór Golland Trindade, formerly the Archbishop of Botucatu. — To the Metropolitan Church of Botucatu, he appointed the Most Reverend Vincent Marchetti Zioni, formerly the Bishop of Bauren. — To the Cathedral Church of Itapeva, newly erected, he appointed the Most Reverend Silvío Mariam Dario, formerly the titular Bishop of Oppidum Novum. on April 2. — As titular bishop of the Church of Tambeae, he appointed the Reverend Franciscus Cruces, from the diocese of Laoag, whom he appointed as Auxiliary to the Most Reverend Mariano Madriaga, Archbishop of Lingayen-Dagupan. on May 6. — To the Cathedral Church

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of Rio Preto, he appointed the Most Reverend Joseph de Aquino Pereira, formerly the Bishop of Prudentópolis. on May 11. — As titular bishop of the Church of Oppidum Novum, he appointed the Reverend.

[*Latin ed. p. 762*]

762 Acta Apostolicae Sedis - Official Commentary. John Bockwinkel, a member of the Society of the Divine Word, was appointed titular bishop of the Church of Buxenta by the Prefect of the Most Holy Incarnation. – Francis Cedzich, a member of the Society of the Divine Word, was appointed titular bishop of the Church of Fordungia by the Prefect of Parana Superior. On May 18th. – Porphyrium Iligan was appointed rector of the newly established Cathedral Church of Masbate, formerly a procurator for the archiepiscopal curia of Caceres. – Vincent Ataviado was appointed rector of the newly established Cathedral Church of Maasin, a member of the city council of the commonly known Masbate, in the diocese of Sorsogon. On June 26th. – Gabriel Díaz Cueva was appointed titular bishop of the newly established Cathedral Church of Azogues, formerly the bishop titular of Aren in Numidia. On July 16th. – Joseph Gomes was appointed titular bishop of the newly established Cathedral Church of Xapeco, formerly the Bishop of Bagé. On July 21st. – Paschasius Rettler, a member of the Order of Friars Minor, was appointed titular bishop of the newly established Cathedral Church of Bacabal. On September 4th. – Artemio G. Casas was appointed titular bishop of the Church of Macrian Minor, formerly the Bishop of Imus, appointed as an auxiliary to the Most Reverend Cardinal I. Santos, Archbishop of Manila. On September 7th. – Carolus Flügel, an official of the curia of Ratisbon and a canon of the cathedral chapter of the same diocese, was appointed titular bishop of the Church of Altiburun, appointed as an auxiliary to the Most Reverend Rudolf Graber, Bishop of Ratisbon. On September 19th. – Paul Tarsensem Campos was appointed titular, for this occasion archiepiscopal, bishop of the Church of Garba, formerly the Archbishop of Campinas. On October 4th. – Joseph A. Carroll was appointed titular bishop of the Church of Quaestoriana, the General Vicar of the archdiocese of Dublin, appointed as an auxiliary to the Most Reverend John Charles McQuaid, Archbishop of Dublin. On October 5th. – Emmanue Moll et Salord was appointed titular bishop of the Church of Urbs Salvia, formerly the Bishop of Tortosa.

[*Latin ed. p. 763*]

The Sacred Congregation for Bishops, on the 763rd day, October 11th. — To the titular bishop of the Church of Aquaenovensis, Reverend Father Samuel Silverio Buitrago, a member of the Congregation of the Missions, who is appointed as an Auxiliary to the Most Reverend Father Arthur Duque Villegas, Archbishop of Manizales. October 12th. — To the titular bishop of the Church of Lamasba, Reverend Wolfgang Grosse, Episcopal

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Vicar in the diocese of Essen, who is appointed as an Auxiliary to the Most Reverend Father Francis Hengsbach, Bishop of Essen. October 15th. — To the titular archbishop of the Church of Darnita, His Excellency Raphael Baratta, formerly Archbishop of Perugia. — To the titular bishop of the Church of Limata, His Excellency Maturin Blanchet, formerly Bishop of Augsburg. — To the archbishopric of Perugia, Reverend Father Ferdinand Lambruschini, formerly Urban, from the diocese of Luni, Doctor of Moral Theology in the Pontifical University of the Lateran. — To the cathedral church of Augsburg, Reverend Ovid Lari, from the diocese of Volterra, Episcopal Delegate for the Action Catholique for the entire diocese. October 19th. — To the titular bishop of the Church of Hierpiniana, His Excellency Sanctus Moro Briz, formerly Bishop of Ávila. — To the cathedral church of Ávila, His Excellency Maximin Romero Lema, formerly titular Bishop of Horta. — To the titular bishop of the Church of Opitergi, Reverend Father Livio Maritano, General Vicar of the archdiocese of Turin, who is appointed as an Auxiliary to the Most Reverend Father Michael, Cardinal Pellegrino, Archbishop of Turin. October 22nd. — To the titular bishop of the Church of Sistroniana, Reverend Father Joseph Maria Guix Ferreres, General Vicar of the archdiocese of Barcelona, who is appointed as an Auxiliary to the Most Reverend Father Marcell González Martín, Archbishop of Barcelona. — To the titular bishop of the Church of Casamediana, Reverend Joseph Capmany Casamitjana, Episcopal Vicar in the archdiocese of Barcelona, who is appointed as an Auxiliary to the Most Reverend Father Marcell González Martín, Archbishop of Barcelona. — To the titular bishop of the Church of Minervium, Reverend Raymond Torrella Cascante, Rector of the Major Seminary of the archdiocese of Barcelona, who is appointed as an Auxiliary to the Most Reverend Father Marcell González Martín, Archbishop of Barcelona. — To the titular bishop of the Church of Mataritan in the Proconsular province, Reverend.

[*Latin ed. p. 764*]

764 Acta, of the Apostolic See - Official Commentary. Raymond Daumal, of Serra, appointed as a canon of the parish of the Immaculate Conception and Assumption of the Blessed Virgin Mary in the city of Barcelona, by the Most Reverend Father Marcellus González Martín, Archbishop of Barcelona. October 2nd. — To the Cathedral Church of Siedlce, the Most Reverend Father John Mazur, formerly Bishop in title of Bladia. October 27th. — To the titular episcopal Church of Ulcinium, the Most Reverend Father Simon Conrad Landersdorfer, formerly Bishop of Passau. October 28th. — The Most Reverend Father Stephen Woznicki, already Bishop of Saginaw, now deceased, appointed to the titular episcopal Church of Thiava. October 29th. — To the Cathedral Church of Lodz, the Reverend Father Joseph Rozwadowski, of the clergy of the archdiocese of Cracow, a canon of the parish of Saint Flavius in the city of Cracow. — To the titular episcopal

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Church of Aquae Sirenses, the Reverend Father Edward Materski, of the clergy of the diocese of Kielce, a Master at the Catholic University of Lublin, appointed as an Auxiliary to the Most Reverend Father John Jaroszewicz, Bishop of Kielce. — To the Metropolitan Church of Saint Savior in Brazil, the Most Reverend Father Eugene de Araújo Sales, formerly Bishop in title of Thibica. October 31st. — To the titular episcopal Church of Medeli, the Most Reverend Father Joseph A. Desmarais, formerly Bishop of Amos.

II. APPOINTMENT FOR THE TRIBUNAL OF SECOND INSTANCE. The Archbishop of Ludwigsburg has designated, once and for all, the Ordinary of Indianapolis for appeals from his Tribunal; this designation was approved by the Supreme Pontiff, Paul, by the Divine Providence, Pope, through a Rescript of the Sacred Congregation for Bishops, on October 8th of the year 1968.

[*Latin ed. p. 765*]

765 The Sacred Roman Rota. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA. Summons by edict. MADRID. Nullity of marriage (Navio - Garcia). Since the actual place of residence of the Lady Sophia Garcia Berlanga, involved in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on January 10, 1969, at the eleventh hour, for the purpose of resolving or signing the following question: Does a nullity of marriage exist in this case? The local Ordinaries, parish priests, and faithful who have knowledge of the actual residence of the aforementioned Lady Sophia Garcia Berlanga, are to ensure that she is duly informed of this edictal summons.

* Henry Ewers, Secretary. From the Chancery of the Tribunal of the Sacred Roman Rota, November 7, 1968. Orlandus Di Jorio, Notary.

* The place of current residence of Madame Sophie Garcia Berlanga, defendant in this cause, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Piazza della Cancelleria) on January 10, 1969, at 11 o'clock, to resolve or sign the following question: Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Sophie Garcia Berlanga, must, insofar as possible, inform her of this present summons.

[*Latin ed. p. 766*]

766 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. On Saturday, October 12, 1968, the Holy Father Paul VI received, in a solemn audience, His Excellency Mr. ABDEL HALIM MAKHYOUN, Extraordinary and Plenipotentiary Ambassador

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of the United Arab Republic, for the presentation of his credentials. On Monday, October 14, 1968, the Holy Father Paul VI received, in a solemn audience, His Excellency Mr. ALPHONSE SITA, the first Extraordinary and Plenipotentiary Ambassador of the Democratic Republic of the Congo, for the presentation of his credentials. On Thursday, October 17, 1968, the Holy Father Paul VI received, in a solemn audience, His Excellency Mr. JEAN DAVIN, the first Extraordinary and Plenipotentiary Ambassador of the Republic of Gabon, for the presentation of his credentials. On Wednesday, October 30, 1968, the Holy Father Paul VI received in Wechte, an official visit from His Excellency, the Most Reverend Mr. JONATHAN LEABUA, Prime Minister and President of the Council of Ministers of the Kingdom of Lesotho.

SACRED CONGREGATION OF RITES. On Monday, October 7, 1968, the preparatory Sacred Congregation of Rites was held in the Vatican Apostolic Palace, in which the Most Reverend Cardinals, the Reverend Prelates, Officials, and theological Consultors discussed two miracles which are alleged to have been worked through the intercession of the Blessed Leonardo Murialdo, founder of the Pious Society of Saint Joseph in Turin. The same Most Reverend Cardinals and Reverend Prelates, Officials, also examined the matter concerning the resumption of the cause of the Blessed Bernard Tolomei, Confessor, founder of the Congregation of Saint Mary of Monte Oliveto, of the Order of Saint Benedict. On Tuesday, October 29, 1968, the preparatory Sacred Congregation of Rites was held in the Vatican Apostolic Palace, in which the Most Reverend Cardinals, the Reverend Prelates, Officials, and theological Consultors discussed two miracles which are alleged to have been worked through the intercession of the Blessed Mary Desolata Torres Acosta, Virgin, foundress of the Institute of the Sisters Servants of Mary, Ministers of the Sick.

[*Latin ed. p. 767*]

Diary of the Roman Curia 767. SECRETARY OF STATE. By Apostolic Brief, the Holy Father Paul VI has appointed: November 1, 1968. The Most Reverend Cardinal Anthony Saniore, Prefect of the Sacred Congregation for the Discipline of the Sacraments. November 4. The Reverend Monsignor Giuseppe Damizia, Voting Prelate of the Supreme Tribunal of the Apostolic Signature. November 9. The Reverend Monsignor Sebastian Másala, Auditor of the Tribunal of the Sacred Roman Rota. By Letters from the Secretary of State, the Holy Father Paul VI has appointed: October 25, 1968. The Reverend Monsignor George Mylanyk, Under-Secretary of the Sacred Congregation for Eastern Churches. By Apostolic Brief, the Holy Father Paul VI has appointed: Assistant at the Papal Throne: June 4, 1968. His Excellency, the Most Reverend Monsignor Mario Casariego, Archbishop of Guatemala. By Letters from the Secretary of State, the Holy Father Paul VI has appointed: Apostolic Protonotaries *ad instar participantium*:

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December 4, 1967. Monsignor Francesco Garvey (Buffalo). Monsignor Bernard McLaughlin (Buffalo). Monsignor Giuseppe Schieder (Buffalo). Monsignor Stanislao Sierakowski (Buffalo). January 16, 1968. Monsignor Lorenzo Holtzer (Helsinki). Apostolic Protonotaries *supplemenarii*: April 4, 1968. Monsignor Giovanni List (Graz-Seckau). Monsignor Salvatore Rizzello (Nardo). May 29. Monsignor Enrico Corduant (Cambrai). May 3. Monsignor Giovanni Battista Saint-Germain (Aire-Dax). May 5. Monsignor Francesco Maczynski (Wloclawek). May 26. Monsignor Alfredo Santoni (Iesi). June 14. Monsignor Gino Papalini (Senigallia). June 15. Monsignor Francesco Maiolo (Nicastro). July 17.

[*Latin ed. p. 768*]

768 Acta Apostolicae Sedis - Commentarium Officiale Prelati Domestici di Sua Santità: 14 Octobris 1967. Dom. Tibiletti Petrus Andreas (Paraná). 29 Dom. Bartlett Ioannes Franciscus (Westminster). Dom. Norris David Iosephus (Westminster). 2 Decembris Dom. Neddi Alles Teobaldus (Galle). Dom. Perera M. Mose (Galle). 30 Dom. Náhalka Stephanus (Spie). Dom. Vavrovic Iosephus (Trnava). 10 Ianuarii 1968. Dom. Colling Adolphus (Köln). Dom. Schönartz Gulielmus (Köln). Dom. Simon Paulus (Köln). 12 Dom. Haas Iacobus (Lausanne, Genève et Fribourg). 8 Februarii Dom. Kracher Rudolphus (Regensburg). 14 Dom. Brewer Arturus Thomas (Northampton). 20 Dom. Wittenauer Bruno (Freiburg im Breisgau). 7 Martii Dom. Peregrino da Costa Iosephus Iacobus de Annunciatione (Santiago de Cabo Verde). 19 Dom. Heilmann Alphonsus (München und Freising). 27 Dom. Davoli Acius (Mcastro). Dom. Mosiek Udalricus (Regensburg). Dom. Wasner Franciscus (Salzburg).

NECROLOGIO ab 27 Octobri 1968. Dom. Suszynski Ladislaus, Episcopus tit. di Tabbora, Administrator Apostolicus "ad nutum Sanctae Sedis" partis archidioecesis Vilnae in Polonia. Novembris Dom. Mazzocco Guido Maria, Episcopus di Adria. 10 Dom. Périer Ferdinandus, Archiepiscopus tit. di Roina. Emo. D. Card. Bea Agostinus, Diaconus di San Saba, 16 Praeses Secretariatus pro Unione Christianorum. 18 Dom. Gúrpide Beope Paulus, Episcopus di Bilbao. 27 Dom. Antezana y Rojas Abel Isidorus, Episcopus tit. di Sinna. Dom. Cassulo Silvius, Episcopus di Macerata et Tolentino. Decembris Dom. Villuendas Polo Leon, Episcopus di Teruel. 9 Dom. Könner, Episcopus tit. di Modra. 11 Dom. Woznicki Stephanus, Episcopus tit. di Tiava.

[*Latin ed. p. 769*]

Year and Volume LX, December 30, 1968, No. 14. ACTA APOTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. Message to all men of good will, whom the Blessed Father invites to celebrate, in the coming month of January, the day dedicated to the fostering of peace through-

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out the entire world, remembering the rights pertaining to the human race. To all men of good will, to all those responsible for the course of history today and tomorrow; to the leaders of politics, public opinion, social guidance, culture, and education; to all the youth, who rise up with a desire for worldwide renewal, with humble and free voice, which comes from the desert of all earthly interests, we, Albert, announce the imploring and solemn word: Peace. Peace is today intrinsically linked to the ideal recognition and the effective establishment of the Rights of Man. These fundamental rights correspond to a fundamental duty; namely, Peace. Peace is a duty. Everything that the contemporary world comments upon concerning the development of international relations, the interdependence of the interests of the Peoples, the access of new States to freedom and independence, and the efforts of civilization.

[*Latin ed. p. 770*]

770 Acta Apostolicae Sedis - Commentarium Officiale is working towards a unified and global legal organization, concerning the dangers of incalculable catastrophes in the event of new armed conflicts, concerning the psychology of modern man who desires undisturbed prosperity and universal human relationships, concerning the progress of ecumenism and mutual respect for personal and social freedoms, it persuades us that Peace is the supreme good of human life on earth, a primary interest, a common aspiration, an ideal worthy of humanity that masters itself and the world, a necessity for maintaining the achievements attained and for achieving others, a fundamental law for the circulation of thought, culture, economy, and art, an imperative now that cannot be suppressed in the vision of human destinies. For Peace is security; Peace is order. A just and dynamic order, we say, which must be continuously built. Without Peace, there is no trust; without trust, there is no progress. A trust, we say, rooted in justice and loyalty. Only in the climate of Peace is right established, justice progresses, and freedom breathes. If this is the meaning of Peace, if this is the value of Peace, then Peace is a duty. It is the duty of the present age. He who reflects on the teachings that the past gives us quickly concludes that a return to wars, to struggles, to massacres, to the ruins generated by the psychology of weapons and opposing forces, leading to the death of men, citizens of the earth, our common homeland in time, is absurd. He who possesses a sense of humanity cannot but be a supporter of Peace. He who reflects on the causes of conflicts among men must recognize that they denounce deficiencies of the human soul, not authentic virtues for its moral greatness. The necessity of war could only have a justification in exceptional and deplorable conditions, both in fact and in law, which should never again occur in modern global society. Reason, not force, must decide the fate of peoples. Understanding, negotiation, and arbitration, not outrage, blood, or slavery, must prevail in the difficult relationships

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between men. And neither a precarious truce, an unstable balance, a terror of reprisal and revenge, a well-executed domination, nor a fortunate tyranny can be a guarantee of Peace.

[*Latin ed. p. 771*]

The Acts of Pope Paul VI, paragraph 771, are worthy of such a name. Peace must be desired. Peace must be loved. Peace must be produced. It must be a moral outcome; it must arise from free and generous spirits. It may seem like a dream; a dream that becomes reality, through a new and superior human conception. We call it a dream, because the experience of recent years, and the emergence of recent, murky currents of wicked thoughts: concerning radical and anarchic opposition, the legitimacy and necessity of violence in every case, the politics of power and domination, the arms race, and trust in the methods of deceit and trickery, the inevitability of trials of strength, etc., seem to suffocate hope for the peaceful order of the world. But this hope remains, because it must remain. It is the light of progress and civilization. The world cannot renounce its dream of universal Peace. And precisely because Peace is always in development, because it is always incomplete, because it is always fragile, because it is always threatened, because it is always difficult, we proclaim it. As a duty. An indispensable duty. A duty of those responsible for the fate of the peoples. A duty of every citizen of the world: because all must love Peace; all must contribute to producing that public mindset, that common conscience which makes it desirable and possible. Peace must first be in the hearts, so that it may then be in events. Yes, Peace is a universal and perennial duty. To recall this axiom of modern civilization, we invite the world to celebrate, also for the coming year 1969, the "Day of Peace," on January first. It is a wish, it is a hope, it is a commitment: the first sun of the new year must radiate upon the earth the light of Peace. We dare to hope that, among all, it will be the young who seize this invitation as a call capable of interpreting what is new, what is alive, what is great that stirs in their inflamed minds, because Peace demands the revision of abuses and coincides with the cause of justice. This year, indeed, a circumstance favors our proposal for everyone: the XX anniversary of the proclamation of the Rights of Man has been remembered. This is an event that concerns all men: individuals, families, groups.

[*Latin ed. p. 772*]

772 Acta Apostolicae Sedis - Commentarium Officiale associationum, nationum. Nullem hoc oblivci debet, nullus hoc neglegere, quia omnes ad illud fundamentale cognoscendum revocantur, quod est digna et plena civitas cuiuslibet hominis in terra. Et ex hoc cognomento oritur primigenius titulus ad Pacem: ecce thema diei mundi Pacis, quod ita sonat: "Promotio Iurum Humanorum, via ad Pacem." Ut homini sit garantizatum ius ad

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vitam, ad libertatem, ad aequalitatem, ad culturam, ad fructum bonorum civitatis, ad dignitatem personalem et socialem, necessaria est Pax; ubi haec suum aequilibrium et efficaciam amittit, Iura Humana incerta et compromissa fiunt; ubi non est Pax, ius suum humanum vultum amittit. Ubi non est respectus, defensio, promotio Iurum Humanorum, – ubi committitur violentia, seu fraus ad suas inalienabiles libertates, ubi ignoratur seu degradatur eius personalitas, ubi exercuntur discrimen, servitus, intolerantia, – ibi non potest esse vera Pax. Quia Pax et Ius sunt reciprocamente causa et effectus alterius; Pax ius favorit; et, ea re, Ius Pacem. Speramus haec argumenta valere pro omni persona, pro omni coetere personarum, pro omni Natione; et ut transcendens importantia causae Pacis diffundat meditationem eius et promoveat applicationem eius. Pax et Iura Humana, haec sunt objectum cogitationum cum quae volumus ut homines annum nascentem incipiant. Invitatio nostra sincera est, et nullum aliud finem abscondit, nisi bonum humanitatis. Vox nostra debilis est, sed clara; ea est amici, qui vult eam audire non tam propter eum qui eam profert, sed propter quod dicit. Ad mundum se obtulit; ad mundum qui cogitat, ad mundum qui potest, ad mundum qui crescit, ad mundum qui laborat, ad mundum qui patiatur, ad mundum qui exspectat. O! non disperdatur! Pax est officium! Hoc nostrum nuntium non potest mancare fortitudinis quae ei proveniens est ex Evangelio de quo sumus ministri, Evangelio Christi. Ad omnes in mundo, sicut Evangelium, ita etiam hoc se obtulit.

[*Latin ed. p. 773*]

To you, venerable Brothers in the Episcopate, and to you, dearest Sons and faithful of the Catholic Church, we repeat the invitation to celebrate the "Day of Peace": this invitation becomes a precept, not our own, but that of the Lord, Who desires us to be convinced and diligent workers for peace, as a condition for being among the blessed who are called sons of God (Matthew 5:9). Our voice is addressed to you: it becomes a cry, because for us believers, peace takes on an even deeper and more mysterious meaning; for us, it acquires the value of spiritual fullness and personal salvation, as well as collective and social salvation; earthly and temporal peace for us is a reflection and a prelude to heavenly and eternal peace. For us Christians, peace is not merely an external equilibrium, a legal order, a complex of public relationships regulated; for us, peace is first and foremost the result of the implementation of the divine plan of wisdom and love, with which God willed to establish supernatural relationships with humanity. Peace is the first effect of this new divine dispensation, which we call grace; "grace and peace," the Apostle repeats; it is a gift of God, which becomes the style of Christian life, a messianic phase that reflects its light and its hope even on the temporal city, and that comforts with its highest reasons those upon which it bases its own peace. To the dignity of the citizens of the world, the peace of Christ adds that of sons of the heavenly Father; to the

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natural equality of men, it adds that of Christian brotherhood; to human conflicts, which always compromise and violate peace, the peace of Christ weakens the pretexts and refutes the reasons, presenting the advantages of a moral, ideal, and superior order, and reveals the prodigious religious and civil virtue of generous forgiveness; to the insufficiency of human art in producing a solid and stable peace, the peace of Christ offers the aid of its inexhaustible optimism; to the fallacy of the politics of proud prestige and material interest, the peace of Christ suggests the politics of charity; to justice, which is so often harsh and impatient, and which supports its demands with the fury of arms, the peace of Christ infuses the invincible energy of the law derived from the profound reasons of human nature and the transcendent destiny of man. And it is not fear of strength and resistance that is peace.

[*Latin ed. p. 774*]

774 Acta Apostolicae Sedis - An Official Commentary on Christ, from whom it derives its spirit, which proceeds from the sacrifice that redeems; and it is not a compromising tolerance of the misfortunes and deficiencies of men who are unfortunate and defenseless, but rather the Peace of Christ, which understands human suffering and needs, and knows how to find love and support for the small, the poor, the weak, the dispossessed, the suffering, the humbled, the vanquished. That is to say, the Peace of Christ is, more than any other humanitarian formula, a promoter of the Rights of Man. This, Brothers and Sons, we wish you to remember and to proclaim on the "Day of Peace," under whose sign the new year begins, in the name of Christ, King of Peace, defender of every true human right. And may this be with our Apostolic Blessing. From the Vatican, 8 December 1968. PAULUS PP. VI CONSTITUTIONS APOSTOLICAE I SORSOGONENSIS (MASBATENSIS) Having detached certain territories from the diocese of Sorsogon, a new diocese is established, named "Masbatensis." PAULUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The care of the diocese of Sorsogon, which extends widely among the people of the Philippine Islands and is very numerous, is so full of labor and so burdensome for the proper governance of all the faithful, that the venerable Brother Arnulfus Arcilla, its Bishop, has judged that it can be divided with considerable benefit to souls, and a new diocese established from the detached portion. This, after having heard the assembly of the Bishops of the Philippine Islands, and having requested that it be done by the Apostolic See, we have considered it necessary to grant, and to approve the opinion of the venerable Brother Car-

[*Latin ed. p. 775*]

The Acts of Pope Paul VI, dated July 7, 1775, addressed to Most Reverend Rocco, Archbishop of Justinianopolis in Galicien and Apostolic Delegate in

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the Republic of the Philippine Islands, or to the Cardinals who preside over the Sacred Congregation for Bishops, contain the following decree:

From the diocese of Sorsogon, we separate the entire territory of the civil province commonly called Masbate, as it is currently defined by civil law, which includes the vicariates of Saint Anthony of Padua, Saint Vincent Ferrer, and the Invention of the Holy Cross, and we establish a new diocese, to be called Masbate, with the same boundaries as the civil province we have mentioned. The seat of the new diocese will be in the town commonly called Masbate, and the episcopal cathedra will be located in the sacred curial church of Saint Anthony of Padua, which we elevate to the status of a cathedral church, with all due rights. To the Bishop, in addition to granting him appropriate rights, we also impose obligations that are proper to resident Bishops. Furthermore, the Church of Masbate will be a suffragan of the metropolitan See of Caceres; likewise, the clergy of Masbate will be subject to the jurisdiction of the Archbishop of Caceres. With regard to the canons, a cathedral chapter will be established, after the issuance of other Apostolic Letters; in the meantime, diocesan consultors will be appointed, in accordance with Canon Law. Regarding the seminary, the provisions of civil law must be observed, with due consideration also given to the norms of the decree *Optatam totius* of the Second Vatican Council, beginning with those words, and to the special laws of the Sacred Congregation for Catholic Education. The students of the seminary, who are distinguished by their talents and abilities, will be sent to Rome when they reach adolescence, to the Pontifical College-Seminary of the Philippines, to be instructed in philosophical and theological disciplines. The episcopal table, as it is called, will consist of the revenues of the Curia; offerings made by the faithful; and a portion of the goods that will be allocated to the new diocese, in accordance with canon 1500 of the Code of Canon Law. With regard to the clergy, we believe that, upon the implementation of these Letters, the priests will be assigned to the See in whose territory they hold a benefice or office; the other clergy and seminary students will be assigned to the See in which they legitimately reside. Finally, the acts and documents pertaining to the diocese established today will be transferred from the Curia of Sorsogon to Masbate, to be kept in a religious archive. The Reverend Father Carmelus Rocco, whom we have mentioned, or a person delegated by him, will ensure that these Letters are implemented; and whoever carries out this task will endeavor to prepare the appropriate documents and send them to the Sacred Congregation for Bishops, duly signed. We declare this Constitution to be effective now and in the future, so that those to whom it pertains will observe what has been decreed therein with religious devotion, and thus it will obtain its full effect. No provisions of any kind

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contrary to the effectiveness of this Constitution shall be of any force.

[*Latin ed. p. 776*]

776 Acta Apostolicae Sedis - The Official Commentary can, through it, nullify all things for them. Furthermore, no one is permitted to either divide or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the third day of March, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our Pontificate. ALOISIUS Cardinal TRAGLIA, Secretary of the Holy Roman Church. CAROLUS Cardinal CONFALONIBRI, Prefect of the Congregation for Bishops. Franciscus Tinello, Regent of the Apostolic Chancery. © Iosephus Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. Place SB Plumbi In Ap. Cane, table, vol. CXXVIII, n. 20. II DALOAENSIS (MANENSIS) The diocese of Daloa is divided, and a new diocese is established, to be called "Manensis."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

Since we are entrusted with preserving and propagating the Kingdom of Christ, we have never had anything more sacred in our duties than to stir up faith in Christ Jesus, not only in hearts, and to nurture it as a flame, but also to spread it among the peoples, to the very ends of the earth; for if the nations are not mingled with this faith, they cannot please God, nor can they attain to eternal rewards, which are promised to the faithful. Therefore, since it seemed fitting to the Sacred Congregation for the Evangelization of Peoples, or for the Propagation of the Faith, that the diocese of Daloa be divided, and a new one be established within its boundaries, We, after due consideration of the matter, and after hearing the opinion of the venerable Brother John Mariani, Archbishop in title of Massua, and in Africa Occidentali Apo-

[*Latin ed. p. 777*]

The acts of Paul VI, Supreme Pontiff, and of the Ordinary Prelate of the place, state the following, which We decree and command. We detach the civil province of Man, which the people customarily call by its own language, Man, from the Diocese of Daloa, and We reduce it to the form of a diocese, to be called Man, and We make it a suffragan of the Archdiocese of Abidjan; We entrust its governance to the diocesan clergy. The city of Man itself shall be the seat and domicile of the Bishop, in which the episcopal chair of power shall be placed, namely, in the principal church, which We elevate to the dignity of a cathedral, granting it due honors and rights. If

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it can be done, a college of canons shall be established; however, if this cannot be accomplished, the diocesan Prelate shall appoint diocesan consultants, with whose counsel and assistance he shall proceed in important matters. In all other respects, the Code of Canon Law shall be observed scrupulously. Furthermore, the venerable Brother John Mariani, whom We have designated, shall take care that all that We have prescribed herein be carried out, using all his faculties; and when the matter is completed, the documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for the Evangelization of the People, or for the Propagation of the Faith, properly signed and sealed. We will and order that this Constitution be effective now and in the future; so that those to whom it pertains may religiously observe what has been decreed herein, and thus may it obtain its force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since We hereby repeal all such prescriptions. Moreover, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were shown to be the original. Given at Rome, at St. Peter's, on the eighth day of the month of June, in the year of Our Lord nineteen hundred and sixty-eight, in the fifth year of Our Pontificate.

ALOISIUS Card. TRAGLIA, Secretary of State.

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Congregation for the Evangelization of the People, or for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Ioannes Calieri, Apostolic Protonotary.

Iosephus Del Ton, Apostolic Protonotary.

In Ap. Cane, tab., vol. CXXVIII, n. 50.

[*Latin ed. p. 778*]

778 Acta Apostolicae Sedis - Official Commentary

IN CUENCA, IN ECUADOR (AZOGUES)

A new diocese is established, named "Azogues," after certain territories have been detached from the archdiocese of Cuenca in Ecuador.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL RECORD:

In order to provide more effectively for the good of Christ's faithful, the duties of our apostolic office sometimes require us to change the boundaries of ecclesiastical jurisdictions, adapting them more appropri-

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ately to the circumstances and needs of our time. Therefore, after hearing the request of the venerable Brother Emmanuel a Iesu Serrano, Abbot, Archbishop of Cuenca in Ecuador, who, after a meeting of the Ecuadorian Episcopal Conference, asked us to establish a new diocese from certain territories detached from his Church, and after having considered the opinion of the venerable Brother John Ferrofino, Archbishop with the title of Zenopolitan in Isauria and Apostolic Nuncio in Ecuador, and with the consent of all those who had some right or believed they had a right concerning this matter, we decree the following with apostolic authority.

We separate the entire territory of the archdiocese of Cuenca in Ecuador, which corresponds to the civil province of Cañar, and from it we establish a new diocese, to be called Azogues, with the same boundaries as those of the aforementioned civil province.

The seat of the new diocese will be in the city commonly called "Azogues," and the episcopal cathedra will be in the curial church, located in the same city, which is dedicated to God in honor of St. Francis of Assisi, to whom we grant all the rights pertaining to sacred cathedral buildings.

The Bishop, in addition to the rights that we grant him, will also be subject to the obligations incumbent upon resident pastors.

The Azogues diocese will be a suffragan of the metropolitan See of Cuenca in Ecuador, and its priest will be subject to the Archbishop of that archdiocese, according to the norms of Canon Law.

Furthermore, we decree that, until a college of canons is established by other appropriate documents, diocesan consultants shall be elected to assist the Bishop with their counsel and help; and that a seminary shall be established with great obligation, to receive boys who are destined for the priesthood.

[*Latin ed. p. 779*]

779 The acts of Paul VI, inspired by the will of God, are to be called forth, and those who have distinguished themselves by piety and talent shall be sent to Rome to the Pontifical Latin-American College, for the study of philosophy and sacred theology; so that, after these instructions have been carried out, priests and seminarians assigned to that Church shall be considered to be in the territory in which they hold an office or benefice, or have a legitimate domicile; so that the episcopal revenue shall consist of the emoluments of the curia, the offerings of the faithful, and a suitable portion of the goods, if any, according to the norm of canon 1500 of the Code of Canon Law; so that the acts and documents pertaining to the new diocese shall be transferred from the curia in Cuenca to Azogues, to be kept religiously in the archives. These things which we have prescribed should be carried out by the venerable Father John Ferrofino, whom we mentioned, or by a priest delegated by him. Whoever has completed this

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task shall prepare the appropriate documents and send them to the Sacred Congregation for Bishops, duly signed and sealed. We wish this Constitution to be effective now and in the future; in such a way that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since by it we derogate from all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and are signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the twenty-sixth day of the month of June, in the year of Our Lord nineteen hundred and sixty-eight, in the sixth year of Our pontificate. ALOISIUS Card. TRAGLIA, Secretary of the Sacred Congregation. CAROLUS Card. CONFALONIERI, Prefect of the Sacred Congregation for Bishops. Franciscus Tinello, Regent of the Apostolic Chancery. Ioannes Calieri, Apostolic Protonotary. Victorius Bartoccetti, Apostolic Protonotary. a.i. Loco É& Plumbi In Ap. Cane, tab., vol. CXXVIII, n. 24.

[*Latin ed. p. 780*]

780 Acta Apostolicae Sedis - Commentarium Officiale. CONVENTION between the Apostolic See and the "Saarland" concerning the establishment of a Catholic Theology Chair in the University. AGREEMENT (Vertrag) between the Holy See and the Saarland regarding the erection of a Chair of Catholic Theology in the University of the Saarland. BETWEEN THE HOLY SEE, represented by its Plenipotentiary, His Excellency Monsignor Corrado Bafile, titular Archbishop of Antioch in Pisidia, Apostolic Nuncio in Germany, represented by his authorized representative, His Excellency Mr. Apostolic Nuncio in Germany, Corrado Bafile, titular Archbishop of Antioch in Pisidia, AND THE SAARLAND, represented by the Minister for Cult, Education, and Popular Culture, Mr. Werner Scherer, as Plenipotentiary of the Minister-President, represented by the Minister for Cult, Education, and Popular Culture, Mr. Werner Scherer, as authorized representative of the Minister-President, the following Agreement is concluded: the following Contract is concluded: § 1 §1 A Chair of Catholic Theology is established at the University of the Saarland. § 2 § 2 This Chair is subject to Article 12, paragraph 1, of the Agreement between the Holy See and the State of Prussia of June 14, 1929, with the supplementary provision that refers to it in the Final Protocol. The competent Bishop is that of Treves.

[*Latin ed. p. 781*]

The Acts of Pope Paul VI, Book VI, page 781, paragraphs 3 and 3: This Agreement, whose Italian and German texts have equal validity, shall be

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ratified, and the instruments of ratification shall be exchanged as soon as possible in the State Chancellery in Saarbrücken. This treaty, of which the Italian and German texts have equal force, shall be ratified, and the instruments of ratification shall be exchanged as soon as possible in the State Chancellery in Saarbrücken. It shall enter into force on the day of the exchange of said instruments. In witness whereof, this Agreement has been signed in duplicate. Bad Godesberg, April 9, 1968. Bad Godesberg, April 9, 1968. CORRADO BAFILE SCHERER.

ADDITIONAL PROTOCOL: The contracting parties agree as follows: 1. The University of Saarland, when preparing proposals for appointments to the aforementioned Chair, shall seek advice from the Theological Faculty of Treves. 2. A cleric shall be appointed to said Chair. Bad Godesberg, April 9, 1968. Bad Godesberg, April 9, 1968. CORRADO BAFILE SCHERER.

Convention between the Apostolic See and the Federal State of Saarland, ratified on October 10, 1968. The instruments of ratification were received and exchanged mutually. Consequently, that is, from October 10, 1968, this Convention between the Apostolic See and the State of Saarland came into effect, in accordance with paragraph III of the same Agreement.

[*Latin ed. p. 782*]

782 Acta Apostolicae Sedis - Commentarium Officiale. CONVENTION between the Apostolic See and the Austrian Republic concerning the establishment of the "Feldkirchen" diocese. CONVENTION VERTRAG BETWEEN THE HOLY SEE AND THE REPUBLIC OF AUSTRIA CONCERNING THE ERECTION OF THE DIOCESE OF FELDKIRCH.

Between the Holy See, represented by its Plenipotentiary, His Excellency, the Most Reverend Monsignor Opilio Rossi, titular Archbishop of Ancira and Apostolic Nuncio in Austria, and the Austrian Republic, represented by its Plenipotentiaries, Mr. Dr. Kurt Waldheim, Federal Minister for Foreign Affairs, and Mr. Dr. Theodor Piffl-Peroević, Federal Minister for Education, the following Convention is concluded:

Article I.

The Holy See and the Austrian Republic, in accordance with Article III, § 1 of the Concordat of June 5, 1933, have agreed to erect the Diocese of Feldkirch in Vorarlberg.

Article II.

The Diocese of Feldkirch comprises the territory of the "Land Vorarlberg," for which, in accordance with Article I of the Convention between the Holy See and the...

[*Latin ed. p. 783*]

Acta Pauli PP. VI, 783, concerning the agreement between the Holy See and the Austrian Republic of July 7, 1964, regarding the erection of the

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Apostolic Administration of Innsbruck-Feldkirch into a diocese: within the diocese, there exists a General Vicariate with its seat in Feldkirch.

Concerning the Austrian Republic, regarding the elevation of the Apostolic Administration of Innsbruck-Feldkirch to a diocese, dated July 7, 1964: a General Vicariate exists with its seat in Feldkirch.

Article III: The Diocese of Feldkirch is assigned to the Ecclesiastical Province of Salzburg.

Article IV: The Diocese, the Bishop's See, and the Cathedral Chapter, should one be erected, possess legal personality within the state and enjoy the rights of public law entities.

Article V: The Diocese of Innsbruck-Feldkirch and other ecclesiastical entities, as well as the "Bund" (Federal Government) and the "Land Vorarlberg" (State of Vorarlberg), shall be free to transfer movable and immovable property to the Diocese of Feldkirch, to the Bishop's See, to the future Cathedral, and to the Cathedral Chapter, should one be erected, exempt from all taxes established by federal law, within a period of one year from the date of entry into force of the erection within the state (Article V, paragraphs 2 and 3).

Article VI: (1) The Austrian Republic shall pay to the Diocese of Feldkirch, from the funds of the "Bund," a sum to cover the expenses related to the expansion of the diocese.

[*Latin ed. p. 784*]

Acts of the Apostolic See - Official Commentary. 784, or 4.5 million Schillings, which must be paid in the years 1969 and 1970 in two equal installments, no later than July 1st of those years. A sum of 4 million Schillings must be paid, which is to be provided in the years 1969 and 1970 in two equal installments, each no later than July 1st. (2) The Austrian Republic and the Holy See have taken note that the "Land Vorarlberg" makes available to the Diocese a sum of 4 million Schillings for the same purpose. (2) The Republic of Austria and the Holy See have been informed that the "Land Vorarlberg" makes available to the Diocese of Feldkirch a sum of 2 million Schillings for the same purpose.

Article VII

(1) The erection of the Diocese of Feldkirch must take place within six months from the entry into force of this Agreement.

(1) The erection of the Diocese of Feldkirch shall take place within six months after the entry into force of this Agreement.

(2) The Holy See will transmit to the Federal Government of the Austrian Republic a copy of the Bull of erection. As soon as such Bull is presented, the erection of the Diocese and the Episcopal See shall have effect within the state.

(2) The Holy See will transmit to the Federal Government of the Repub-

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lic of Austria a copy of the Bull of erection. With the receipt of this copy, the erection of the Diocese and the Episcopal See shall become effective for the state.

(3) For the erection of the Cathedral Chapter, Article XV, § 7 of the Concordat of June 5, 1933, applies.

(3) For the erection of a Cathedral Chapter, Article XV, § 7 of the Concordat of June 5, 1933, applies.

Article VIII

The Diocese of Innsbruck-Feldkirch, previously existing, following the erection of the Diocese of Feldkirch in accordance with Article VII of this Agreement, shall be called the "Diocese of Innsbruck."

The previously existing Diocese of Innsbruck-Feldkirch, with the erection of the Diocese of Feldkirch in accordance with Article VII of this Agreement, shall be called the "Diocese of Innsbruck."

Article IX

Any differences of opinion that may arise in the future regarding the interpretation of this Agreement will be...

[*Latin ed. p. 785*]

The Acts of Pope Paul VI, according to Article XXII, paragraph 2, of the Agreement concluded on June 5, 1933, between the contracting parties, in accordance with the aforementioned article XXII, chapter %, of the understanding between the High Contracting Parties of June 5, 1933, shall be eliminated. Article X. This Agreement, the Italian and German texts of which are equally authentic, must be ratified, and the instruments of ratification must be exchanged as soon as possible in Rome. It enters into force on the day of the exchange of the instruments of ratification. This treaty, the Italian and German texts of which are authentic, shall be ratified, and the instruments of ratification shall be exchanged as soon as possible in Rome. It enters into force on the day of the exchange of the instruments of ratification. In witness whereof, the Plenipotentiaries have signed this Agreement in duplicate. In witness thereof, the authorized representatives have signed this treaty in duplicate. Done at Vienna, on October 7, 1968. Done at Vienna, on October 7, 1968. For the Holy See: For the Holy See: For the Republic of Austria: For the Austrian Republic: Mons. OPILIO ROSSI Dr. Dr. KURT WALDHEIM THEODOR PIFFL-PERCEVIC. The Convention between the Apostolic See and the Austrian Republic, ratified on December 7, 1968, had its instruments of ratification received and exchanged mutually. Consequently, i.e., from December 7, 1968, this Convention between the Apostolic See and the Austrian Republic began to have effect, in

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accordance with Article X of the same Agreement. 50 - A. A. S.

[*Latin ed. p. 786*]

786 Acta Apostolicae Sedis - Official Commentary on the LETTER to His Eminence, Father, Lord, Cardinal Albert of Jorio, who, having held the office of Pro-President of the Pontifical Commission for the State of Vatican City, is resigning from that duty.

Your Eminence, after the numerous and delicate requests that you have made to Us for some years, We feel that We must, albeit with regret, accede to your desire to be relieved of the office of Pro-President of the Pontifical Commission for the State of Vatican City, an office entrusted to you by the trust of Our venerated Predecessor, John XXIII, and confirmed by Us with great esteem for your abilities and merits.

With regret, We repeat: for We are aware of the invaluable assistance that will thus be lost to Us and to the Apostolic See in a most delicate and responsible area, in which you have had the opportunity to demonstrate your competence and prudence, the grace and firmness of your actions, the recognized influence of your authority, and the zeal of a continuous and personal interest in the various matters.

We recall the notable contribution that you have made to improving the services of the Vatican State, so that the Holy See may fulfill its service to souls and to the world in a more effective and rapid manner, and with increasing international prestige. In this regard, We would like to recall the attention you devoted to strengthening Vatican Radio, the improvements made to telephone services and the headquarters of medical services, the complete restructuring of the Lateran Palace, which now houses the Vicariate of Rome in a more suitable and rational location for its pastoral functions, near the cathedral of Our diocese, the transfer of the Oratory of St. Peter to a new, modern building, the construction of the splendid school complex in Castel Gandolfo, and, finally, the organization of the Museums; nor do We forget the impetus given to the restoration of the historic buildings, providing effectively for the various internal installations and functions, while also taking care of the efficiency of economic services, as well as the external order and maintenance.

[*Latin ed. p. 787*]

The Acts of Pope Paul VI, number 787, concerning the general administration of the City of Vatican, were carried out with good taste, recognized wisdom, and a sense of realism. The Apostolic See has benefited from these results with manifest utility, because, with the means thus placed at its disposal, it has been able not only to meet the numerous administrative and logistical needs of the Vatican City State, which become more pressing and demanding each year, but also to make a significant contribution to that benevolent work, for which the Holy See continues to shine in the

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world, today as at its origins, the mission that the Church of Rome, in the name of Christ, pursues: *praesidens universo coetui caritatis* [leading the entire assembly of charity], and for which, as they hope, the afflicted, the poor, the exiles, and those struck by recurring trials and calamities look to it. Therefore, Your Eminence, you have been a valuable collaborator in that incessant activity, which, although remaining hidden by the express command of the Divine Savior, we believe is nevertheless written in golden letters in the Book of Life. For these merits, We express to you our most heartfelt and sincere gratitude, with the assurance that Our prayer rises fervently to ask for the continued consolations of the Lord to be poured upon your venerable and industrious old age, so that these years of greater tranquility may truly abound in the sweetness of heavenly contemplation and the serene peace that flows from the consciousness of duty fulfilled. And we also trust that you will not fail to provide us with the benefit of your expertise and the assistance of your help, giving us the joyful awareness of knowing that you are still and always close to our numerous and serious concerns. May Heaven grant these heartfelt wishes, to which we gladly join Our particular Apostolic Blessing, a pledge of constant benevolence. From the Apostolic Palace of Vatican City, on the 4th of November of the year 1968, the sixth of Our Pontificate. PAULUS PP. VI.

[*Latin ed. p. 788*]

788 Acta Apostolicae Sedis - Official Commentary II To the Most Reverend Father, Cardinal Angelo Dell'Acqua, Prefect of the Vicariate of the City of Rome, while the Diocese of Rome solemnly commemorated the tenth anniversary of the passing of Pope Pius XII. The worthy commemoration of the tenth anniversary of the death of Pope Pius XII gathers our heartfelt and moved adherence and recalls our devoted thoughts to the indelible memory and profound veneration of such a pious, such an excellent, and such a singular figure of the Roman Pontiff. The rare good fortune that We had of being close to Pius XII for many years, and, day by day, of enjoying his special confidence and his amiable conversation, of observing closely the simplicity, regularity, and austerity of his personal life, of admiring his outstanding qualities of memory, culture, and intellect, his tireless diligence, his complete dedication to the studious reflection of his responsibilities, to the higher interests of the Apostolic See, and to the service of the entire Catholic Church, obliges us to bear witness to his human goodness, his personal piety, his thoughtful rectitude, his steadfast courage, and his constant surrender to the divine will, always trusting in that Christ of whose vicarious representation he had a continuous and guiding awareness. And as it was already a grateful and firm commitment for us to offer him the fidelity and constancy of our humble service, now, as his lowest successor, We are pleased to see his memory honored, his merits vindicated, and his examples illuminated; and likewise, We are comforted

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by the hope that, as Rome will always cherish feelings of veneration and recognition for such an illustrious Bishop, so the entire Catholic Church will know how to preserve the precious and abundant legacy of his word and his teaching, and that history will not fail to include Pius XII among the most distinguished and meritorious figures of our century. While we express our satisfaction for the tribute of memory and recognition rendered to such a Pope, we join with those who pray for his eternal peace and for the perpetual fruitfulness of his work; and from the heart, to you, Cardinal, to the Mayor of Rome, to the esteemed Orator, and to all those present at the solemn and illuminating remembrance of Pope Pius XII, as if from him, we send our Apostolic Blessing. From the Vatican, November 9, 1968. PAULUS PP. VI.

[*Latin ed. p. 789*]

From the Acts of Pope Paul VI, Volume VI, page 789: A CONGRATULATORY MESSAGE Addressed to His Eminence, Cardinal Emmanuel Cerejeira, Patriarch of Lisbon, who is about to celebrate his eightieth birthday. Having recently learned that you, our beloved Son, are about to celebrate your eightieth birthday, we cannot remain silent amidst the numerous voices, both near and far, which will be praising and applauding you. Therefore, wishing to manifest anew our deep affection for you, we offer our congratulations, that you may celebrate this auspicious occasion with good health of body and mind, and that all good things may attend you. If you were to look back upon the years that have passed since you began your service, you would surely find ample reason to enumerate, year after year, the abundant fruits of your sacred ministry: for in all your endeavors, diligently devoted to the cause of the Gospel, to the Holy Mother Church, and to the Queen, prudence has never been lacking in your counsel, diligence in your works, and, which is a particular honor to you, you have applied outstanding efforts to ensure that the eloquent abundance of your words and the highly esteemed writings are filled with the pure and complete splendor of eternal truths, so that none who are subject to your authority may be ignorant of heavenly doctrine to the extent possible, nor in need of it. May God, through our prayers, grant you a long life, may He bless your pastoral endeavors with new fruits of piety and religion, and may He abundantly fill the years that remain to you—which we earnestly desire for you—with the consolations and assistance of heavenly grace, so that you may flourish with renewed vigor of virtues and add ever more abundant merits to those already acquired. May this be so, under the auspices and with the favor of the Blessed Virgin Mary of Fatima, whom you venerate with singular devotion and in whose protection you find a safe refuge. From the Vatican, on the twenty-fourth day of the month of October, in

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the sixth year of Our Pontificate. PAUL VI, POPE.

[*Latin ed. p. 790*]

Acts of the Apostolic See - Official Commentary 790. ADDRESSES. I. To the members of the Congregation of St. Mary of Monte Oliveto Maggiore, O.S.B., of the Congregation of the Holy Spirit under the protection of the Immaculate Heart of the Blessed Virgin Mary, and of the Institute of the Brothers of Marist, who attended the General Chapter of their respective religious communities.

My dear sons, a schedule unfortunately very full deprives us of the pleasure of receiving separately the members of the General Chapters of each of your three Congregations. But are you not all animated by the same ideal, that of religious perfection? And if your three families – the Olivetan Benedictines, the Fathers of the Holy Spirit, and the Brothers of Marist of the Schools – are currently gathered in General Chapter, is it not precisely to revise their particular Constitutions in the light of this single ideal, taking into account the present conditions of the life of the Church? You will allow us, therefore, to retain this common factor and to draw from it the theme of the brief words of welcome and encouragement that we wish to address to you.

I. You are religious. You wish to be authentic religious. In the vast transformation of society to which we are witnessing today, it is more important than ever to reflect on what is essential and irreplaceable in the way of life that you have embraced, and on what may or must change according to the circumstances of times and places. What, then, is that which must not change? What characterizes a true and authentic religious life, in all times and in all places? These are the two fundamental guidelines proposed by Christ in the Gospel to those who wish to follow Him more closely; two guidelines which are expressed in two very simple words, but full of meaning, and which you have all meditated upon very often: renunciation and love. Renunciation first. *"He that doth not renounce all things which he hath, cannot be my disciple."* The religious is a man who...

[*Latin ed. p. 791*]

Acta Pauli Pp. VI 791: namely, a man set apart, a man who does not share the common form of life founded upon the pursuit of well-being and temporal prosperity: he flees that which the world seeks. On the contrary, he seeks that which the world flees: penance, poverty, contemplation, a chaste life, submission to superiors. What polarizes the existence of the religious, indeed, is not that which is seen, but that which is not seen. A witness to the invisible, he embraces the experience of Saint Paul and of all the Saints, and repeats with them: "While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal." The axis of his life is prayer, the search for God. And

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here we touch upon the second element – more fundamental still than the first – of all religious life: love. Renunciation and love: these are like the obverse and reverse of a beautiful fabric. By renouncing the world, its riches, the religious has smoothed the path in his journey towards God. But it is love that attracts him and that stimulates him: the love that God has for him – love received –, the love that he himself has for God – love given. Love is perfection; it is the summit; it is that which is of value, that which will endure eternally. Therefore, it is that which is primary. And for this reason, we must react against a modern tendency which would consist of relegating to a secondary place, in religious life, the colloquy with God, both interior and communal, as well as the liturgical and sacramental rite, in order to give primacy and preference to other human ends, which are certainly good in themselves, and worthy of being pursued, but always in dependence on the primary, properly religious, end which must inspire, permeate, and sanctify all the rest.

II. Once the foundations of that which must remain are assured, one can, without fear, approach the reform of that which must change. The Church not only authorizes this, but exhorts to it. Certain contingent forms of religious life are indeed the fruit of a historical or geographical context now surpassed; not only is there no disadvantage, but there is often an advantage in proceeding with the necessary modifications. The undertaking is not without risks, you are undoubtedly the first to realize this: one leaves familiar, known shores, without always seeing with precision where one will land. It is a navigation.

[*Latin ed. p. 792*]

792 Acta Apostolicae Sedis: A perilous undertaking, which must guard against two pitfalls: one would be a blind and passionate attachment to the letter of what has always been practiced within the Institute, a purely textual and material fidelity; the other would be the easy, and even more dangerous, path of arbitrary transformation, suggested not so much by the spirit of God and by true necessities, but by the encroachment of the natural and worldly spirit. Each Congregation has its own spirit, its own style: it must preserve it, but in a way that is adapted, that is, in a manner that is in accordance with its possibilities and with what its specific activities demand within the Church community. This is the very work of your general chapters: may God inspire and bless them!

III. One more word, dear Sons, which is suggested to us by the particular circumstances of this post-conciliar era. Let us tell you that what We expect from Religious, above all in the present moment, and what, it seems to us, should be, in today's world, your joy, your pride, your honor, is a total, a generous fidelity to the Church. Not to an imaginary Church, which each person would conceive and organize according to their own ideas, but to the Catholic Church as it is, as Christ willed and instituted it, with

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its purposes, its laws, its means of salvation, its indispensable structures. What one is justified in expecting from a Religious today is that he or she vivifies this unique and true Church of Christ from within, that he or she strengthens and enriches it through his or her adherence, through his or her obedience, through his or her ascetic and practical virtues, through the holiness of his or her life, through his or her manner of fulfilling the services that are requested of him or her.

Dear Sons, always keep before your eyes the great needs of the Church: love her in her necessities; love her by helping her with your services; love her in her hierarchical and fraternal structure. May the difficulties of the present time, far from discouraging you, stimulate you and redouble your strength!

To all, now, our blessing and our benediction. To you, Members of the Congregation of the Holy Spirit, sons of the Venerable Libermann, we express the Church's gratitude for the admirable work that you are accomplishing, especially in Black Africa. Do not let your missionary zeal slow down! May the necessary adaptations only serve to make it more ardent and more effective! This is what We expect from your present Chapter. This is what you will strive for.

[*Latin ed. p. 793*]

The Acts of Pope Paul VI, VI, 793, as we are certain, will be realized under the direction of the new Superior General whom you have just elected, and to whom We are pleased to offer Our most heartfelt wishes for a fruitful Generalate. To you also, Brothers of the Marist Schools, Sons of the Blessed Champagnat, We wish ever-increasing missionary fruitfulness, especially for the benefit of poor children, in fidelity to the spirit of your Founder! We know with what zeal you dedicate yourselves throughout the world to the great cause of the Christian school, and how much you have embraced your "renewal" during this long and laborious General Chapter. May God bless you all, especially your brothers in distant lands, in China, in the Congo, and in Nigeria, in the region of Biafra! And finally, beloved Sons of the Olivetan Benedictine Congregation, We express Our pleasure in seeing the present and admirable flourishing of your ancient and glorious lineage, which, after so many trials, remains faithfully committed to the teachings of the Blessed Bernard Tolomei, and seeks to live them fully in the spirit of the new times. It has given Us great consolation to learn that the pillars of your monastic spirituality are, now as then, the preeminence of the Divine Office, filial devotion to the heavenly Queen of the Order, attachment to the See of Peter, the bonds of familial piety, strengthened by obedience, and, above all, the interior and sacrificial life, in the spirit of evangelical charity, which reigns supreme in your houses. Continue, beloved Sons, on this royal path, on which you will reach the heights of perfection, conquering that precious pearl for whose possession you have relinquished everything,

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and yourselves, according to the teaching of Christ. And this is what We sincerely wish for all these beloved representatives of Religious Families, who are gathered here around Us, in a serene respite from their labors: returning among your brothers, tell them that We hold them all in Our hearts, that We thank them all for the help they bring to the work of the Church in the world, that We exhort them all to fully live their vocation, as steadfast and ardent witnesses of the love of Christ and of future realities. May copious effusions of divine grace descend upon them all, of which Our Apostolic Blessing is a pledge and an auspicious sign. 3 Cf. Matthew 13:45.

[*Latin ed. p. 794*]

794 Acta Apostolicae Sedis - Official Commentary II, to the Most Reverend Cardinals, Most Reverend Prelates, Consultors, and Moderators of the Secretariat, concerning the fostering of Christian unity, who are holding their annual plenary session in Rome.

* Our first thought, upon receiving you here, Venerable Brothers and beloved Sons, at the conclusion of your session, will be for the President of your Secretariat, the dear and venerable Cardinal Bea, whom a serious illness keeps far from here. Although he cannot be physically present among us today, we are pleased to consider him spiritually present, and we send him, in your name as well as in our own, our greetings and our most heartfelt wishes *in Domino*. We thank and commend most warmly Archbishop Willebrands and his collaborators, the Members of the Secretariat, for their diligent work. And we are certainly not remiss in remembering the consultors: you especially, dear Sons, who have come from afar to attend this "plenary assembly," and who have devoted your time and effort to ensuring its successful outcome. And since the occasion allows, we would like to extend our thanks to all those who strive to promote ecumenism and offer their prayers and collaboration for this great cause. From this moment, we express our gratitude to those who will contribute to the success of the "Week of Unity" next January.

I. We wish to reaffirm before you, dear Sons, how deeply we care about the ecumenical task within the Church, and how much we consider it to be our own. The very existence of your Secretariat is, in itself, proof of this. Born as an organism of the Council, it became last year, by virtue of the Constitution *Regimini Ecclesiae* on the Reform of the Roman Curia, the specialized body for all matters concerning relations with other Christian communions. It has accomplished a considerable work in these early years of its existence, the results of which are evident to all, and to which it is only right to pay tribute. A particular aspect of this work has attracted, among others, your attention during these days of study: it is the question of the "Ecumenical Directory" and the possible opportunity of supplementing the portion already published with one or two others. Speaking to special-

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ists *on November 13th, 1968*.

[*Latin ed. p. 795*]

Acta Pauli PP. VI 795, as you celebrate, We need not tell you that in order to effectively promote ecumenism, it must also be guided, and its implementation subjected to very precise rules. In Our view, the "Ecumenical Directory" is not a collection of suggestions, which may be accepted or ignored at will. It is a true Instruction, an exposition of the discipline to which those who truly wish to serve ecumenism must submit. We can only hope for a wider dissemination of this document, and We are pleased to think that Our Venerable Brothers, the Bishops, especially those of regions where the ecumenical problem is more acute, will be eager to study ways to make it known and observed ever more.

II. Contrary to the norms set forth in the already published part of this Directory, unfortunately, in various parts of the world, rash initiatives have been taken in recent months. We wish to speak of certain cases of admission of non-Catholic Christians to the Holy Communion within the Catholic Church; or, conversely, of the participation of Catholics in the Eucharist celebrated by non-Catholics; or still, of "intercelebrations" between ministers of the various Christian communions. We say this with sadness, but loyalty compels us to say it: far from advancing ecumenism, these hasty initiatives hinder its progress. Indeed, they do not take into account the essential bonds that exist between the mystery of the Eucharist and the mystery of the Church, and they presuppose an agreement, which is not yet fully realized at the present time, on the nature of the ministry and on the Eucharist. These inconsiderate acts, moreover, have rightly been blamed in several cases by the local Hierarchy, and recently have been the subject of an official clarification by your President, who recalled with authority and without ambiguity the position of the Catholic Church in this matter. It seems that we are faced with a desire to shake off the slowness of what some have called "institutional ecumenism"; with an impatience that pushes to inscribe ecumenism in deeds, without further delay, through gestures that are considered or intended to be "prophetic"; with an excessive haste in rapprochement, which does not wait for the necessary doctrinal maturation before acting, as if it were trying, in a way, to force the hand of those responsible for the various denominations involved. This impatience sometimes, it must be acknowledged, has a positive aspect: no one will deny that it can be a sign of love for the...

[*Latin ed. p. 796*]

Acta Apostolicae Sedis - Official Commentary 79.6 Christ, and with an ardent desire to hasten the realization of His ultimate prayer: "That they may be one!" (John 17:22). But, since the institution willed by Christ for the service of the Christian people is called into question, one can only adopt

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the sentiment expressed long ago by Saint Paul concerning his brethren in Israel: "I bear them witness that they have a zeal for God, but it is not enlightened" (Romans 10:2). III. We shall not tire of repeating: the path of ecumenism is long and difficult. And the reason for this is that it cannot avoid the path of theological truth and the requirements inherent in the visible and communal aspect of the gathering of believers. 1 2 We must, in a spirit of fidelity to the Word of the Lord – and also in a spirit of penance – accept this slowness in time and this honesty in method, lest we fall into an easy confusion of approximate ideas and the deceptive illusion of immediate results. The hour of unity will come, we hope, as the culmination of tireless efforts made on both sides; but it will be marked by God, and not by the misguided haste of a flawed irenicism. And in the meantime, We shall continue our journey along the path already traced and which is well known to you: that of discussions at the level of leaders; that of encounters in prayer, in the study of the Holy Scriptures and the authentic Tradition; that of charity; and We intend to designate not only the charity exercised in the bonds of good and fraternal friendships between members of the various Christian confessions, but also, and above all, that which is practiced in collaboration on the great tasks imposed by the present state of humanity: peace, disarmament, social progress, the promotion of developing countries and poor populations, those who implore assistance, education, and bread. May God help us to serve Him in these new forms open to ecumenism! It is, however, quite evident that this is by no means about reducing ecumenism to these temporal tasks. The search for Christian unity must extend to this area of service to men: it cannot be limited to it. You are aware of this – and with you, many responsible people in all Christian confessions –: the unity willed by the Lord is not only the collaboration of all, but an ecclesial unity, visible and organic, one that must manifest itself to all, in its historical light and...

[*Latin ed. p. 797*]

Acta Pauli Pp. VI 797, eschatological, the face of the Church, Bride of Christ: one, holy, catholic, and apostolic. We cannot conclude without offering a cordial and respectful thought to all our Christian brothers and sisters who are still separated from us, but who are nonetheless already united with us by so many spiritual bonds: especially that of Baptism, and that of faith in the one living God in the Holy Trinity, and of faith in Jesus Christ, our Master and Redeemer. May our salvation speak to these brothers and sisters of how much joy, how much hope, and how much affection the friendship and dialogue now established between us bring to our soul, and which announce new and promising relationships, from many of them, with the Catholic Church and with us personally. May we be permitted to offer a special and respectful thought to the Patriarch Athenagoras and the venerable heads of the Orthodox Churches, to the Anglican Archbishop,

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Doctor Ramsey, to Doctor Carson Blake, to the Brothers of Taizé, and to all those who are in contact with our Secretariat. May they all know that we will seek to encounter them in Christ, through our prayer and our charity. And to you all, finally, Venerable Brothers and dear Sons, the renewed expression of our thanks for your work, and of our wishes for the progress of the great cause to which you dedicate yourselves with such zeal. We invoke divine assistance upon you, and with all our heart, we grant to you, and to your families and your homelands, the Apostolic Blessing.

III. To the faithful gathered before the Basilica in Vaticana:

"Beloved children, allow us to ask you a question: do you know where you are? You have come to a very special place, not so much because of the external beauty that welcomes and surrounds you; and not so much because of the encounter that takes place here with our human and humble person; but rather because of the exceptional singularity of the fact that here you are given the opportunity to consider, the fact that is, that here is affirmed, not only the possibility, but the reality of true, living, salutary, and, in a certain sense, the only relationship with God. Here, religion, which we profess and which we believe..."

* [Date: 13th of the ninth month, in the year 1968.]

[*Latin ed. p. 798*]

The Acts of the Apostolic See – Official Commentary 798 – possesses its central, social, and authentic expression. Here, our faith finds its fullest and most steadfast affirmation. Here, God is known. Here, God is loved. Here, God is present. For here is the Church in its heart; here is Christ in His saving power. Oh! Let us not say that this presence is exclusive here; nor that it is perfect through the merits of men, or of things; let us say that here, the historical, institutional, concrete, human, and even mystical and charismatic reasons proper to the Church reach their fullness, their intensity, which for those who believe in it evoke the emotion of wonder and joy; for those who do not believe, those same reasons take on the appearance of a strange, reckless phenomenon, difficult to define and easily scorned, but always impressive. Let us pause our attention for a moment on a single observation: here, God is at home. The words of Genesis come to mind: "How terrible is this place! This is none other than the house of God, and the gate of heaven." That is to say, here, everything speaks of that God, who, outside, in the profane world, especially in a certain eccentric and agitated sector of modern thought, is said to be dead. No contradiction is more violent and sacrilegious than that which bursts forth between these two terms: God and death, if they are considered in their objective meaning: Being and nothingness, Life and its negation, the Absolute and the absurd, the Necessary and the inconsistent, Truth and its vanity, Happiness and despair. But we know that this unfortunate "slogan" applies, in cultural language, to its subjective meaning, that is, to the thought of man, who no

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longer knows how to give meaning or value to the ineffable name of God. God would be dead in the mind of man. It is not the sun that has gone out; it is the eye of man that has become darkened.

Religious indifference is fashionable. Secularization is admitted by many as a process of thought, which finds in itself and in the knowledge of things an autonomy that dispenses it from referring to a higher and transcendent principle, called God. Metaphysics, it is said, is finished. Atheism takes the shield of science to assert itself as a liberation, as a conquest. The knowledge of God, it is maintained, is impossible; moreover, it is useless; indeed, harmful. Modern man no longer seems capable of thinking about God; and he believes that he can better organize his own life and that of society.

1 Genesis 28:17.

2 Cf. Marié, *Etudes*, November 1968.

[*Latin ed. p. 799*]

Acts of Pope Paul VI, 799, in Uman, neglecting, silencing, and denying the name of God. Perhaps not all dare to say that God has not died in Himself; but it is demonstrated that He has died in thought, in psychology, in the need of man. One must read what the Council teaches concerning this absence of the thought of God, of faith in God in modern man: a grave, dense, and painful passage. Contemporary atheism, writes a well-known theologian, presents itself as an hermeneutic, an ultimate explanation, according to the circumstances, triumphant, or despairing, or serene; whether it practically tends towards collectivism, or anarchy, whether it places the absolute in man, or in nature, or whether it rejects every absolute; ...whether it arrogates to itself the function of revealing the profound meaning of problems.

We tell you these things, because they are in the air that everyone breathes today, and so that you may perceive the paradox that you encounter where the Church, at any level of its authenticity, and here in a more characteristic and representative way, affirms itself, and where it does not hesitate to declare, yesterday as today, that for it God is not dead, and continues fearlessly and happily to testify, to proclaim, with Peter, Christ, the Son of the living God, and to celebrate with blessed certainty the glory of God. Some find this surviving voice strange, so much so that they foresee that it will not last, or that it will conform to the ambiguous theologies of modern unbelief, of post-Christianity, of a certain contemporary philosophical nihilism. By the grace of the Lord, who protects His Church through the ages, it is not this unfortunate prophecy that frightens us, even if it should come to pass in a certain part of humanity, unfaithful to its vocation of truth and life. What concerns us is the growing difficulty of communicating our religious message to men. In certain respects, of great importance and of great extent in modern psychology, man today is less receptive to the idea and the life of religion

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than he was yesterday. It is not the divine Reality that has failed; it is the human mentality that today is less suited to grasp its radiations and its voices. Modern man has more than the ancient man the need and the capacity to come into contact with the mystery of God, but he has less than the ancient man the ease of encountering and admitting this necessary and inevitable mystery, because he has expanded the space of study and observation to his own intellect.

[*Latin ed. p. 800*]

The Acts of the Apostolic See - Official Commentary 800. Intelligence has immensely expanded the scope of its sensory experience; and therefore, it is tempted to feel content with what it knows scientifically and through the senses, even though this expanded and immense realm of thought and sensation, at a crucial moment for human consciousness, increases, due to the intrinsic demands of its reality and the problematic margins of its extended boundaries, the anxiety and anguish towards a supreme knowledge and experience, which are in vain soothed by refined sedatives of philosophical, moral, or literary skepticism. But then, you will ask us, does an irreconcilable conflict exist between the religious teaching of the Church and the contemporary unbelieving world, between the perennial and invincible affirmation that she offers us of God, and the doubt and religious denial of our century? Between the rational or revealed belief in God and the atheism, whether theoretical or practical, of our time? In doctrines, yes; the contradiction, or perhaps more accurately, the opposition, exists; and it is upon this opposition that the spiritual drama, and therefore also the historical and political drama of our time, unfolds. The doctrines are, in themselves, incompatible; the ideologies, as is now said, are radically different. But the truth, when it is whole and understood, is one; that is, discussion – dialogue – is possible; the evolution of false and incomplete ideas is within the internal logic of the ideas themselves and in the profound need of the minds that profess them. But here, dearest children – children of the light, we want to call you all, children of the day, not of the night and darkness, as Saint Paul says – a fundamental and elementary truth must be remembered: God is hidden. Many signs, many paths, many voices, many stimuli speak to us and lead us to the threshold of his ineffable Reality; but it is true that we, in this present life, see Him reflected, in mystery, *per speculum in aenigmate*. The rational knowledge that we can have of God is through demonstration, which entails a simple, but rigorous discipline of thought, and He is reached only by denying the limits and sublimating the notions of the created perfections that we can apply to Him; that which is through faith is more complete, more certain, more alive, but still lacking the direct and beatifying vision, which one day we hope to have of His infinite Truth. God is silent, says the Scripture, *1 Thess. 5, 5*. Compare *Is.

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45, 15*. *1 Cor. 13, 12*.

[*Latin ed. p. 801*]

Acts of Pope Paul VI, 801, 8: "Contemporary nature; be silent to our natural ear; but seek to be sought out and heard through other means. And then a first duty strikes us, that of enjoying the knowledge we already have of God; and a second, that of seeking Him; of seeking Him passionately, where, how, and when He allows Himself to be encountered. This is the profound meaning of our present life, a vigil that watches and awaits the light. May Our Apostolic Blessing dispose you for this. IV To the Most Excellent Man, Joseph Jobim, Legate of the United States of Brazil, entrusted with a mission by the Supreme Pontiff, delivering letters. * Monsieur l'Ambassadeur, It is a joy for Us to welcome Your Excellency, who comes to continue here the beautiful and cherished tradition of the great Brazilian nation of having a permanent representative at the Holy See. We have personally known several who have preceded you in this office, all persons of great merit and distinction. The noble words with which you have just inaugurated your mission give Us confidence that it will proceed, as that of your predecessors, in a spirit of perfect mutual understanding and very cordial collaboration. If a too short stay – to which you have kindly alluded – has not allowed Us to acquire of your Fatherland a direct knowledge as complete as We would have desired, We can at least assure you that We harbor for it only sentiments of esteem and sympathy. Brazil, by its extent, by its population, by the number of its dioceses – not to mention its future developments, which can already be foreseen – appears to Us as one of the largest Catholic countries in the world; a country that, thanks to the development it gives to its institutions, thanks to its progress in the agricultural and industrial fields, occupies a leading place in the world, and first in Latin America. The Holy See is particularly sensitive to the efforts that are made..." 8 Cf. Moeller, *Letters, modern and Christian*, vol. I. * On November 14, 1968. 51 - A. A. S.

[*Latin ed. p. 802*]

802 Acta Apostolicae Sedis - An Official Commentary by Brazilian Authorities concerning social progress, popular education, and a more equitable distribution of the nation's resources. Some, even today, are surprised by the Church's interest in matters that, in themselves, pertain more to the competence of temporal authorities. It is true that the Church possesses a mission that is primarily religious and moral: a mission which she seeks to fulfill to the best of her ability, with freedom and loyalty towards the State. But it is equally true that she is a mother, and as such, she exercises a spiritual motherhood over her children, which prevents her from being indifferent to the great needs of the most needy among them. And thus, social questions, by their human aspect and their connection with the de-

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mands of justice, obligate the Church to be concerned with the common good of the people, to spread knowledge of her social doctrine, to support the civilizing and educational action of temporal authorities, to encourage the great and legitimate aspirations of the less fortunate, in a word, to support all good causes of human progress. This is what the conciliar Constitution on "The Church in the Modern World" expressed not long ago with authority. This is what We reaffirmed, from a perspective more specifically oriented towards the problems posed by developing countries, in Our Encyclical *Populorum Progressio*. The Church's action in this area is naturally exercised on the plane that is hers and with the spirit that is hers. She does not encourage – as We proclaimed again recently in Bogota – violent solutions; she refuses to identify with revolutionary expressions: this would be to betray the spirit of Christ, who, for the redemption of men, shed His blood, and not the blood of others. But she does not identify either with abuses, with individual and collective selfishness, with unjust oppressions. Her entire action aims to strengthen the moral forces of individuals and groups, to promote their education, the elevation of their human and Christian values. In this way, she prepares them to face, in a positive manner, in collaboration and in peace, the social transformations that are desired and necessary. It seems to Us that this is also how the Brazilian people envision their future, and We were pleased to hear you affirm just now that it "aspires with all its strength to social progress and justice within its Catholic tradition of life."

[*Latin ed. p. 803*]

With joy, We greet you, and We offer the most heartfelt wishes that the Catholic faith of your great and beautiful Nation may always be expressed more fully in authentic, modern achievements, worthy of its traditions, and fruitful for all its children. It is with these sentiments that We receive from your hands the Letters which accredit you before Us as Ambassador, and, offering a respectful thought to the Head of State of Brazil and to his Government, We invoke upon Your Excellency, upon his family, and upon the successful fulfillment of his mission at the Holy See, the abundance of divine blessings.

To the Most Excellent Sir, Joseph Romero Loza, Legate of the Bolivian Republic, bearing Letters entrusted to him, which attest to the fidelity of his office, presented to the Supreme Pontiff.

"Mr. Ambassador, We have heard with pleasure and We are grateful for the expressions that Your Excellency has just addressed to Us, when presenting the Credentials which accredit you as Extraordinary and Plenipotentiary Ambassador of Bolivia to the Holy See. In the tones of your adherence to Our person, in your references to justice and solidarity, in your kind phrases which recalled Our messages of peace and love, We have perceived the echo of the sentiments of the beloved Nation of Bolivia, which is the

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object of Our thoughts and hopes. With cordial solicitude, We follow, in fact, the situations of Bolivia. Amidst its political vicissitudes, how often have Our desires become prayers to the Most High, that the institutions governing the life of the Fatherland may always proceed along channels of normalcy and stability, and may be continually marked by an orderly effort of good administration, by respect for the rights of the person, and thus embody and defend the ideals of just freedom, of increasing civil and social progress, of peaceful coexistence, ideals which correspond to the legitimate aspirations of man and to the inviolable destinies of nations."

November 16th, in the year of Our Lord 1968.

[*Latin ed. p. 804*]

804 Acta Apostolicae Sedis - Commentarium Officiale

Concerning the economic and social aspects, great joy is found in the aims of renewal and increasing development that are evident, the execution of which demands, through constructive collaboration of minds and wills, all the energies of the nation. We openly declare, as We did during Our recent journey to the American continent to which Your Excellency alluded, that whatever is done to provide the humble people with a better standard of living, to justly reward workers, to implement plans that provide for sustenance, healthcare, and decent and suitable housing, is an act of charity and justice that receives Our encouragement and recognition. In particular, We wish to mention the programs of culture, basic education, professional guidance, the formation of civic and political consciousness, which will contribute to each citizen, even the least favored and prosperous, developing their own dignity, being a conscious subject of rights and obligations, and responsibly cooperating in the integral progress of the nation. To those in Bolivia who perceive and undertake these innovations with courageous perspectives, studying and executing organic projects, We offer Our benevolent approval and Our comforting blessing. With affectionate interest, We also follow the religious initiatives in favor of that Catholic people of Bolivia, which possesses profound virtues. When We contemplate the vast dioceses, the parishes, and the organizations of apostolate scattered throughout the national territory, We are filled with a feeling of pastoral satisfaction at the determined efforts that the Episcopate, the Clergy, the Religious, and so many laypeople make – efforts which We accompany with Our best wishes and prayers – for greater and more methodical religious instruction, specialized and popular; for constant adaptation to the norms of the Council; for the further strengthening of the Christian spirit, clearly and faithfully lived in the consciences, in the family, in the national society, to whose civil and Christian well-being pastors and children of the Church can and must contribute, as their ancestors did, on the path of modern civilization.

Mr. Ambassador! Assuring you of Our benevolence for the fulfillment of

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the high mission that begins today, We invoke abundant divine gifts upon your person, upon the Lord President – whose greeting We acknowledge – the Government, and above all, upon the most beloved people of Bolivia.

[*Latin ed. p. 805*]

To the Most Illustrious Sir, the President of the International Association of Catholic Newspapers, and to the other Directors, who were present at the meeting held in Rome.

Monsieur le Président, Messieurs,

It is the first time, since your Congress in Berlin last July, that you are meeting again to discuss fraternally your professional concerns and to reflect upon the grave duties of the Catholic press at this delicate moment in the evolution of the world and of the Church. And you have desired that this meeting take place in Rome, affording you the opportunity to pay homage to Us. We shall tell you that We, too, desired to see you. And first, to become acquainted, or to renew acquaintance, with those whom your Congress in Berlin has appointed to the leadership positions of your Union. We greet in particular your new President, Monsieur Gélamur, who directs in Paris the very important group of *La Croix* and *La Bonne Presse*, which is the object of Our constant interest, and your new Secretary, Monsignor Iribarren, who inherits the legacy of the beloved and lamented Father Gabel.

We wished to tell you, and above all, how closely We follow your difficult work, and how aware We are of the immense services that you are called to render to the Church at the present time. Indeed, no one can deny it: the present moment is difficult; it is at once fraught with the most beautiful hopes and the greatest risks for the evolution of the Church, and for the peaceful and fruitful fulfillment of its mission among men. Therefore, whenever the opportunity is given to Us, We strive to analyze the multiple currents that characterize the present age, and to discern as accurately as possible the positive and the negative elements that they contain.

We thank you, Messieurs, for echoing these words, for in doing so, you are performing a service to the Church, by facilitating the unity of thought between its visible head and its members, and by fostering confident communication within the communion of the Church.

Die 23 mensis novembris a. 1968.

[*Latin ed. p. 806*]

806 Acta Apostolicae Sedis - Commentarium Officiale

Omnes sciant et quotidie constent quantum, in hoc campo, Ecclesia a magna praedi litteraria dependeat. Praedium illud, quod "neutrum" appellatur, saepe ad res religiosas attentionem et studium limitata et condicionata praebet, quae ex causis psychologicis vel commercialibus oriuntur, in quas hic non intrabimus. Si quid dicendum esset, hoc potius ad gaudium

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ducere deberet, quod, praesertim ab Concilio, res religiosa vere constitit, etiam pro praedio "neutro" vel magno litterarum, centro interest viventiore et plus accepto quam in praeteritis.

Sed Ecclesia ab illis filiis suis, qui talentum suum ad praedium catholicum applicare elegesserunt, aliter etiam exspectat. Ab eis veram collaborationem positivam exspectat in illa circulatione vitali, de qua paulo ante locuti sumus, inter caput et membra corporis visibilis Ecclesiae. Circulatione vitali quae non sit sensu unico, sed quae comprehendat simul notificationem directionum ex hierarchia, et etiam sonum vitae populi Dei per orbem terrarum spargenti: curarum et problematum eius, certe, sed etiam fidei et initia positiva.

Ita est quod in massa informationum vobis incumbit eligere, inspirati studio praebendi imaginem accuratissimae vitae Ecclesiae. Hoc magna exigentiam veritatis implicat; et hoc supponat quod sciatis resistere, si opus est, temptationi sequendi cursum opinionum, etiam si praevalens sit.

Testes estis, in diversis vobis terris, in temporibus recentioribus, de phenomenonis quae in Ecclesia, in gradibus variis, discordiam inter animos manifestaverunt, etiam de punctis gravis doctrinae vel disciplinae. Iuste putatis hoc esse officium professionis vestrae, de his reserare. Sed estne hoc servire Ecclesiae, si praecipue tendentias vel actiones contestabiles, minus conformes traditionibus sanis et verae fidei ad textus Concilii recentis et ipsam Veritatem Evangelii, in lucem feratis? Estne hoc servire Ecclesiae, si vehementer sonum complacens ((contestationi)) date, ad periculum turbandi et confundendi immensam multitudinem fidelium bonorum?

Facilius, certe, et fortasse plus attrahens est, novitates extollere, experimenta audacissima laudare, opiniones "non conformistas" de multis rebus praesentare. Sed cum haec ad puncta tam graves attingunt, quam natura et exercitium...

[*Latin ed. p. 807*]

From the Acts of Pope Paul VI, paragraph 807, concerning authority in the Church: the meaning of the priesthood, the chastity of the priest, the indissolubility of marriage – would not courage and true Catholic spirit rather be found on the side of those who resist the current, rather than those who follow it, even if it means facing, if necessary, a certain unpopularity for the love of the Church? The truth is not always pleasant to say, especially when it comes to judgments that go against the most powerful opinion-forming bodies. Your professional conscience may obligate you to report disordered initiatives that are observed in certain areas of the Church. But it also obligates you to bring them back to their proper proportions, not to exaggerate them, and above all, not to give the impression that you approve of them or seek to justify them, when the Magisterium, with all the Tradition of the Church, condemns them. What is expected, especially today, from the Catholic journalist is that he refuse to exacerbate opposition; that

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he work to ensure mutual understanding between the components of the Church; and that he help his readers to gradually acquire a sense of the Church that will guide their judgment in the midst of so many conflicting opinions. Everything that pertains to the religious sphere has a delicate character that is not found in worldly matters, and which imposes – and this is both the difficulty and the beauty of your mission – additional responsibilities. An indiscretion, the publication of unverified news, can lead to very serious disturbances, to real tragedies in certain consciences. This is what anyone who has the honor of belonging to Catholic journalism must never lose sight of. These are, gentlemen, the reflections that come to Our mind, on the occasion of this meeting that Providence has kindly allowed Us to have with you. We expect much from your Union in the field that is its own: that of Catholic information. May God bless your persons, your families, your activities. We ask this of Him with all Our heart, as We grant to you all, as a sign of Our particular benevolence, a very paternal Apostolic Blessing.

[*Latin ed. p. 808*]

808 Acta Apostolicae Sedis - Commentarium Officiale VII. Illi qui interfuerunt annuo plenario Coetui habito a Pontificio Consilio instrumentis Communicationis Socialis praeposito.

* Venerabiles Fratres et carissimi filii, accipiens hodie vestram Assembléam plenariam, voluimus posse, si tempus fuisset, cum vobis discurrere statum praesentem quaestionis Communicationis Socialis in conscientia Ecclesiae. Subiectum magnum, quod investigationes amplas et expositiones longas exigeret. Nos nos limitabimus ad notas breves paucas.

Primum, observatio, quae grata est: cum comparatur problemati Communicationis socialis in genere, progressus est, progressus in conscientia Ecclesiae. Sufficiat commemorare puncta quaedam notabilia temporis recentis. Sequens mentem quae non semper libera erat ab quaedam reservatione, si non suspicionem, erga illa instrumenta clamoris Communicationis socialis, quae sunt praetexta, radios, cinematographia, televisionem, Praecipuae Personae Ecclesiae paulatim conscientiam ceperunt magnitudinem eorum, possibilitates amplissimas – ad bonum, et proh! etiam ad malum – et necessitatem urgentem praesentiae Ecclesiae in hoc campo, ad servandum, ad inspirandum, ad contribuendum ad christianizandum, quantum possibile, hunc sectorem semper amplius extendendum activitatis humanae. Studuerunt, cum applicatione crescente, modos possibiles huius praesentiae; aguerunt; constituerunt organa, loca et centralia, et tandem reticulum, quod se extendit in orbem terrarum: varietas ipsa originum vestrarum testimonium praebet. Quot res gestae ab Encyclica Vigilanti cura Pii XI; quot puncta doctrinae illustrata in hoc campo in orationibus magistralibus Pii XII et in Encyclica eius Miranda prorsus; et quantum opportuna apparuit tandem recentis institutionis

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"Diei mundi" Communicationis Socialis! Conscientia Ecclesiae haec progressa notavit, sicut manifestavit uno ex primis actibus Concilii recentis: decreto Inter mirifica, die 4 mensis Decembris anno 1963.

* Die 28 mensis Novembris anno 1968.

[*Latin ed. p. 809*]

From the Acts of Pope Paul VI, paragraph 809: "We are sincerely pleased to rejoice with you and to congratulate you on the positive achievements realized in recent years in a field so important for the proper balance of modern society. But these results obtained must not prevent us from seeing another reality, no less evident, alas! This awareness, this effort of the Church to implement certain means and organizations, in reality, yields only an insufficient result, and certainly disproportionate to the vastness of the field to be cultivated. We do not wish in any way to minimize the benefit of certain Catholic broadcasts, truly remarkable, produced in various countries. We would be ungrateful not to pay tribute to the meritorious efforts of our Vatican Radio. We must also mention the activity of UNDA. And We see emerging in some regions promising initiatives: Radio Sutatenza in Colombia, for example, or the radio work in progress in the Philippines under the name Radio Veritas. But apart from these modest beginnings, however encouraging they may be, We sincerely ask ourselves: what is the echo of the Word of God in the tumult of these human voices? What place does our Catholic conception of the world and of man occupy today in the immense network of social communications? What place, for example, in the cinema? in the production of films? in film criticism? What is the percentage, compared to world production in this field, of morally sound films, produced by Catholics, or reflecting a conception of life inspired by the Christian ideal? We are witnessing today a proliferation of cinematographic works that not only offend the moral and spiritual sensitivity of the viewer, but also offend his religious feelings. Is our Christian conception more present in the vast domain of the world press? Undoubtedly. The Catholic press is well represented there, with its daily newspapers, its periodicals, its illustrated magazines... But even there, what observations does a realistic view of the facts not force upon us? What is, in the torrent of printed materials that pour out each day upon the world, but a meager trickle represented by the press of Christian inspiration? And what difficulties does this press not face, not only in order to spread, but also to survive and to remain itself, without yielding to the pressures of a world where the tendency is much more towards criticism and questioning than towards apologetics and the dissemination of the Catholic ideal!"

[*Latin ed. p. 810*]

And then the problem must be grasped in its entirety. What is required is not merely a Catholic press: it is a presence of the Church within the

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so-called "neutral" or major news media. And this presupposes that many good sons of the Church, devoted to journalism, have a keen awareness of their mission; that they prove themselves capable, through their professional qualities and the loftiness of their views, of gaining attention and respect in a field where one expects from them, precisely, that "added soul" which they can and must bring. These simple observations only serve to highlight, dear Sons, the importance of the role of your Commission and the urgency of the mission it is called to fulfill in the service of the Church. If the world is in a state of change, as everyone recognizes, one of the most striking aspects of this change is certainly to be found in the field of social communications, further expanded recently by the deployment of artificial satellites. It is certainly necessary to applaud progress, but also to know how to defend man against the abuses it could entail. May this realistic view of things, far from discouraging you, stimulate you to action. We are pleased to know that you are all gathered here in Rome for a session of studies. May God assist you in your work; this is Our wish and Our prayer! And We, with a good heart, grant to you all, as a pledge of Our benevolence, a paternal Apostolic Blessing.

GIVEN IN WRITING BY THE MESSENGER

To His Eminence, Most Reverend Joseph Mariam Trin-Nhu Khuê, Archbishop of HÃ Ná»□i, at the beginning of the century from which the Apostolic Vicariate of Western Tonkin, dedicated to the Blessed Virgin Mary, was solemnly consecrated.

One hundred years ago, during this month, Monsignor Paul Puginier, appointed at the age of thirty-three as Apostolic Vicar of Western Tonkin, began his fruitful episcopate in your regions. This prelate, animated, in addition to a truly evangelical zeal, by a profound devotion to the Most Holy Virgin, wanted one of the first acts of his new ministry to be the solemn consecration of his Vicariate to the Mother of God, and he carried it out in Ké-So, on the liturgical feast of the Presentation of Mary in the Temple, on November 21, 1868. This anniversary provides us with a happy opportunity to express to you, and to all Our dear Sons, Bishops, priests, and faithful of Northern Vietnam, the sentiments that We hold for you.

[*Latin ed. p. 811*]

With regard to the events, and concerning which it is often very difficult for Us to convey Our sentiments to you. If circumstances had been more favorable, be assured that, with a willing heart, We would have personally come among you, to encourage you in your arduous trials and to make you feel how deeply We share them. We would at least, through this message, wish to be in some way present with you, believing that We are, above all, indebted to offer assistance through Our ministry to those who are

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in tribulation. The circumstance that motivates this message appears to Us, amidst your past and present sufferings, as a source of supernatural hope and joy for all. Indeed, it is a call, an invitation to seek help and succor from the Most Holy Virgin Mary. And it seems to Us that each of you can today adopt the words of the formula, full of faith and love, by which Monsignor Puginier consecrated you all in advance to She who is and will remain for all ages the "Help of Christians": "Star of the sea, be my guide in all my ways, my help in my weakness, my consolation in my miseries and afflictions... Support the weak, assist those who are tempted, help those who are in peril for the soul and for the body... Direct all the works of this mission... Save us!" We know your faith and your devotion to the Mother of the Redeemer well enough to be certain that these words will find, after a century, a profound echo in your souls, and that the fervor with which you will renew this consecration will yield in nothing to that of your predecessors. Therefore, it is with great hope that We invoke upon you, on this centennial, a special protection from the Virgin Mary. May She obtain for you, especially through Her powerful intercession, that you may preserve intact the precious deposit of the Catholic faith, which once sustained your fathers in the midst of their trials, and which will also make your souls strong and serene in the difficulties of the present time, and steadfast in their fidelity to God and to His Church. In making this supplication, We earnestly invoke an abundance of divine consolations upon you first, Venerable Brother, and upon Our Venerable Brothers the Bishops of North Vietnam, upon your priests, religious men and women, and upon all your faithful, and We grant to you all, with particular affection, Our Apostolic Blessing. From the Vatican, on the Feast of All Saints, November 1, 1968. PAULUS PP. VI.

[*Latin ed. p. 812*]

812 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS. SACRED CONGREGATION FOR BISHOPS. OF SAINT JOHN OF PORTORICO - ARECIBO. DECREE Concerning the alteration of boundaries. Deeply concerned for the spiritual good of the faithful, the Most Reverend Lords, Aloysius Aponte Martínez, Archbishop of Saint John of Portorico, and Alfred Méndez, Bishop of Arecibo, with unanimous consent, earnestly requested the Apostolic See to somewhat alter the boundaries of the ecclesiastical jurisdictions entrusted to them, so that they might be more suitably arranged. The Sacred Congregation for Bishops, after a favorable opinion from the Most Reverend Lord, Anthony Del Giudice, titular Archbishop of Hierapolis in Syria, Apostolic Delegate in the Portorican Prefecture, having considered the requested alteration, which is conducive to the salvation of eternal souls, and with the power granted to it by the Supreme Pontiff, Pope Paul VI, by Divine Providence, deemed it fitting to grant the request. Therefore, with the consent of those

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who have an interest, or are presumed to have an interest, the following is decreed: the entire territory of the civil municipality commonly called Toa Baja is detached from the diocese of Arecibo and permanently attached to the archdiocese of Saint John of Portorico. The documents and records pertaining to the aforementioned territory, concerning clergy, the faithful, and temporal goods, shall be transmitted from the archives of the Curia of Arecibo to the archives of the Curia of Saint John of Portorico, as soon as possible. With regard to the clergy, as soon as the present Decree is put into effect, the priests of that Church shall be considered to be assigned to the ecclesiastical benefice or office which they legitimately hold within that territory; and other priests, clerics, and seminarians of that diocese shall be—

[*Latin ed. p. 813*]

The Sacred Congregation for Bishops, having deliberated, decrees that those born or incardinated within its territory shall possess a legitimate domicile therein. To accomplish these matters, the Sacred Congregation for Bishops appoints the Most Reverend Father Anthony Del Giudice, granting him the necessary and appropriate faculties, including the power to delegate, to effect the aforementioned purpose, and to entrust any man holding ecclesiastical office, with the obligation to remit to the same Sacred Congregation, as soon as it is permissible, an authentic copy of the act of execution completed. Regarding the matters above, the present decree shall be valid as if it were issued under the Apostolic seal. Given at Rome, from the offices of the Sacred Congregation for Bishops, on the 21st day of the month of October, in the year 1968. CHARLES Cardinal CONFALONIERI, Prefect. L. © S. © Ernest Civardi, Archbishop titular of Serdica, Secretary II. NOMINATION. By decree of the Sacred Congregation for Bishops, dated November 4th, 1968, the Most Reverend Joseph Edward Alvarez Ramírez, Bishop titular of Tabunia and Auxiliary Bishop of the Archdiocese of San Salvador in America, is appointed Vicar Castrensis for the Republic of El Salvador.

[*Latin ed. p. 814*]

814 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE EVANGELIZATION OF PEOPLES, OR FOR THE PROPAGATION OF THE FAITH

PROVISIONS CONCERNING CHURCHES

His Most Holy Lord Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Congregation for the Evangelization of Peoples, or for the Propagation of the Faith, provided for the following churches with new pastors, namely: on June 8, 1968. — He appointed as

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Coadjutor with the right of succession, the Most Reverend Edmund Peiris, Bishop of Chilaw, the Reverend Franciscus Marcus Fernando, Bishop titular of Oliva, who was already Auxiliary to the Most Reverend Thomas Cardinal Cooray, Archbishop of Columbus, in Ceylon. on June 18. — He appointed as titular bishop of the Church of Bettonium, the Most Reverend Ignatius Phakoe, formerly Bishop of Leribe. on July 12. — He appointed as titular bishop of the Church of Hispellum, the Most Reverend Antonius Nguyen-Van-Thien, formerly Bishop of Vinhlong. — To the Cathedral Church of Vinhlong, the Reverend Iacobus Nguyen-VanMau, from the secular clergy. — To the Cathedral Church of Lira, newly erected, the Reverend Caesarius Asili, from the secular clergy. on August 5. — He appointed as titular bishop of the Church of Thysdrita, the Most Reverend Raimundus Larose, formerly Bishop of Chattogram. — To the Cathedral Church of Chattogram, the Reverend Ioachim Rozario, a member of the Congregation of the Holy Cross. — To the Cathedral Church of Masan, the Reverend Iosephus Byeon-Hoa Chang, from the secular clergy. — As titular bishop of the Church of Fissiana, the Reverend L. Rajendram Antony, from the secular clergy, whom he appointed as Auxiliary to the Most Reverend Aemilianus Pillai, Bishop of Jaffna. on August 19. — To the Cathedral Church of Tororo, the Most Reverend Iacobus Odongo, formerly titular Bishop of Bahanna. on September 5. — To the Metropolitan Church of Gitega, the Most Reverend Andreas Makarakiza, formerly Bishop of Ngozi.

[*Latin ed. p. 815*]

The Sacred Congregation for the Evangelization of Peoples, 815.

To the Cathedral Church of Ngozi: Reverend Father Stanislaus Kaburungu, of the secular clergy.

To the Cathedral Church of Kibungo, newly erected: Most Reverend Father Joseph Sibomana, formerly Bishop of Ruhengeri.

To the Cathedral Church of Ruhengeri: Reverend Father Phokam Mkwigize, of the secular clergy.

To the Cathedral Church of Muyinga, newly erected: Most Reverend Father Nestor Bihonda, formerly the titular Bishop of Siminiense.

To the titular Bishopric of Abziritana: Most Reverend Father Joseph Obert, formerly Bishop of Dinajpur.

To the Cathedral Church of Dinajpur: Reverend Father Michael Rozario, of the secular clergy.

To the Cathedral Church of Molegbe: Reverend Father Joseph Kesenge, of the secular clergy.

To the Cathedral Church of Wamba: Reverend Father Gustav Olombe, of the secular clergy.

To the titular, for this occasion archiepiscopal, See of Culusita: Reverend

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Father Ioachim Ndayen, of the secular clergy, whom the Most Reverend Father Joseph Cucherousset, Archbishop of Bangui, has appointed as Coadjutor with the right of succession.

To the titular Bishopric of Cululita: Reverend Father Ronald Augustine Mulkearns, of the secular clergy, whom the Most Reverend Father James O'Collins, Bishop of Ballarat, has appointed as Coadjutor with the right of succession.

Date: September 26th.

To the titular Bishopric of Siminiense: Most Reverend Father Alphonse Presnel, formerly Bishop of Arcis Delphini.

To the Cathedral Church of Arcis Delphini: Reverend Father Peter Zevaco, a member of the Congregation of the Mission.

To the titular Bishopric of Ammoniace: Most Reverend Father Joseph Grueter, formerly Bishop of Umtata.

To the Cathedral Church of Umtata: Reverend Father Ernest Henry Karlen, a member of the Congregation of Missionaries of Mariannhill.

To the titular Bishopric of Taurianense: Reverend Father Alexander Staccioli, a member of the Congregation of Missionaries of the Most Blessed Virgin Immaculate, whom he has appointed as Apostolic Vicar of Luang Prabang.

Date: October 2nd.

To the titular Bishopric of Vardimissa: Most Reverend Father Brunon Hippel, formerly Bishop of Oudtshoorn.

Date: October 18th.

To the Metropolitan Church of Perth: Most Reverend Father Launcelot John Goody, formerly Bishop of Bunbury.

[*Latin ed. p. 816*]

816 Acta Apostolicae Sedis - Official Commentary — To the Cathedral Church of Diébougou, newly established, the Reverend John Baptist Some, from the secular clergy. — To the Cathedral Church of Reykjavik, newly established, the Reverend Henry Hubert Prehen, a member of the Society of Mary of Montfort. — To the Cathedral Church of Armidale, the Most Reverend James Darcy Freeman, formerly the titular Bishop of Hermopolis Minor, on October 25th. — To the titular episcopal Church of Chullitan, the Most Reverend Mark Lacroix, formerly the Bishop of Churchillpolitan, of the Hudson Bay region, on November 15th. — To the titular episcopal Church of Cuiculitan in Numidia, the Most Reverend Francis Gleeson, formerly the Bishop of Fairbanks, on November 25th. — To the titular episcopal Church of Thuccabora, the Most Reverend John Mary Ogez, formerly the Bishop of Mbarara, on November 30th. — To the titular episcopal Church of Sorres, the Most Reverend Lawrence Bianchi, formerly the Bishop of Hong Kong, on December Wth. — To the Metropolitan Church

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of Nagasaki, the Most Reverend Joseph Asa jiro Satowaki, formerly the Bishop of Kagoshima. — To the titular, for this occasion archiepiscopal, Church of Skálholt (also: Schallot), the Most Reverend John Baptist Hubert Theunissen, formerly the titular Archbishop of Bavagaliana. — To the titular episcopal Church of Caprulana, the Most Reverend George Kettel, formerly the Bishop of Kabinda. — To the Cathedral Church of Kabinda, the Reverend Matthew Kanyama, from the secular clergy, on December 21st. — To the titular, for this occasion archiepiscopal, Church of Tyndaris, the Reverend Raymond Etteldorf, from the clergy of the archdiocese of Dubuque, Secretary of the Prefectures of Economic Affairs of the Holy See, whom the Holy See appointed as Apostolic Delegate to the regions of New Zealand and the Islands of the Pacific Ocean.

[*Latin ed. p. 817*]

Sacred Roman Rota 817. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA. Citations by edict. I. PORTLANDENSIS IN OREGON. Nullity of marriage (P. J. Davis • Bishop). Since the actual place of residence of Mr. Gerard Denis Bishop is unknown, the aforementioned party, involved in the cause mentioned above, is hereby summoned to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Roma), on the 12th of February, 1969, at the eleventh hour, for the purpose of resolving or signing the following doubt: Does a nullity of marriage exist in this case? Ordinary pastors, parish priests, and faithful who have knowledge of the actual place of residence of the aforementioned Mr. Gerard Denis Bishop, are to ensure that he is duly informed of this edictal citation.

* Gerardus Maria Rogers, Secretary. From the Chancery of the Sacred Roman Rota, on the 6th day of December, in the year 1968. Orlandus Di Jorio, Notary.

* The place of current residence of Mr. Gerald Denis Bishop, defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Concelleria) on the 12th of February, 1969, at 11 o'clock, to resolve or sign the doubt reported below: Does a nullity of the marriage exist in this case? The Ordinary pastors of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Gerald Denis Bishop, must, insofar as possible, inform him of this present citation. 52 - A. A. S.

[*Latin ed. p. 818*]

818 Acta Apostolicae Sedis – Official Commentary II TORONTO Nullity of Marriage (Lemieux – Tremblay) Since the actual place of residence of Mr. Bertrand Tremblay is unknown, we summon him, in the matter concerning which the foregoing pertains, to appear, either in person or through a duly

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constituted proxy, before the Tribunal of the Roman Rota (Piazza della Cancelleria, 1 – Rome), on February 10, 1969, at noon, for the purpose of agreeing or signing the following question: Does the nullity of the marriage exist, in this case? The Ordinary of the place, the parish priests, and the faithful, who have knowledge of the actual residence of the aforementioned Mr. Bertrand Tremblay, must take care to ensure that he is duly informed of this edictal summons.

Boleslaus Filipiak, Dean, pro-Promoter

From the Chancery of the Holy Roman Rota, December 11, 1968.

Orlandus Di Jorio, Notary

*And since the place of current residence of Mr. Bertrand Tremblay, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted proxy, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on February 10, 1969, at 12 o'clock, to agree or subscribe to the following question: Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of said Mr. Bertrand Tremblay, must, insofar as possible, inform him of this summons.

[*Latin ed. p. 819*]

The Sacred Roman Rota, 819, Series III, PETROPOLITANA IN INSULA LONGA. Concerning the nullity of marriage (Percival - Upshaw). Since the actual place of residence of the Lady Sarah Upshaw, involved in the aforementioned cause, is unknown, we summon her to appear, either in person or through a lawfully appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Roma), on the 10th day of February, 1969, at half-past eleven o'clock, for the purpose of agreeing upon or signing the following question: Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, and the faithful, who may have knowledge of the actual residence of the aforementioned Lady Sarah Upshaw, are to take care that she is duly informed of this edictal citation.

Boleslaus Filipiak, Dean, presenting, from the Chancery of the Sacred Roman Rota, on the 11th day of December, in the year 1968. Orlandus Di Jorio, Notary.

*And because the place of the current residence of Madame Sarah Upshaw, defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on February 10, 1969, at 11:30 AM, to agree upon or sign the following question: Does the nullity of the marriage exist in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place

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of residence of said Sarah Upshaw, must, insofar as possible, inform her of this citation.*

[*Latin ed. p. 820*]

820 Acta Apostolicae Sedis - Official Commentary IV CLEVELANDENSIS Concerning the Nullity of a Marriage (Bonica - Jackson). Since the actual place of residence of the Lady Mary Elizabeth Jackson, involved in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed legal representative, before the Tribunal of the Roman Rota (Piazza della Cancelleria, 1 Rome), on March 3, 1969, at noon, to agree upon or sign the following question: Does a nullity of the marriage exist in this case? The Ordinary of the place, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Lady Mary Elizabeth Jackson, are to take care that she is duly informed of this official summons.

* Emmanuel Bonet, Appointed from the Chancery of the Holy Roman Rota, on December 12, 1968. Orlandus Di Jorio, Notary.

* The place of current residence of Madame Marie Elisabeth Jackson, defendant in this case, being unknown, we summon her to appear, either in person or through a legally constituted representative, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on March 3, 1969, at 12 o'clock, to agree upon or sign the following question: Does a nullity of the marriage exist in this case? The Ordinaries of the place, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Marie Elisabeth Jackson, should, insofar as possible, inform her of this present summons.

[*Latin ed. p. 821*]

The Roman Curia Diary, 821.

DIARIUM ROMANAE CURIAE. Thursday, November 14, 1968, the Holy Father Paul VI received, in a solemn Audience, His Excellency Mr. JOSÉ JOBIM, Extraordinary and Plenipotentiary Ambassador of the Republic of the United States of Brazil, for the presentation of his Credentials.

Saturday, November 16, 1968, the Holy Father Paul VI received, in a solemn Audience, His Excellency Mr. JOSÉ ROMERO LOZA, Extraordinary and Plenipotentiary Ambassador of the Republic of Bolivia, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES.

Tuesday, November 12, 1968, in the Palace of Congregations, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Most Reverend Cardinals and the Reverend Prelate Officials discussed the

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introduction of the Cause of the Servant of God, Francesco Simón Rodenas, of the Order of the Friars Minor Capuchin, Bishop of St. Marta.

Furthermore, the reports of the theological censors regarding the writings of the following Servants of God were examined:

1. Gaspare Goggi, priest of the Congregation of the Sons of the Divine Providence.

2. Vincenzo Lewoniu and 12 companions, martyrs.

3. Teodora Campostrini, foundress of the Institute of the Little Sisters of Charity of the Sorrowful Virgin.

4. Elisabetta Renzi, foundress of the Institute of the Pious Teachers of the Sorrowful.

5. Elena Silvestri, foundress of the Congregation of the Handmaids of Jesus Child.

6. Isabella De Rosis, foundress of the Institute of the Sisters Reparators of the Sacred Heart.

[*Latin ed. p. 822*]

822 Acta Apostolicae Sedis -. Official Commentary 7. Maria Teresa Casini, foundress of the Oblate Sisters of the Most Sacred Heart of Jesus. 8. Cointa Jáuregui Osés, a professed religious of the Order of Our Lady. On Tuesday, November 26, 1968, the preparatory Sacred Congregation of Rites convened in the Apostolic Palace at the Vatican, where the Most Reverend Cardinals, the Reverend Prelates, Officials, and theological Consultors discussed two miracles which are alleged to have been wrought through the intercession of the Blessed Maria Teresa Vittoria Couderç, a virgin, foundress of the Institute of the Sisters of Our Lady of the Cenacle Retreat. On Tuesday, December 10, 1968, the preparatory Sacred Congregation of Rites convened in the Apostolic Palace at the Vatican, where the Most Reverend Cardinals, the Reverend Prelates, Officials, and theological Consultors discussed the heroic virtues of the Servants of God: 1. Francesco Coli, a professed priest of the Order of the Friars Preachers, foundress of the Congregation of the Sisters of the Annunciation of the Dominican Third Order; 2. Giuseppe Freinademetz, a professed priest of the Society of the Divine Word. On Tuesday, December 17, 1968, the ordinary Sacred Congregation of Rites convened in the Palace of Congregations, where the Most Reverend Cardinals and the Reverend Prelates, Officials examined the reports of the theological censors regarding the writings of the Servants of God: 1. Giuseppe Di Donna, of the Order of the Most Holy Trinity, Bishop of Andria; 2. Pietro Asúa Mendia, a secular priest; 3. Fortunato Maria di S. Paolo, a professed priest of the Congregation of the Passionists; 4. Gioacchino Maria Stevan, a lay professed member of the Order of the Servants of Mary; 5. Simone Srugi, a lay professed member of the Salesian Society of St. John Bosco; 6. Brother Arnold, of the Institute of the Brothers

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of the Christian Schools; 7. Sabina Petrilli, foundress of the Institute of the Poor Sisters of St. Catherine of Siena; 8. Luce Rodríguez Casanova y Garcia San Miguel, foundress of the Congregation of the Apostolic Ladies of the Most Sacred Heart; 9. Blandina Merten, a professed nun of the Order of St. Ursula; 10. Maddalena Girelli, of the Institute of the Daughters of St. Angela Merici; 11. Elisabetta Girelli, of the Institute of the Daughters of St. Angela Merici; 12. Maria Dolores Inglese, a Sister of the Servants of Mary, Minister of Reparation; 13. Massimiliano Westermaier, a lay professed member, professor at the University of Freiburg in Switzerland, of the Franciscan Third Order.

[*Latin ed. p. 823*]

From the Roman Curia Diary, 823. SECRETARY OF STATE. By letters from the Secretary of State, the Holy Father Paul VI has appointed: December 10, 1968. The Reverend Father Schutte, John, of the Society of the Divine Word, Vice-Secretary of the Pontifical Commission "Justice and Peace," and Executive Secretary of the Committee for the "Promotion of Human Dignity," established within the same Commission. December 16. His Excellency, the Most Reverend Monsignor Venini, Diego, his former Almoner. His Excellency, the Most Reverend Monsignor Travia, Anthony, Archbishop titular of Termini Imerese, his Almoner and Director of his Assistance Service. The Most Reverend Monsignors Byrne, Leo Christopher, Archbishop titular of Plestia, and Kabangu, François, Bishop of Luebo, Members of the "Council for the Implementation of the Constitution on the Sacred Liturgy." By letters from the Secretary of State, the Holy Father Paul VI has appointed: Prelates of Honor to His Holiness: April 4, 1968. Monsignor Fernández Alonso, Justin (Astorga). Monsignor Theeuwes, Adrian Peter Francis (Breda). Monsignor Söhngen, Gottlieb (Cologne). Monsignor Ammirato, Orlando (St. Mark and Bisignano). Monsignor Amoroso, Francis (St. Mark and Bisignano). Monsignor Fago, Louis (St. Mark and Bisignano). Monsignor Janusz, Julius Stanislaus (Luck). Monsignor Dzieciol, Witold (Kielee). Monsignor McMullan, James (Middlesbrough). Monsignor Garzia, Aldo (Nardo). May 1. Monsignor Christoph, Hermann (Paderborn). Monsignor Lallemand, John (Cambrai). Monsignor Taquet, Julian (Cambrai). Monsignor Andreini, John (Treviso). Monsignor Gremillion, Joseph (Alexandria - U.S.A.). Monsignor Clementi, Mariano (Fermo). Monsignor Scalzotto, Tiziano (Padua). Monsignor Ferrari, Gabriel (Rome). Monsignor Papi, Flavio (Sabina and Poggio Mirteto). June 1. Monsignor Berz, August (Basel).

[*Latin ed. p. 824*]

Acta Apostolicae Sedis — Official Commentary 824, June 7th » 11, 14, 1 » » » 17, 22, 1968. Monsignor Golia, Carmelo (Benevento). » Monsignor Berresheim, Enrico (Cologne). » Monsignor Elmer, Carlo W. (Austin).

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» » Monsignor Dottori, Giuseppe (Iesi). Angeloni, Luciano (Albenga). July » Monsignor » » Monsignor Rovida, Edoardo (Alessandria). » » Monsignor Faccani, Clemente (Imola). » Monsignor Pasquinelli, Dante (Lucca). » Monsignor Cassidy, Edoardo (Wagga Wagga). » Monsignor Belluomo, Salvatore (Xanten). » » Monsignor Favarin, Frederick (Treviso). » » » Extraordinary Secret Chamberlains to His Holiness: September 4, 1967. Monsignor Schutt, Giuseppe (Aachen). October 28 » Monsignor Koepgen, George (Aachen). December 2 » Monsignor Lorenzetti, Dino (Buffalo). » Monsignor Hanna, Francis (Buffalo). » » » Monsignor McDonnell, William (Buffalo). » » » » » Monsignor Rutecki, Richard (Buffalo). December 12 » » Monsignor Klauser, Hermann (Aachen). » » Monsignor Strick, Eric (Aachen). » January 20, 1968. Monsignor Bister, Albert (Cologne). February 14 » Monsignor Schaefer, Maximilian (Cologne). » Monsignor Mejia, Henry (Tepic). » » January 20 » Monsignor Batton, Henry (Paderborn). » Monsignor Amann, Raymond (Kalocsa). » March 1 » Monsignor Häger, Bernard (Cologne). February 2 » Monsignor Kuhn, Peter (Basel). January 21 » Monsignor Kasper, Walter (Cologne). » January 27 » Monsignor Munari, John Mary (Padua). Chaplains to His Holiness: April 4, 18 » » » 19, 27, 1968. Monsignor Vetere, Anthony (St. Mark and Bisignano). » Monsignor Jaroszka, Luciano (Lódz). » Monsignor Borek, Stanislaus (Plock). » Monsignor Olszewski, Jerome (Vilna). » Monsignor Sowinski, Celestine (Gnesen). » Monsignor Carassai, Mauro (Fermo). » Monsignor Hummel, Augustine (Meinz). » Monsignor Cardinali, Richard (Mondovì). » Monsignor Moizo, Joseph (Mondovì). » Monsignor Moretti, Conrad (Mondovì). » Monsignor Rovea, Anacleto (Mondovì). » Monsignor Reiss, Charles (Prague). » Monsignor Pecoraro, Paul (Rome). » Monsignor Calcagnile, Vincent (Nardo). » Monsignor Spinelli, Alfred (Nardo).

[*Latin ed. p. 825*]

Diarium Romanae Curiae 825 co 29 aprilis 1968.

Most Reverend Morey Felice (Temuco)* 30.

Most Reverend Tasca Giovanni (Acqui).

1 Maii: Most Reverend Horstkemper Gerardo (Paderborn).

Most Reverend Ferretti Adelfo (Faenza).

4: Most Reverend Loibner Luigi (Graz-Seckau).

6: Most Reverend Laganà Francesco (Gerace-Locri).

Most Reverend Salinitro Rocco (Gerace-Locri).

7: Most Reverend Aguiar Alfredo (Bombay).

Most Reverend Dias Andrea (Bombay).

Most Reverend Dias Gionata (Bombay).

Most Reverend D'Souza Benedetto (Bombay).

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Most Reverend Mascharenhas Nelson (Bombay).
Most Reverend Mathias Riccardo (Bombay).
Most Reverend Mendonca Malcolm (Bombay).
Most Reverend Aluffi Pentini Giuseppe (Roma).
Most Reverend Salimei Giulio (Roma).
9: Most Reverend Ladiana Paolo (Oastellaneta).
Most Reverend Ratzinger Giorgio (München und Freising).
Most Reverend Grillmeier Giuseppe (Regensburg).
Most Reverend Backl Massimiliano (Regensburg).
Most Reverend Zimmerer Giuseppe (Regensburg).
16: Most Reverend Ruppi Cosmo Francesco (Conversano).
Most Reverend Bordoni Carlo (Pavia).
Most Reverend Clerici Giovanni Battista (Pavia).
Most Reverend Conti Giuseppe (Pavia).
Most Reverend Mascherpa Bruno (Pavia).
Most Reverend Tavazzani Mario (Pavia).
Most Reverend Vercellati Giuseppe (Pavia).
22: Most Reverend Daidone Giovanni (Acireale).
Most Reverend Páparo Matteo (Acireale).
Most Reverend Moramarco Vincenzo (Altamura ed Acquaviva delle Fonti).
Most Reverend Funghini Raffaello (Arezzo).
Most Reverend Abresch Pio (Bologna).
Most Reverend Baldanza Giuseppe (Cefalù).
Most Reverend TJlinski Edmondo (Chelmno).
Most Reverend Lauro Agostino (Ischia).
Most Reverend Giannecchini Mario (Lucca).
Most Reverend Di Jorio Orlando (Marsi).
Most Reverend Marra Giovanni (Mileto).
Most Reverend Raco Girolamo (Mileto).
Most Reverend Mazzoni Pierluigi (Modigliana).
Most Reverend Pavat Mario (Parenzo e Pola).
Most Reverend Papousek Giorgio (Praha).
Most Reverend Mylanyk Giorgio (Przemysl).
Most Reverend Baldassi Luigi (Roma).
Most Reverend Bonuglia Lorenzo (Roma).
Most Reverend Coletti Arturo (Roma).
Most Reverend Pediconi Vincenzo (Roma).

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Most Reverend Tamburini Filippo (Roma).

[*Latin ed. p. 826*]

826 Acta Apostolicae Sedis - Commentarium Officiale, May 22, 1968.

Most Reverend Veggian Giacomo (Rome).
Most Reverend Vitelli Amleto (Rome).
Most Reverend Palestro Vittorio (Sassari).
Most Reverend Usai Giovanni (Sassari).
Most Reverend Orlandi Giacomo (Subiaco).
Most Reverend Passacantilli Tommaso (Tivoli).
Most Reverend Salvati Leopoldo (Tivoli).
Most Reverend Oipriani Mario (Trento).
Most Reverend Milani Guerrino (Treviso).
Most Reverend Kutny Giuseppe (Trnava).
Most Reverend Mocchiuti Francesco (Udine).
Most Reverend Farkas Cesare (Veszprém).
Most Reverend Padoin Silvio (Vittorio Veneto).
Most Reverend Capek Velimir (Zagreb).
Most Reverend Urso Santo (Acireale).
Most Reverend Galosi Antonio (Ascoli Piceno).
Most Reverend Martini Emidio (Ascoli Piceno).
Most Reverend Priori Nicola (Ascoli Piceno).
Most Reverend Bottacci Ivo (Bologna).
Most Reverend Amato Giuseppe (Campagna).
Most Reverend D'Acunto Nicola (Campagna).
Most Reverend Fusaroli Vittorio (Cesena).
Most Reverend Guidi Alfonso (Cesena).
Most Reverend Marchi Giuseppe (Cesena).
Most Reverend Odescalchi Carlo (Como).
Most Reverend Arnoffi Marino (Ferrara).
Most Reverend Busi Carlo Alberto (Ferrara).
Most Reverend Ferraresi Guerrino (Ferrara).
Most Reverend Franchini Mario (Ferrara).
Most Reverend Gazzi Gino (Ferrara).
Most Reverend Marzola Mario (Ferrara).
Most Reverend Zerbini Giulio (Ferrara).
Most Reverend Bacchilega Luigi (Imola).
Most Reverend Cavina Mario (Imola).
Most Reverend Giacometti Cesare (Imola).

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Most Reverend Gottarelli Eugenio (Imola).
Most Reverend Gualandi Dario (Imola).
Most Reverend Mongardi Alberto (Imola).
Most Reverend Naldi Sebastiano (Imola).
Most Reverend Rossi Robert (Imola).
Most Reverend Sermasi Giuseppe (Imola).
Most Reverend Tarlombani Vincenzo (Imola).
Most Reverend Rubino Nicola (Mileto).
Most Reverend Baldassi Pietro (Udine).
Most Reverend Biasutti Guglielmo (Udine).
Most Reverend Bizzarro Tommaso (Udine).
Most Reverend Bosco Ermenegildo (Udine).
Most Reverend Cargnelutti Francesco (Udine).
Most Reverend Damiani Pietro (Udine).
Most Reverend Dassi Lorenzo (Udine).

[*Latin ed. p. 827*]

Diarium Romanae Curiae, 26 Maii, 1968.
Dom. Della Rovere Riccardo (Udine).
Dom. Englaro Carlo (Udine).
Dom. Freschi Plinio (Udine).
Dom. Ganzini Angelo (Udine).
Dom. Londero Pietro (Udine).
Dom. Miconi Leonardo (Udine).
Dom. Noaeeo Davide (Udine).
Dom. Porisiensi Silvio (Udine).
Dom. Princisgh Luigi (Udine).
Dom. Toller Mario (Udine).
Dom. Zanini Angelo (Udine).
30. Dom. Di Ruberto Michele (Lucera).
31. Dom. Tagliaferri Pietro (Bergamo).
Dom. Corrado Luigi (Crema).
Dom. Facchiano Annibale (Lucera).
Dom. Spolaor Emilio (Venetia).
Dom. Vianello Gino (Venetia).
Dom. Fraccari Luigi (Verona).
Dom. Sambugaro Arturo (Verona).
Dom. Bortolotti Costantino (Modena).
Dom. Bortolotti Giuseppe (Modena).

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Dom. Casolari Giacomo (Modena).
Dom. Corni Carlo (Modena).
Dom. Dallari Anthony (Modena).
Dom. Gibellini Bruno (Modena).
Dom. Luppi Aldino (Modena).
Dom. Maselli Giulio (Modena).
Dom. Messori Lino (Modena).
Dom. Orsini Fernando (Modena).
Dom. Pedroni Telesforo (Modena).
Dom. Pelati Carlo (Modena).
Dom. Pezzuoli Camillo (Modena).
Dom. Rubbiani Ivo (Modena).
Dom. Santi Robert (Modena).
Dom. Toni Bruno (Modena).
Dom. Vignocchi Cesare (Modena).
Dom. Zaboli Giuseppe (Modena).
Dom. Lo Monaco Anthony (Muro Lucano).
Dom. Pacia Olindo (Nola).
Dom. Cravotta Giovanni (Piazza Armerina).
Dom. Messina Carmelo (Piazza Armerina).
Dom. Involto Giovanni Battista (Venetia).
Dom. Pavan Giuseppe (Venetia).
Dom. Scattolin Carlo (Venetia).
7 Iunii.
Dom. Vieri Mario (Pistoia).
Dom. O'Connor Giovanni (Salford).
10. Dom. Auer Massimiliano (Augsburg).
Dom. Fichtel Martin (Augsburg).
Dom. Götz Giovanni Evangelista (Augsburg).
Dom. Hoser Giuseppe (Augsburg).

[*Latin ed. p. 828*]

Acta Apostolicae Sedis - Official Commentary 828 June 10th.
[List of appointments follows:]
Monsignor Hummel William (Augsburg).
Monsignor Koch Maximilian (Augsburg).
Monsignor Kreuzer Francis (Augsburg).
Monsignor Kunstmann Joseph (Augsburg).
Monsignor Lans Francis Xavier (Augsburg).

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Monsignor Norgenschweis Charles (Augsburg).
Monsignor Otto Richard (Augsburg).
Monsignor Schilcher Ambrose (Augsburg).
Monsignor Schmid Rudolph (Augsburg).
Monsignor Schwertschlager Rudolph (Augsburg).
Monsignor Selmeier Oswald (Augsburg).
Monsignor Stoll John the Baptist (Augsburg).
Monsignor Strobl John (Augsburg).
Monsignor Bauer Hermann (Bamberg).
Monsignor Schirmen Walter (Bamberg).
Monsignor Di Stasi Paschal (Venosa).
Monsignor Laconca Emilius (Venosa).
Monsignor Luongo Alfred (Venosa).
Monsignor Galassi Renatus (Nocera Umbra et Gualdo Tadino).
Monsignor Menghini Philip (Nocera Umbra et Gualdo Tadino).
Monsignor Chhagan George (Baroda).
Monsignor Fasti Anthony (Graz-Seckau).
Monsignor Gliebe Otto (Graz-Seckau).
Monsignor Hansemann George (Graz-Seckau).
Monsignor Juri Hermann (Graz-Seckau).
Monsignor Pölzl Joseph (Graz-Seckau).
Monsignor Woworsky Joseph (Graz-Seckau).
Monsignor Baldinger Francis (Linz).
Monsignor Birgmann Joseph (Linz).
Monsignor Flieher Anthony (Linz).
Monsignor Hamminger Augustine (Linz).
Monsignor Hollnsteiner Maximilian (Linz).
Monsignor Klostermann Ferdinand (Linz).
Monsignor Knopp Joseph (Linz).
Monsignor Koenig Joseph (Linz).
Monsignor Pfeiffer Hermann (Linz).
Monsignor Reitshamer John (Linz).
Monsignor Schliessleder John (Linz).
Monsignor Schmalzer Boniface (Linz).
Monsignor Wild Charles (Linz).
Monsignor Lucianetti Louis (Osimo).
Monsignor Babij Thomas (Vienna).
Monsignor Beck Louis (Vienna).

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Monsignor Broinger Francis (Vienna).
Monsignor Denk Francis (Vienna).
Monsignor Domanig Francis (Vienna).
Monsignor Dordett Alexander (Vienna).
Monsignor Etz Francis (Vienna).
Monsignor Fischer Francis (Vienna).

[*Latin ed. p. 829*]

Diarium Romanae Curiae, June 15th. July 1st, 1968.
Most Reverend Frederick John (Vienna).
Most Reverend Charles Fuchs (Vienna).
Most Reverend Egone Gianone (Vienna).
Most Reverend Joseph Göbel (Vienna).
Most Reverend Alexander Goldinger (Vienna).
Most Reverend John Groër (Vienna).
Most Reverend Francis Xavier Gruber (Vienna).
Most Reverend Francis Gstaltmeyr (Vienna).
Most Reverend Ervin Hesse (Vienna).
Most Reverend Joseph Hoffmeier (Vienna).
Most Reverend Francis Hofstaetter (Vienna).
Most Reverend Charles Hügel (Vienna).
Most Reverend Ferdinand Kamon (Vienna).
Most Reverend John Element (Vienna).
Most Reverend Lothar Kodeischka (Vienna).
Most Reverend Victor Kollars (Vienna).
Most Reverend Francis Kosch (Vienna).
Most Reverend Henry Krause (Vienna).
Most Reverend Leopold Lentner (Vienna).
Most Reverend Joseph Liener (Vienna).
Most Reverend Alexander Luger (Vienna).
Most Reverend Eric Maresch (Vienna).
Most Reverend Otto Mauer (Vienna).
Most Reverend Edward Mayrhofer (Vienna).
Most Reverend Frederick Mittelstedt (Vienna).
Most Reverend Joseph Musger (Vienna).
Most Reverend Louis Penall (Vienna).
Most Reverend Anthony Pichler (Vienna).
Most Reverend Francis Richter (Vienna).
Most Reverend Hubert Schochinger (Vienna).

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Most Reverend Joseph Schmid (Vienna).

Most Reverend Charles Schnattinger (Vienna).

Most Reverend John Schneider (Vienna).

Most Reverend Hubert Sehachinger (Vienna).

Most Reverend Charles Seemann (Vienna).

Most Reverend Gustavo Slanski (Vienna).

Most Reverend Francis Sotoła (Vienna).

Most Reverend Alfred Speri (Vienna).

Most Reverend Hubert Strobel (Vienna).

Most Reverend Charles Strobl (Vienna).

Most Reverend Martin Stur (Vienna).

Most Reverend John Tanzer (Vienna).

Most Reverend Joseph Velechovsky (Vienna).

Most Reverend Anthony Wesely (Vienna).

Most Reverend Alexander Zwettler (Vienna).

Most Reverend Pasquale Peñarrocha Altabella (Valencia).

Most Reverend Louis Robles Diaz (Autlán).

Most Reverend Mario Rollando (Chiavari).

Most Reverend Basil Lof tus (Leeds).

Most Reverend Saint Abril y Castello (Teruel).

[*Latin ed. p. 830*]

Acta Apostolicae Sedis - Official Commentary, July 1st, 1968, page 830, section 16.

Monsignor Monteiro de Castro Emanuele (Braga), Monsignor Lobina Giuseppe (Suelli), Monsignor Gran Guglielmo (Eisehstadt), Monsignor Mersich Martino (Eisenstadt), Monsignor Miehl Giuseppe (Eisenstadt), Monsignor Petschowitseh Paolo (Eisenstadt), Monsignor Putz Giovanni (Eisenstadt), Monsignor Stirling Antonio (Eisenstadt), Monsignor Widder Stefano (Eisenstadt), Monsignor Paladino Alberto (Reggio Calabria), Monsignor Kock Giovanni Francesco (Stockholm), Monsignor Van Pottelsberghe de la Potterie (Stockholm), Monsignor Audino Alessandro (Nicäströ), Monsignor Bonello Antonio (Mcastro).

Gentlemen of His Holiness:

May 26th, 1968.

Mr. Verrotti di Pianella Alberto (Milan).

July 27th.

Mr. Vismara Antonio (Milan).

HONORS:

By means of letters from the Secretariat of State, the Holy Father Paul VI

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has confirmed:

Chamberlain of Honor, supernumerary, of the Order of the Sword and Mantle of His Holiness: March 8th, 1968.

Mr. De Donatis Salvatore (Lech).

By means of letters from the Secretariat of State, the Holy Father Paul VI has conferred:

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: February 8th, 1968.

To Mr. Grieco Umberto (Italy).

February 14th.

To Mr. Ferro Guido (Padova).

February 21st.

To Mr. Franzé Giuseppe (Italy).

The Plaque of the Order of Saint Gregory the Great, civil class: November 16th, 1967.

To Mr. Santos da Cunha Antonio Maria (Braga).

January 28th, 1968.

To Mr. Gardini Luigi (Rome).

The Commander's Cross of the Order of Saint Gregory the Great, civil class: November 16th, 1967.

To Mr. Pinto de Carvalho Freitas do Amarai Edoardo (Braga).

January 13th, 1968.

To Mr. Dubiez Pietro (Paris).

February 3rd.

To Lieutenant Colonel Fantini Domenico (Italy).

February 8th.

To Mr. Francioni Rodolfo (Florence).

To Mr. Couteaux Gabriele (Constantinople).

[*Latin ed. p. 831*]

Diarium Romanae Curiae 831, February 8, 1968. To Mr. Giacomo Ottetto (Ivrea). February 21. To Mr. Giuseppe Terribile (Padova). March 7. To Mr. Carlo Tricerri (Luni). To Mr. Luciano Veritti (Udine). The Knighthood of the Order of Saint Gregory the Great, civil class: May 5, 1967. To Mr. Giovanni E. G. Grundmeijer (Utrecht). September 22. To Mr. Giovanni Pietro Antonio Nelissen (Haarlem). October 4. To Mr. Giovanni Stefano A. van Aken (Roermond). October 13. To Mr. Gioacchino L. Panis (Cebù). To Mr. Giuseppe Yap Bioshe (Cebù). November 23. To Mr. Giuseppe Pourrias (Angers). December 6. To Mr. Luigi Swarttouw (Rotterdam). December 28. To Mr. Giovanni Elders (Haarlem). January 10, 1868. To Mr. Enrico Livino Michielsen (Cornelio, Utrecht). February 6. To Mr. Giancarlo Di

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Camillo (Penne-Pescara). February 21. To Mr. Bernardo Andrea Paolo Pruvost (Cambrai). To Mr. Giacomo Thiery (Cambrai). February 23. To Mr. Claudio Del Vico (Rome). The Commander's Cross of the Order of Saint Sylvester Pope: November 23, 1967. To Mr. Indalecio Cassinello López (Madrid). To Mr. Eusebio Escolano Gonzalvo (Orihuela-Alicante). The Cross of the Order of Saint Sylvester Pope: November 16, 1967. To Mr. Antonio Augusto ÍNogueira da Silva (Braga). The Commander's Cross of the Order of Saint Sylvester Pope: November 23, 1967. To Mr. Guglielmo M. G. Schellekens (Rotterdam). December 6. To Mr. Dante Giulioli (Civita Castellana). December 7. To Mr. Alfonso Erb (Freiburg im Breisgau). December 16. To Mr. Giovanni Fistola (Bari). To Mr. Eleuterio Ulzega (Rome). February 1968. To Mr. Costanzo Maccari (Orvieto). To Mr. Rogelio Diaz Jiménez (Panamá). To Mr. Gilberto Guardia Fabrega (Panamá). To Mr. Corrado Corallini (Macerata). To Mr. Piero Micozzi-Ferri (Macerata). To Mr. Renato Ales (Rieti). To Mr. Benedetto D'Erme (Rome). To Mr. Giuseppe Torri (Rome). To Mr. Ezio Belluno (Udine). February 21. To Mr. Andrea Vanni (Siena). March 7. To Mr. Vittorio Comini (Brescia). To Mr. Bruno Virdis (Cagliari). To Mr. Virgilio Laffond (Luni). To Mr. Carlo Marsigli (Luni).

[*Latin ed. p. 832*]

March 7, 14: "Acts of the Apostolic See – Official Commentary, 1968." To Mr. Rosoni Oscar (Luni). To Mr. Palma Vincenzo (Brindisi). To Mr. Steinhauer Pietro (Cologne). The Knighthood of the Order of Saint Sylvester: September 22, 1967. To Mr. Bras Pietro (Haarlem). To Mr. Reijkers Giovanni Guglielmo Gerardo (Haarlem). October 4: To Mr. Visschers Giovanni Giuseppe ('s-Hertogenbosch). To Mr. Hill ebrand Antonio Elia V. (Roermond). To Mr. Rosenmöller Enrico G. M. (Roermond). November 13: To Mr. Cornejo Eliseo Q. (Cebù). To Mr. Segura Gregorio G. (Cebù). November 28: To Mr. Koot Giovanni C. G. (Haarlem). To Mr. Smit Guglielmo G. A. M. (Haarlem). November 30: To Mr. Maas Giuseppe Bernardo Maria ('s-Hertogenbosch). December 16: To Mr. Rottner Alberto (Strasbourg). To Mr. Stintzi Paolo (Strasbourg). To Mr. Vogt Giovanni Paolo (Strasbourg). December 28: To Mr. Rücker Ermanno, a freedman (Haarlem). December 30: To Mr. Campos Enrico Pio (Jaro). To Mr. Maravilla Zosimo (Jaro). January 2, 1968: To Mr. Georgi Guglielmo (San Cristóbal de Venezuela). To Mr. Marciales Martino (San Cristóbal de Venezuela). To Mr. Guerrieri Domenico (Rome). To Mr. Serra Remo (Rome). February 3: To Mr. Bruzzone Agostino (Genoa). To Mr. Borracchini Tarcisio (Pistoia). February 8: To Mr. Abdel Sayed Hanna (R.A.U.). To Mr. Marchioni Eusanio (Rieti). To Mr. Di Giovanni Carlo (Tarquinia and Civitavecchia). To Mr. Gagliardi Antonio (Tarquinia and Civitavecchia). February 21: To Mr. Turco Calogero (Héliopolis). February 23: To Mr. Caldarelli Umberto (Rome). To Mr. Darlini Eugenio (Rome). To Mr. Manetto Attilio (Rome). March 1: To Mr. De

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laco Luigi (Otranto). March 7: To Mr. Brandani Ernesto (Luni). To Mr. Stra Ermanno (Luni).

NECROLOGY: December 20, 1968. Most Reverend López Alcocer Everardo, Bishop of Autlán. December 25: Most Reverend Rodríguez Agustín, titular Bishop of Castello di Tingizio, Military Vicar of Paraguay. Most Reverend Laberge José Damaso, titular Bishop of Clipia, Apostolic Vicar of San José de Amazonas. December 26: Most Reverend Choromanski Zygmunt, titular Bishop of Panopoli, Auxiliary Bishop of Warszawa.

[*Latin ed. p. 833*]

Year and Volume LX, December 31, 1968.

ACTA APOS TOLICAE COMMENTARII, No. 15.

OFFICIAL SEAT.

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[*Latin ed. p. 836*]

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II 1967 October - DECRETAL LETTERS.

"It is the custom of God."

To the Blessed Benildo, Confessor, of the Institute of the Brothers of Christian Schools, the honors of the Saints are conferred.

III 1968 JULY 433 503 - ENCYCLICAL LETTER.

"Humanae Vitae."

To the Venerable Patriarchs, Archbishops, Bishops, and other Ordinary places, who have peace and communion with the Apostolic See, to the Clergy and the faithful of the entire Catholic world, and also to all men of good will, given: concerning the proper ordering of human procreation.

IV 481 - APOSTOLIC LETTERS ISSUED *MORE MAIORUM*.

1968 March.

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28 - The Pontifical House is somewhat altered.

June.

" " Pontifical insignia.

21 305 - Concerning the use of pontifical insignia, recognizing.

30 374.

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377.

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1967 June 12.

NELLORENSIS (Kurnoolensis).

Apostolic office.

- From the divided territory of the diocese of Nellore, a new diocese is created, to be called "Kurnoolensis."

July 10.

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ARUNDELLIENSIS - BRICHTELMESTUNENSIS.

" " 65.

Concerning Canons.

- In the Church of Arundell and Brichtelmestun, a collegiate body of Canons is established.

31.

ZAMBOANGENSIS (Dipologanae).

As to what is beneficial.

- Deducted 67.

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